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THE
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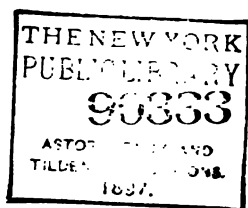
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VOL. XXII.—NEW SERIES.

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P R E F A C E.

IN closing the labours of another year, we desire to express our gratitude to the Giver of all good for the large measure of public support we still continue to enjoy. At no period of our past history do we remember to have received more unequivocal proofs of the confidence of wise and good men than have been conveyed to us from all parts of the kingdom, during the year which has just fled. It is gratifying to be assured that both the enlargement of the work and the literary improvements recently adopted, have been warmly approved by our readers generally. As an expense will be incurred of not less than a *hundred and thirty pounds* per annum, in carrying out the plans of the Trustees, it is fervently hoped that the zeal of their devoted friends will provide against this increased expenditure, by a wider circulation of the work.

We had hoped, before the close of another year, to be able to announce to the Christian public, that our sale had reached *Twenty Thousand*. Why, we ask, has it not done so? Does not the work, for its own sake, *deserve* this circulation? Is it not a blessing in the families and Christian churches to which it finds access? And when the humane object to which its profits are applied is taken into account, is it not a matter of deep regret that an effort is not at once made to provide gratuities for *thirty more widows* of devoted ministers? It is but for the Pastors and Deacons, and active Members of our Churches to take up this subject with the zeal which it deserves, and the extended sale of the Magazine will forthwith be realized. Surely the deplorable destitution of the widows of many godly ministers is not sufficiently considered by those who ought to be alive to it, or there would be no difficulty in securing 5000 additional subscribers to a work which, at the present moment, yields an annual revenue of at least £1,200 for the relief of this peculiarly interesting class of human sufferers. The details of sorrow and destitution which continually present themselves to the notice of the Trustees, awaken sympathies which they cannot suppress; and as many of the churches are able to do but little to provide for the widows of their deceased pastors, we cannot but earnestly remind them that the circulation of the Magazine is an easy and available method for doing something to meet a palpable and growing

necessity. We cannot conceive of a more philanthropic employment, than for a few hundreds of the choice spirits of our churches to devote all their spare time *during the present month*, in their several localities, in pleading the cause of the widow and fatherless, and thus securing on the 1st of January, 1845, a sale of the Magazine amounting to 20,000. Let our sisters in Christ, especially the widowed part of them, take up this subject, with their accustomed zeal and affection, and we doubt not it will be accomplished. But they must not hesitate or delay; the matter is urgent; the occupation is honourable; and success will be matter of thankfulness in a dying hour.

The Trustees cannot close this address to their friends, without reminding them that the Jubilee year of the London Missionary Society, which commenced in September, is rapidly on the wing. What are they doing, in their respective circles, to make the Jubilee Fund equal to the necessities of the Institution, worthy of its claims, and creditable to the age in which we live? If the Jubilee year is suffered to pass away, without a strenuous and self-sacrificing effort, throughout the British dominions, such another opportunity will never return. Let every friend of the cause, then, poor and rich, feel himself charged with the responsibility of doing what he can to swell the Jubilee fund, by *personal contribution* and *active effort*, and the result will be such as will tell with incalculable energy on the missionary cause. London, and Manchester, and Liverpool, and Leeds, and other parts, have begun to move; but the spirit of holy zeal must be increased ten fold, if the Jubilee of this great Society is to be pre-eminently marked in the annals of the Christian church, and in the records of that philanthropy which is pledged to the evangelisation of every region of the globe from the rising to the setting sun.

Rev H W Williams,
168 Fourth St

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FOR JULY, 1844.

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Communications have been received, during the past month, from Dr. Payne, Dr. Cope, Dr. Smith, and the Rev. Messrs. Smith, Godwin, Davies, Willan, Haughton, Corbin, Bounsell, Hopkins, Bevan, Delf, Bishop, Richards, Balmer, Wild, Elliott, Bunn, Fairbrother, Gendrick, Parsons, Evans, Griffiths, and Gordon.

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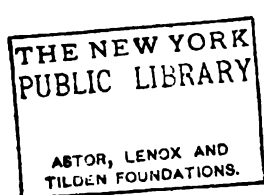
J. C.'s paper is accepted, and will appear next month.—We shall be glad to see the Rev. Mr. Haughton's new work.

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THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE.

FOR JULY, 1844.

THE CHRISTIAN SACRAMENTS.

BY REV. ENOCH FOND, D.D., PROFESSOR IN THE THEOLOGICAL SEMINARY, BANGOR, ME.

(From the American Biblical Repository for April.)

Signification of the term Sacrament.

THE word *sacrament* is not found in the New Testament; and, in entering upon a consideration of the subject before us, it is important that the proper meaning of this word be ascertained, and the manner of its introduction into the current phraseology of Christians should be pointed out. The word in question is from the Latin *sacramentum*, which, in classic use, has two significations. First, it denotes the sum of money which each of the parties in a law-suit was required to lay down at the commencement of the trial, and which, being forfeited by the party beaten, was devoted to public uses.* Hence it was called *sacramentum*, a sacred deposit. Between this and the Christian use of the term, I can discover no obvious affinity. But, secondly, the term was used by the Romans to signify *jure jurandum*, an oath; and

more especially the oath by which the Roman soldier bound himself "to obey his commander in all things; to attend whenever he ordered his appearance; and never to leave the army but with his consent." In this sense the word is continually used by Cicero, Cæsar, Livy, and all the best Latin writers. And many have supposed that the Christian use of the term was strongly analogous to this, and, in fact, borrowed from it; that, in receiving the sacraments, the Christian binds himself by oath to Christ, as the Roman soldier bound himself to obey his commander. But we have two objections to this supposition. In the first place, there is no evidence that the early Christians regarded themselves as *sworn* into the service of Christ, and bound to him by the solemnity of an oath; or that they ever used the word in question in such a sense.† And, secondly, this supposition

* Ea pecunia, quæ in judicium venit, in litibus, *sacramentum* dicitur, a sacro. Qui petebat, et qui inficiabatur, de aliis rebus uterque quingentos æris ad Pontificem deponebant: de aliis rebus item certo alio legitimo numero assium. Qui judicio vicerat, suum sacramentum a sacro auferrebat; victi ad ærarium redibat.—Varro.

† Pliny uses the word in this sense, in his celebrated letter to the emperor Trajan. "The Christians," he says, "were accustomed to meet together on a stated day, and sing a hymn to Christ as God, and bind themselves (*sacramento*) by an oath to commit no crime," &c. But Pliny was probably mistaken as to the sense in which the Christians used this term. He had heard

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is contradicted by another view of the subject, which is altogether more probable. The peculiar, *Christian* sense of the word *sacramentum* seems to have been derived, not from either of its classical significations, but from the ancient Latin versions of the Bible. These versions began to be made very early; some of them in the apostolic age, and others at a later period. And when we look into these versions, we find *sacramentum* used in altogether a peculiar sense. It denotes anything *secret, recondite, incomprehensible*, and is synonymous with the Greek *μυστήριον*, or mystery. In the sense of these old Latin versions, anything which might properly be called a mystery, was a sacrament. Thus, Nebuchadnezzar's dream, of which we have an account in the second chapter of Daniel, and which was hidden from himself, is, in the Vulgate, repeatedly called a *sacrament*, or *secret*. In place of Paul's language, "Great is the mystery of godliness," we have, in this version, "Great is the *sacrament* of godliness." Also, where Paul, speaking of marriage, says, "This is a great mystery; but I speak of Christ and the church," the Vulgate has it, "This is a great *sacrament*," etc.* And so in the Revelation, "The mystery of the seven stars," is rendered, "the *sacrament* of the seven stars." Why the early translators of the Bible into Latin adopted this peculiar sense of the word sacrament, I pretend not to say. Of the fact that they did so, there can be no doubt. Now these Latin translations were the common *Bibles* of the first Latin fathers, as Tertullian, Cyprian, Ambrose, and others; and these were the men who introduced the word *sacrament* into the phraseology of the church. It was natural, in their circumstances, that they should do so; and the supposition is irresistible, that they would use the word in the sense in which they found it used in their

Bibles. Accordingly we find Tertullian, when speaking of the doctrines of the Trinity, and of the incarnation of Christ, calling them alternately (*mysteria et sacramenta*) mysteries and sacraments. Indeed, he and some other of the Latin fathers use the word sacrament to denote *the whole Christian doctrine*;† just as Paul sometimes calls the doctrines of religion mysteries. "Let a man so account of us as of the ministers of Christ, and stewards of the *mysteries of God*," 1 Cor. iv. 1.

The word sacrament is used by Tertullian, and by most of the Latin fathers, in reference to baptism and the Lord's supper (*sacramentum aquæ et eucharistæ*). Nor is it difficult to see how these rites came to be denoted by this term, in accordance with the sense which the fathers gave to it. For in both these rites, there is an outward sign, and a thing signified. There is the *form* of the rite, which is obvious to the sense, and the spiritual import, which is conveyed under it. Of course, there is that which, to the casual observer, the *uninitiated*, is *concealed, secret*, and which, in the common language of the times, would be called *mystery, sacrament*.

But there is another reason why the word sacrament was employed to denote these rites, which probably had more influence. The Pagan priests were accustomed to celebrate the more sacred rites of their religion in *secret*, and to call them mysteries. In imitation of this practice, and with a view to render their religion more acceptable to Pagans, the Christian fathers early began to celebrate baptism and the Lord's supper in private. None were allowed to be present except the initiated, the communicants; and the rites themselves were denominated the *Christian mysteries, or sacraments*.

The word sacrament, like many others in common use, has undergone some change of signification since the days of Tertullian, Cyprian, Ambrose,

of their taking a sacrament in their meetings, and supposed, of course, that this meant an oath.

* From this passage, so translated, the Romanists have come to regard marriage as a sacrament.

† Thus Prudentius, "Nolite verba, cum sacramentum meum erit canendum, providenter quærere."

and Augustine. By all Christians who use the word at all, it has come to be appropriated to the outward rites and ceremonies of their religion. To be sure, all Christians do not use it in reference to the same rites; but it is restricted, so far as I know, by all who bear the Christian name, to denote certain outward ritual observances. The question arises, therefore, and it is an important one in this discussion, *What is requisite to constitute a rite of our religion, in the sense in which the term is now employed—a sacrament?*

Distinguishing Marks of a Sacrament.

Without particularly noticing every thing which might be brought forward in answer to the above inquiry, it will be sufficient for my present purpose to remark,

1. That in order to constitute a religious rite a sacrament, it must be of Divine institution. Neither the wisdom of man, nor the traditions of the elders, nor any mere human device or invention, is sufficient to constitute a Christian sacrament. The observance or rite, which is entitled to this distinction, must be an ordinance of Christ. It must be of Divine institution.

2. A rite, in order to be regarded as a sacrament of Christ, must be characterised by *significancy and appropriateness*. It must not be an idle ceremony. It must have a meaning—an important meaning; and this meaning must be sufficiently obvious to be understood. Otherwise, it could hardly be regarded as an institution of Christ. Who could believe that Christ would appoint an ordinance in his church, that was without meaning; or the meaning of which was so obscure and recondite, as to be calculated rather to puzzle and perplex his people, than to instruct and edify them?

3. An outward observance, in order to be regarded as a sacrament of our religion, must hold an intimate and vital connexion with the church. It must be included in the covenant of the church. It must be a rite of the church. The Christian sacraments,

according as the phrase is now understood (whether they be few or many), are all of them *church ordinances*. They are tokens, as circumcision was, of the church covenant. Being outward rites, they go to give visibility to the church. They belong to those, and those only, who are embraced in the covenant, and hold some connexion with the church. No rite which is not thus vitally connected with the church, can be regarded as a sacrament of the church, or a Christian sacrament. I add,

4. An outward rite, in order to be a sacrament of the church, must be one of *universal and perpetual obligation*. It must not be confined to the Apostolic age, or to any other age. It must not be restricted to the Jews, or to any other people. Christianity was designed, and is adapted, to become the religion of the world. The Christian dispensation is not to give place to any other dispensation, but is to continue to the end of time. Hence, those rites of our religion, which are entitled to be regarded as sacraments, being once instituted, are to remain. They are not to be superseded or done away. They are to be observed whenever and wherever the church of Christ is established. They are to prevail, with the religion of Christ, all over the earth, and continue to the end of the world.

The Number of the Sacraments.

Having mentioned several marks or characteristics, by which the sacraments are distinguished, it will not be difficult, by the help of these, to determine the number of the sacraments, and to decide which they are.

All Christians, who hold to any outward rites, are agreed in considering baptism and the Lord's supper as sacraments. Protestants believe these to be the only sacraments; while in the church of Rome, five others have been associated with them, making seven in all, viz., Confirmation, Ordination, Auricular Confession, Extreme Unction, and Marriage.

I may remark, in passing, that there

seems to have been no dispute in the church as to the number of the sacraments, or any attempts to define and settle their number, until after the twelfth century. The discussion of this subject commenced among the schoolmen, and was settled, so far as the authority of one man could settle it, by Peter Lombard, in his four books of Sentences. The principal reason why he decided upon seven sacraments, rather than a less or greater number, was, that seven is a *sacred* number, and of course the sacraments must be presumed to be seven. In this decision, as in almost everything else, he was followed by the principal doctors of the Romish church; but the sacraments were not authoritatively determined to be seven, until the Council of Trent, in the sixteenth century.

But let us try the five additional sacraments of the Romish church by the distinguishing marks that have been laid down, and see if they will bear the test. The first of these is *Confirmation*. But this fails at the very threshold. There is no evidence that confirmation, as practised in the Romish and Episcopal churches, is of Divine institution. The passages commonly cited in proof of this point have not the remotest allusion to the subject. The apostles often laid their hands on the new converts, after baptism, and imparted to them the Holy Ghost, in his miraculous influences. In other words, they imparted miraculous gifts, Acts viii. 17—19. But this was a very different thing from *Confirmation*, in the modern sense of that term.

The second of the Romish sacraments to be examined is *Ordination*. This is, indeed, a rite of Divine appointment; a significant rite; and one which, I suppose, is to be perpetuated. But does it hold the required connexion with the church? Is it included in the covenant of the church? Does it go to give form and visibility to the church? Does it belong to all those who hold a connexion with the church? All these questions must be answered in the negative. Of course, ordination fails in one

of the requisite characteristics of a sacrament. It is a divinely appointed mode of investing a man with office in the church of Christ, but cannot be considered as a sacrament of the church.

The third of the Romish sacraments proposed to be considered, is that of *Auricular Confession*; or, as it is sometimes called, the sacrament of *penance*. This is destitute of each and all of the marks of a sacrament; but it is enough to say of it, that it has no foundation in the word of God. We are required to repent of our sins; to confess them to one another, and to God; and to seek forgiveness at his hands. But we are nowhere required to confess them to a priest, to submit to the penance he enjoins, and to receive his absolution.

Another of the Romish sacraments is that of *Extreme Unction*. This is founded on a passage in the epistle of James. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, *anointing him with oil in the name of the Lord*; and the prayer of faith shall save the sick, and the Lord shall raise him up," &c. James v. 14. Here is authority for an unction of the sick, but not for what is called *extreme unction*. The unction of the apostle was designed for the *recovery* of the sick; and, if accompanied with believing prayer, had the promise of recovery. But extreme unction in the Romish church is administered in the last hours of life, and is intended (as the name imports) not so much for the recovery of those who receive it, as to prepare them for approaching death. It is obvious too, as the unction spoken of by the apostle looked to the performance of a miracle, it must have been limited to the age of miracles, and could not have been designed to be perpetuated in the church.

Still another of the Romish sacraments to be examined, is that of *Marriage*. This we acknowledge to be of Divine institution; and it was designed, without doubt, to be perpetual. Yet it can hardly be said to be a religious rite in any sense, since no form of celebrating it is prescribed in the Bible.

lacks altogether that constitute the church which is necessitate it a Christian sacra-

an injunction of Christ, quite as much like instituent as either of those which considered, and which some have regarded in the light of though the Romanists have er: "If I, your Lord and washed your feet, *ye also wash one another's feet,*"

Here would seem to be institution, and a very significant, as we have no being statedly practised in churches, that it was not be perpetuated.* The spirit, rather than the letter, to be observed. Christ to practise mutual con- and to perform for each circumstances demand it, offices of kindness; but and literally, and at stated wash one another's feet."

back, then, from the fore- nation, upon baptism and upper, as alone entitled to ted *Christian sacraments*. have all the distinguishing raments; and as the Scrip- nothing to say, in terms, nents, and decide nothing ncerning them; it is only ular distinguishing marks craments can be known. and the Lord's supper are *institution*. We have the

Both of them, also, are and obviously significant. e required connexion with so that they may strictly be

ing spoken of in 1 Tim. v. 10 not a sacramental washing, but ry act of kindness—a rite of hos- *the have washed the saints' feet,*"

denominated sacraments of the church. And both of them were designed to be *perpetuated*. Of the Lord's supper it is more than intimated that it is to continue in the church till Christ comes again to judge the world, 1 Cor. xi. 26. While the practice of the apostles and of the church, in all ages, proves that baptism with water is of perpetual obligation. Here, then, we have two sacraments of the church, and two only. And these are to be observed in their primitive simplicity, according to the original institution, divested of all that rubbish of ceremonies which superstition has, at some periods, thrown around them.

Nature, Import, and Meaning of the Sacraments.

It has been said already, that the sacraments of the New Testament are highly and obviously significant. They have a meaning, and this meaning can be perceived and understood. We inquire, therefore, in the next place, as to the *nature, import, and meaning* of the sacraments. What do they teach us? and what effect were they designed to have upon us?

We are taught by the Romanists, and by some high church Episcopalians, that the sacraments are not so much *signs* of great Scriptural realities, as the realities themselves. Baptism is *regeneration*; or it is accompanied by an influence, when rightly administered, which invariably and instantly produces regeneration. And the celebration of the eucharist involves a literal sacrifice of Christ. The elements, after consecration, are transmuted into the body and blood, the soul and divinity of the Lord Jesus Christ. He is literally sacrificed upon the altar; and in partaking of the sacrament, the communicant receives, *ipso facto*, the Lord Jesus. Or if, as some teach, the bread and wine are not strictly changed into the body and blood of Christ, his body and blood are *present in them*, and are actually received by all the communicants.

In remarking upon these strange theories, it will be necessary to consider

the two sacraments separately. And first, let us inquire whether baptism is regeneration; or whether, when rightly administered, it is accompanied by an influence which invariably and instantly produces regeneration. And if we will submit to be guided by Scripture, and not by tradition and church authority, this question need not detain us long. The Scriptures represent regeneration as an *internal, spiritual* change; a change of the *affections*, a change of *heart*, effected by the special operations of the Holy Spirit, and standing connected with final salvation. "Make you a new heart and a new spirit, for why will ye die?" "Except a man be born again, he cannot see the kingdom of God." "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Whatsoever is born of God, overcometh the world." If any please to use the term regeneration in a sense of their own, aside from that which the Scriptures have assigned to it, they must. We shall have no dispute with them about words. But until some better definition or description of it shall be given than that which is given by our Saviour and his apostles, we shall be justified in taking theirs; and shall proceed to inquire whether regeneration, in *their* sense of it, is invariably and instantly effected in baptism.* That it is not, I argue,

1. Because adults are always required, in the Scriptures, to repent and believe, (or, which is the same, to be regenerated,) *previous* to baptism. It was those that repented and "gladly

received the word," who were baptised on the day of Pentecost. It was not till the Samaritans "*believed* Philip, preaching the things concerning the kingdom of Christ," that they were admitted by him to baptism. Shortly after, we find Philip imposing the *same* condition of coming to the ordinance upon the Ethiopian eunuch. "*If thou believest with all thine heart*, thou mayest." The Holy Ghost fell upon the family of Cornelius, and satisfied Peter as to their *piety*, before he called for water that they might be baptised. Ananias would not baptise Saul of Tarsus, till a voice from heaven assured him of the *piety* of this *then* recent persecutor. Indeed, such was the invariable practice of the apostles and their fellow-labourers. Of all adults, (for we say nothing here about infants,) they demanded evidence of *piety*, and, of course, of regeneration, *previous* to administering to them the ordinance of baptism. How, then, I ask, could their regeneration be effected *in* baptism? They must be regenerated *previously*, and the apostles must have good evidence of this, or the sacrament of baptism was withheld.

2. The inspired writers represent *the Gospel*, the *truth of God*, and not baptism, as the great instrument of regeneration. "Of his own will *bapt* he us, with *the word of truth*." "In Christ Jesus have I begotten you, *through the Gospel*." "Being born again, not of corruptible seed, but of incorruptible, which is the *word of God*." Such is the current representation of the Scriptures in regard to this matter. The word of God, the truths and motives of the Gospel, constitute the means, the instrumentality, by which impenitent men are born again; which is quite inconsistent with the idea of their being regenerated in baptism. But,

3. The theory of baptismal regeneration is contradicted and refuted by *innumerable* facts. It is a fact, in the first place, that vast numbers of human beings have been regenerated *before* they were baptised. This was the case, as we have seen, with the Ethiopian

* The idea of regeneration contained in the liturgy of the Episcopal church is a very *Scriptural* one. The subject of it is there said to be *regenerated by the Holy Spirit*, made a *child of God*, and *incorporated into his holy church*. He is, moreover, represented as "*being dead unto sin, and living unto righteousness*, being buried with Christ in his death." Here, surely, is a *thorough spiritual regeneration*. And yet the subject of this regeneration is the unconscious infant, and the time when it takes place is the *moment of its baptism*—because immediately after baptism the minister is to return thanks that *all this has been done*.—See the "*Baptismal Service for Infants*."

tailor, the three thousand of Pentecost, and with all re baptized, on a profession of faith, in the age of the has been the case with all uly qualified subjects of , from that day to the y have all *professed* to be ated persons, and if sin- en *truly so*, previous to

a fact which will hardly l, that there have been regenerated persons, not om are now in heaven, r *baptized*. They came dge of their sins, and rem, and had new and holy eart; but were kept back ces from making an open their faith, and sealing it Who can doubt that there e truly pious, regenerated e hope there have been mong the heathen. And persons regenerated on ess, who die without ren?

lly is it a fact, that vast e been baptized—canon- l—who never were the enerating grace. Of this not a few, in the age of

Such were Simon the reneus, Alexander, Phylis, Hermogenes, and all the apostle John speaks, ut from us, because they n." These all had once ng Christians in good ae of them Christian mi- course, they must have persons, and baptized ca- er the eye, and, perhaps, ands of the apostles. Yet r were not regenerated; be said, in contradiction language of Scripture— d, of the Articles of the rgland*—that the truly

reteenth, it is said of all those according to God's purpose, by : "they are freely justified; d by adoption; made like the

regenerate may finally fall away and perish. And when we look out, at the present day, into the nominally Christian world, what vast multitudes do we see, on every hand, who have been baptized—baptized, the most of them, in the Romish and Episcopal churches—who give not the slightest evidence that they have been regenerated; but who, on the contrary, furnish the most painful evidence, all the evidence that depraved and corrupted mortals can furnish, that they are still in their sins.

Such, then, are the obvious, undeniable *facts* of the case;—great numbers regenerated *before* they are baptized; other numbers regenerated, but never baptized; and more than all, in the vast number of those who have been baptized, but not regenerated. How, then, can it be pretended, in face of all these facts, that baptism and regeneration are identical; or that an influence invariably accompanies baptism, when rightly administered, which at once regenerates the soul?

But it is time that we turned to the other sacrament, and inquire whether, instead of being a *sign* of the sacrifice of Christ's body and blood, it is the proper *sacrifice itself*; or whether the body and blood of Christ are so *united with it*, and *present in it*, that they are literally received by the communicant. I class these two theories of the sacrament—*transubstantiation* and *consubstantiation*—together, because, though not precisely the same, nor clogged with the same difficulties and absurdities, they amount practically to about the same thing. They are both founded on a too literal interpretation of the words of the institution: *This is my body: this is my blood*.

Those who insist on a literal interpretation of these words ought, if consistent, to interpret various other declarations of our Saviour after the same manner. He said, for example, *I am the vine*; *I am the way*; *I am the*

image of Jesus Christ; walk religiously in good works; and at length attain to everlasting felicity."

door; but who ever thought of giving a literal interpretation to passages such as these?

It accords with the general usage of the Bible, when one thing is to be understood as denoting, symbolising, signifying another, to employ the connecting verb *to be*, as in the passages now under consideration. Thus, in interpreting Pharaoh's dream, Joseph says, "The seven good kine *are* seven years; and the seven good ears *are* seven years;" i.e., they *denote*, they *signify*, seven years. So the ten horns, in one of Daniel's visions, "*are* ten kings;" and in the Apocalypse, "The seven stars *are* the angels of the seven churches, and the seven candlesticks *are* the seven churches." Moses, speaking of the paschal lamb, says, "It *is* the Lord's passover;" just as our Saviour says of the broken bread, "This *is* my body." This peculiar idiom of the Bible, in accordance with which our Saviour's words are to be interpreted, the Jews retain to the present day. Thus, of the unleavened cakes which they use in the celebration of their passover, they are accustomed to say, "This *is* the bread of poverty and affliction, which our fathers did eat in the land of Egypt."

It is a good rule of interpretation, that the literal sense of a word is not to be dropped, and a figurative one assumed, without necessity; and we are quite willing to abide by this rule in the case before us. For there *is* a necessity of putting a somewhat figurative sense upon the language of our Saviour;—a necessity as urgent, as violent, as can be conceived of in any case whatever. At the time of using this language, it must be remembered, our Saviour *was alive, in the body*, and in the presence of his disciples. And could they understand him as intending to give them that identical body, under the form of bread, which they saw living and breathing before them; and that identical blood, under the form of wine, which was then actually coursing in his veins? But even this is not the worst of it. The body which our Lord symbolically gave them, was a *broken*

body; and the blood was *shed* blood. And if we are to suppose the disciples to have understood him literally, then they must have regarded him as giving them his crucified body, before it was crucified; and his shed blood, while as yet his blood had not been shed!! They must have regarded him as giving them a dead body, which was there alive; a broken, mangled, crucified body, which they saw before them well and whole!! They must have believed that he held himself, body and blood, in his own hands; and then passed himself over into their hands; and that while they actually saw him before them, he was literally in their own mouths!! If a supposition so monstrous and self-contradictory does not create a necessity for a somewhat figurative interpretation of the words, then no such necessity ever was created, or can be supposed, under any circumstances, to exist.

But there are other objections to the theory, that the bread and wine, in the act of consecration, are changed into the literal body and blood of the Lord. The bread, subsequent to the act of consecration, is repeatedly and positively declared in the Scriptures to be still bread. Thus, it is said of the disciples, after the Pentecost, that "they continued stedfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." At a later period, they were accustomed to "come together on the first day of the week, to *break bread*." Again: "The *bread* which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16.

It may be further objected to the theory of transubstantiation, which supposes a literal sacrifice of Christ, in every instance of the celebration of the supper, that on this ground he must have been sacrificed, in all probability, millions of times. But it is repeatedly and expressly declared in the Scriptures, that Christ has been sacrificed but once. "Now *once*, in the end of the world, hath Christ appeared, to put away sin, by the sacrifice of himself."

ist was *once* offered to bear the *many*." "Christ also hath *once* died for sins, the just for the un-

leaving the Scriptures, it is obvious enough to the theory under consideration, that it contradicts and rejects the testimony of *all our senses*. Senses were given us, to make us acquainted with external things and properties; to give us a knowledge of the outer world. And this is seen they are admirably adapted to it. On their testimony we confidently rely, not only in the common course of life, but for nearly all our evidence, whether of natural or revealed religion. How do we discover marks and signs in the world around us, and the evident evidence of an all-wise Deity; but from the testimony of the senses? And how did the disciples of Christ know that he performed miracles, fulfilled prophecies, but from the testimony? And how do we become acquainted with any of the truths of the Gospel, but by reading them in the Scriptures, or hearing of them from the lips of the living teacher; or words, from the testimony of the senses? Certainly, any theory of transubstantiation, which contradicts the equivocal testimony of the senses, and substantiation confessedly does, must that account be rejected. It is not the very foundations of knowledge and cannot be received as true. The foregoing objections lie chiefly against the doctrine of transubstantiation. There are others which lie equally against *consubstantiation*, and are more sufficient to overthrow it. Both theories suppose our Saviour's body, his *corporeal, material* body, to be in thousands of different places at the same instant. The Scriptures positively assure us that it is in heaven; but the doctrines we are considering place it upon earth; and in part of the earth at once, where the sacrament is rightly administered

before the crucifixion, our Lord Jesus is disciples that he was about to

leave them, and return to his Father in heaven. "It is expedient for you that I go away." "I leave the world, and go to the Father." But, on the theories before us, this language was not true. Christ did not leave the world in any sense. As he did not leave it spiritually, so he did not leave it *bodily*. His body still remained on the earth, to be sacrificed and eaten, in every celebration of the holy supper.

The apostle Paul teaches, that while the saints are at home in the body, they are *absent from the Lord*; i.e., absent from his *personal, corporeal* presence. But according to the theories before us, this is not true. Men may be at home in the body, and yet *present* with the Lord; present with his body, soul, and Divinity (i.e., if they can find a priest to give them the sacrament)—present in every sense in which the saints are present with him in heaven.

It is implied in the doctrines before us, not only that our Saviour's body is in thousands of different places, but that it is in exceedingly different and totally opposite *states* at the same time. It is in a state of glory, at the right hand of God in heaven, and in a state of the deepest humiliation on earth. It is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come;" and at the same instant is in the mouths of thousands of communicants, to be there chewed and masticated, and then swallowed and digested!!

But I will not pursue farther these incredible, impossible, monstrous suppositions. It is mortifying to think that any human being should ever have so stultified himself, as to entertain them for a moment. It is distressing to know, that they are not only entertained, but professedly *believed*, at this moment, by millions and millions of our fellow-men.

Nor are the theories on which I have remarked, to be regarded in the light of mere absurdities. They are *dangerous* absurdities; full of hazard, and fraught

with ruin to the interests of undying souls. What can be more dangerous than to persuade a depraved and ruined sinner, that by the mere administration of an outward rite, he is *regenerated*; "regenerated by the Holy Spirit," made a "child of God, and an heir of the kingdom of heaven."* Will such an one be likely to seek any other regeneration? And yet, if he experiences no other, he will assuredly be lost. It may be said of baptism, what Paul said of its prototype, circumcision: "Neither circumcision availeth anything, nor uncircumcision, but a *new creature*."

And the false theories of the other sacrament, which have been examined, are even more dangerous, if possible, than that of baptismal regeneration. Transubstantiation, first of all, plunges its votaries into the grossest *idolatry*. The consecrated, transmuted bread and wine, are reverently worshipped. They are adored, on bended knees, as the very Saviour.

The breaden God, having been worshipped, is next eaten. What other class of idolaters was ever known to devour their gods? Yet the Romanist literally *eats* his god, so often as he partakes of the consecrated wafer!!

Nor is this the worst of it. The supposed divinity, having been adored and eaten, is then *trusted to*, as an indwelling Saviour. The poor deluded sinner flatters himself that he has *received Christ*. He has literally eaten the flesh of the Son of God, and has eternal life abiding in him. Of course, he is satisfied with what he has done. He knows, he seeks no other salvation. He passes blindly on to death and the judgment, and finds, when it is too late, that he has a lie in his right hand.

But it is time that we turn from these absurd and ruinous theories of the sacraments, and inquire as to their *true import and meaning*.

Almost all Protestants agree, that the sacraments are to be regarded as *signs or symbols*. Under cover of the outward form, *spiritual realities* are set

* Such is almost the very language of the Episcopal Prayer Book.

forth; important truths are exhibited. This is true, in the first place, of baptism. As it is by the application of water that the outward man is purified and cleansed, so baptism with water denotes *internal purification*. The great truth or fact of which it is pre-eminently the sign, is *regeneration*, by the special influences of the Holy Spirit. This we learn from the two following considerations: 1. Baptism and regeneration are often placed together in the Scriptures, as though there was some important connexion between them. "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." "According to his mercy he saved us, by the *washing of regeneration, and renewing of the Holy Ghost*." 2. The outpouring of the Spirit in regeneration and sanctification is very often, in Scripture, called a *baptism*. It is the *baptism of the Holy Ghost*. I need not quote passages in proof of this point. They will occur to every one who is at all acquainted with the phraseology of the New Testament. Baptism, then, although it teaches indirectly many things, is pre-eminently the sign of regeneration. And this, without doubt, was the reason why it was so early confounded with regeneration. The fathers of the church mistook the sign for the thing signified by it.

That the Lord's supper is a *sign or symbol* we have the most abundant proof; and as to the great fact denoted by it, there can be no doubt. The broken bread is an emblem of our Saviour's bruised, broken body. The wine is an emblem of his blood. In the whole ordinance, taken together, we have set before us, symbolically, *the death of Christ*—the great and only foundation of the sinner's hope. "As oft as ye eat of this bread, and drink of this cup, ye do show forth the Lord's death, till he come," 1 Cor. xi. 26.

I have said that nearly all Protestants agree as to the *symbolical* character of the sacraments. Some have insisted that they are *mere symbols*; and that they have no meaning, virtue, or

y, beyond this. But such a view of the subject seems to me quite defective and inadequate. The sacraments of the church are to be regarded as not signs, but *seals*; seals of the church covenant—which includes, of course, the covenant of grace. There is an ob-
 difference between a *sign* and a *seal*. A sign is *significant*, a seal *binds*. In baptism, baptism signifies regeneration; in the supper, the death of Christ. These holy ordinances bind all who receive them to be faithful to their covenant engagements; and on the occasion of their fidelity, God condescends to bind himself to fulfil upon them the promises of his grace.

The sacraments are full of meaning and glorious meaning, and altogether worthy of their Divine author. In the character of seals, that solemnity and importance more fully consist. When an individual receives baptism, he virtually enters into covenant with God, and *binds* himself to fulfil his covenant; or if he receives the Lord's supper, he enters into covenant *respecting the child*, and himself, as before, to fulfil it.

When an individual goes to the table of the Lord, he *renews* the covenant into which he had before entered, and by a solemn sealing ordinance binds himself to be faithful. And the covenant is renewed, and the seal renewed, every time the sacrament is received. It is this consideration, presently, which renders it so solemn.

It is this solemnity which renders it necessary for a man to examine himself, and so eat of that bread, and drink of that cup;—which makes it so fearfully true of those who come to the ordinance un-
 faithfulness, that they “eat and drink judgment (*επίκριμα*) to themselves.” It is this solemnity which renders it necessary for a man to enter into covenant with

God. It is solemn to renew the covenant. But it is specially solemn in relation to our consciences and to the presence of Christ in the sacrament. By receiving the emblems of Christ's body and blood.

In the presence of Christ in the sacrament of the supper, we have seen

in what sense he is not present. He is not present *materially, corporeally*. His presence with his people in this solemn ordinance is altogether of a *spiritual* nature. He is present by the power and influence of his Spirit.

In this sense, Christ is present with his people when they meet together for prayer and praise. “Where two or three are gathered together in my name, there am I in the midst of them.” In this sense, he is present with them in their closets, in the house of God, whenever they engage in duty, or come together for his worship. But Christ is specially present with his people in the sacraments; and more especially, I think, in that of *the supper*. There are good reasons why it should be so. In this holy ordinance, Christ is brought very specially to the view of his people. He is presented symbolically, not merely to their ears, but to their eyes. They *see* him, as it were, crucified before them. They have visible, sensible communion with him. He is brought, also, most impressively to their *recollections*. They come to his table, in remembrance of him. They commemorate his bleeding, dying love. And then, as we have seen, they *renew* their covenant engagements to him; and renew upon their souls the solemn seal of these engagements. They bind themselves by new obligations to be faithful to the Lord's, and to live to his glory.

Now all these circumstances are calculated and intended to strengthen the faith of God's people, to inspire gratitude, to kindle the flame of love, and to prepare them for a more entire consecration, and a more devoted obedience. And in proportion as these objects are fulfilled upon them, Christ will be with them by his Spirit, to comfort and to bless them. He will be present with them at his table, to fill their souls with Divine light and love, their hearts with rejoicing, and their lips with praise.

And all this accords, I have no doubt, with the experience of the best and wisest Christians. They enjoy Christ especially in his ordinances. He

makes himself known to them in the breaking of bread. They see more of his Divine presence, and feel more of his love, while sitting with him at his table—while leaning on his breast at supper, than in any other situation on this side heaven.

The Efficacy of the Sacraments.

As to the efficacy of the sacraments, or the manner in which the benefits of them are received, there is a diversity of opinion among those calling themselves Christians. In the church of Rome, two things are set forth as indispensable to the efficacy of the sacraments. The first is, that the *outward administration* be rightly performed. The second, that the *intention* of the priest performing it be rightly directed. Faith on the part of those receiving the sacraments, so far from being made a condition of the blessing, is expressly declared to be of no account. "If any man shall say, that grace is not conferred by the *sacraments themselves*, but that faith alone in the Divine promise is sufficient to obtain the grace, let him be anathema."* "Thus," to use the language of another, "the sacraments are converted into a species of magical charms, *which work in some mysterious way*, without the concurrence of the patient; the exercise of the intellect and will, of the rational and moral powers in him, being entirely excluded." On this ground, the sacraments might be as efficacious to a person asleep as to one awake; to an idiot, or to a man bereft of reason, as to one in the full exercise of all his powers; to the unrelenting, hardened malefactor, as to the most pious, devoted Christian.

But not only must the outward ceremonies be rightly performed, the *intention* of the priest must be rightly directed. Else, there is no virtue in the sacrament. The very essence of the thing is wanting. This, obviously, must be a most perplexing condition to the Romanist; since, when he goes

to the sacrament, he can never tell whether he has received it or not. The outward ceremonies may all be rightly performed; but as to the intention of the priest performing them, who but God can look into his heart, and know for a certainty what this has been? He may have intended something else, or his thoughts may have wandered, his mind been diverted, and he may have had no particular intention about it; in which case, the rite of baptism is no baptism, and the form of the eucharist is a mere empty form. On this ground, there is probably not an individual now in the church of Rome, from the Pope down to the meanest of his servants, who can tell, for a certainty, whether he has ever been baptized; or whether he has partaken of what he conceives to be the body and blood of Christ, in a single instance.

Let the members of our churches be thankful that they are involved in no such frightful uncertainties. With us, as with the apostles, the efficacy of the sacraments depends on no mere outward forms—on no dubious intentions of the officiating priest; but upon *the promised presence and blessing of the Saviour*. The simple condition of our receiving the blessing is *faith* on our own part—*holy saving faith* in the crucified Lamb of God. Without such faith, it is impossible to please him; but with it, we may be sure of his forgiveness and blessing. If we have faith in Christ, when we approach the sacraments, we *know* that we shall be accepted in them; Christ will himself meet us at the baptismal font, or around the sacramental board, and grant us the tokens of his favour and love. And in proportion to the strength of our faith, and the ardour of our affection, our blessing will be rich and precious, our souls will be cheered with Divine light and grace, and the cup of our consolation will be full and run over.

The Sacraments for Christians only.

It follows, from much that has been said, that none can approach the Christian sacraments, sincerely or acceptably,

* Canon VIII. Council of Trent.

piety. This is true, in the first with respect to baptism. We en that an adult receiving baptism is sealed into and seals a covenant with God, in respect to *himself*:—a seal which none but a pious person can seal. So, when an individual receives his child in baptism, he enters into a covenant with God, in respect to his *child*:—a covenant which no pious person can seal. No one, I repeat, who is not truly pious, can receive baptism himself, or act as a seal for his child, without gross hypocrisy. Accordingly, as we have seen in all the instances of adult baptism spoken of in the Scriptures, evidence of piety was sought and obtained before the administration of the ordinance.

And in each of the instances we behold baptism, the same cardinal principle was fulfilled. Lydia believed, and her household were baptized. The jailer believed, and he and his household were baptized straightway. And it is more evident, if possible, in respect to the other sacrament, that it is intended only for true believers. The act of feeding upon the symbol of Christ's body, implies that we feed him by faith. The very act of drinking the symbol of his blood, implies that our trust is in that blood. The act of visibly communing with Christ, implies that we have communion both with him and with his people. "The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ?"

We have seen, also, that this sacrament is like the other, the seal of a covenant, into which none can enter without true piety; and that the blessing of this sacrament, like that in the other, is conditioned upon faith.

In all these considerations it is very evident—too evident to admit of dispute, or require proof—that none can approach the supper of the Lord without piety, consistently, or acceptably. So, be sure, no person can have a sufficient excuse for neg-

lecting this ordinance, and thus breaking one of the positive injunctions of Christ, more than he can have an excuse for not being pious. Still, no one can possibly make the profession which a person must make in coming to the Lord's table, or seal the engagements which he must thereby seal, or be entitled to the blessing, without which his coming will be worse than vain, without having first given his heart to God, and committed his soul to the keeping of his Saviour.

Benefits of the Sacraments.

Among the benefits of the sacraments may be noticed, first, the argument which they furnish for the truth of Christianity. That these sacraments now exist, in connexion with the church of Christ, is a plain matter of *fact*. No one can possibly doubt this fact; and it belongs to the infidel, as much as to the Christian, to account for it. The Scriptures inform us as to the institution, origin, and design of the sacraments; but set aside this account, and who can give any other? Reject the Scriptures, and who can so much as conjecture in what manner the sacraments should ever have originated?

This argument is absolutely irresistible, in respect to the ordinance of the supper; for this is a *commemorative* ordinance. It was instituted as a memorial of the sufferings and death of Christ. Admit the story of his sufferings and death, and everything about the ordinance, its object, its form, its character, its history, all are natural and consistent. But deny this account—reject the Scriptures, and who can tell how the sacrament of the supper could ever have been instituted; or if instituted, how it could have secured so early, and so universally, the observance and the veneration of Christians? If we had no other argument in favour of the truth of our religion, than that drawn from the existence of the sacraments, this alone would be incontestable.

Another important benefit of the sacraments consists in their giving *visibility* to the church of Christ. Without the sacraments, there might be a cove-

nant of grace ; but having no visible token, it would be comparatively out of sight and forgotten. There might be Christians—followers of Christ ; but having no visible marks as his followers, they might soon be merged and mingled in the world. There might be the form of a society or church ; but having nothing positive and palpable to give it visibility, it would, in all probability, be ere long swallowed up.* Christians little think how much they are indebted, in this view, to the sacraments. Without them it is hardly likely that the church could have subsisted, as a distinct body, to the present time ; or that the forms of religion could have been maintained in the world.

Other important advantages resulting from the sacraments are very obvious, in view of what has been said. As *signs*, they are full of good influences and blessings. The instructions they communicate—the invaluable lessons which they hold forth, might long ago have been lost to the world, had it not been for their significant teachings. Or, if not wholly lost, the *impression* of these truths had been vastly diminished, and their constraining, moving, sanctifying influence had been comparatively taken away.

The *sealing* virtue of the sacraments is, moreover, a great blessing to the people of God ; as it furnishes them with the most powerful motives to be faithful to all their covenant engagements. They have *bound* themselves to be faithful by solemn seals ; and these seals are renewed, repeated, every time they come to the table of the Lord. They are furnished, also, with new and potent arguments in prayer. They may hum-

bly approach the throne of grace, and plead God's covenant—his *sealed* covenant. They may plead that he would *remember* his own covenant, and out of *respect* to it (though they have been unfaithful) would bestow promised blessings upon themselves and their children.

But the great benefit of the sacraments is that of which I have already spoken ;—the *presence of Christ* in them—that rich *blessing* of Christ which always accompanies them, when they are received in a humble, believing manner. In these ordinances of his own appointment, Christ meets his beloved people, smiles upon them, communes with them, and grants them such tokens of his Spirit and grace, as they can enjoy nowhere else. They get a fresh anointing from the Holy One. They receive nourishment and strength by which to run the Christian race, and overcome the difficulties and enemies which beset them in their pathway to heaven.

It is important that all Christians should be duly sensible of the great value of the sacraments, and of their obligations to bless and praise their Redeemer for them. It is justly matter of gratitude that these ordinances are few and simple ; not complicated and burthensome ; that they are so highly significant, impressive, and appropriate ; and that, to the worthy receiver of them, their influences are all sanctifying and heavenly. Our chief concern should be, to *use* them faithfully—that so all their rich and important benefits may be realised upon our souls.

ON FAMILY RELIGION.

RELIGION is of comparatively little avail to that man with whom it is not

a matter of deep personal concern. It appears to most minds weak, even to childishness, to affirm that the land of my nativity, the parish in which I happened to be born, the precise locality in which my lot is fixed, can constitute me religious. The very supposition

* Those religious societies which reject the sacraments, are obliged to substitute something else in their place. The Quakers, Shakers, &c., give *visibility* to their societies, by peculiarities of dress, speech, and behaviour.

almost all well-constituted mind. It appears all but idle to imagine, that the holy I belong, or the Christ with which I may happen to be united, can make me, from an active position, "a member child of God, and an inheritor of the kingdom of heaven."

Persons bearing a very close relation to the above may be made useful to families. There have doubtless, there are, at the present time, families on earth, of every kind, in which it may be safely said that his evident tendency is towards the kingdom of heaven. But, making, all the members of the family not decidedly religious. It may, or even more, in not a few cases, be truly affirmed; but it must be said, that a family is often in the wrong path, and a few that remain, we are very sorry that we see or hear remain in doubt.

Piety hereditary. My piety, as it is not insured the piety of children, or does the piety of children prove that their parents are objects of true religion. It is a fact, most cheering and encouraging to those who are blessed with it, that careful religious persons, a consistent example of piety, together with their earnest, persevering prayers, very frequently in the conversion of their children. We say *very frequently*: it is far from being always the case, but the deep depravity of the mind is sometimes made evident, remaining ignorant, in the clearest and fullest insensibility to the most touch- and unaffected when all is seconded and enforced by a good example. Abraham had as well as an Isaac; Isaac as well as a Jacob: and of sons of this illustrious patriarch, apparently, bore even a resemblance to his beloved Joseph. Then, well urge upon our

readers the truth and vast importance of the affirmation with which we commenced our remarks, that religion is of little avail to that man with whom it is not a matter of deep personal concern.

But it may be inquired, Have there been no favoured spots eminently distinguished by the piety of those who have dwelt therein? Undoubtedly there have. But the spots have not produced the piety, although the piety may have given a kind of sanctity to the places in which it was found. When Abraham dwelt in the plains of Mamre, that place heard more frequently the voice of prayer and the song of praise than the regions around. In after ages Jerusalem was the place to which men resorted to worship God. "In Judah was God known; his dwelling-place was in Zion." Here was the holy city, the holy hill, the holy temple, and the most holy place. Here everything had a character of sanctity, the place, the persons, the very articles employed in religious worship, were "holy to the Lord." It may, perhaps, be said, that all this was ceremonial holiness. It is true that there was very much of what was outward, typical, and figurative of the far superior dispensation which was to succeed it. But yet in the holy city there were holy men, and amongst the priests and Levites who ministered in the temple there was many a one who, like Aaron, was correctly designated "a saint of the Lord." And when Christ was born, there were many in the holy city, Zacharias and Elizabeth, Simeon and Anna the prophetess, waiting for the consolation of Israel. And Christ gave a purity and glory to the second temple which the first had never received; and his disciples, separated from the world, assimilated to his moral image, and thus constituted saints, continued there till the power of Rome destroyed the temple, desecrated the holy city, and cast out its impenitent and unbelieving inhabitants. While holy men continued in Jerusalem the place had what was far superior to mere ceremonial sanctity, and when the providence of

God called them forth, the utter worthlessness of the spot as a sanctuary to its sinful inhabitants was made most clearly manifest. In later times, ignorance and superstition perverted the so-called Christian world, and piety, driven from spots which her presence had sanctified, found, for a season, a refuge from her dark and cruel foes in the valleys of Savoy and Piedmont. There she built her temples, raised her altars, and offered her spiritual sacrifices.

If it now be asked, Since religion has fixed in certain favoured places in which she has for a time taken up her abode, does she not also sometimes select as her dwelling-place particular families? This enquiry also must be answered in the affirmative—She does. On the domestic circles around spiritual darkness broods; but these favoured spots are little Goshens. Here the light of heaven shines brightly. It must not be supposed that there is anything in this to discourage the truly serious mind. The benefits of salvation are not restricted to places or to persons. Wherever the name of God is praised, in whatever assembly, family, or retired spot on the globe, there he is graciously present to hear, to aid, and to bless. Of old he “loved the gates of Zion more than all the dwellings of Jacob.” Jerusalem was then the place where the Jews were to worship. But even then he loved “the dwellings of Jacob.” The domestic worship of the pious Israelite was acceptable to him. But now our Lord teaches us “that not at Jerusalem” (exclusively) is God to be worshipped; but in every place where the spirit of prayer is found, there “the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth,” John iv. 23, 24. The public assembly of his saints, and the private Christian in the seclusion of his closet, are known and approved by God. And he is the God of all the families of the earth that call upon him. As the house

of David and the house of Obadiah were blessed of old, so the pious family is blessed by him now.

These observations are introductory to some remarks we are about to make on the all-important subject of family religion. Of family religion, family prayer is at once the leading feature, and the strongest indication. This may indeed be performed in a manner so formal and heartless, and so remote from anything like devout feeling, as to merit any other designation rather than that of religion. But when habitually attended to, if not always with the same degree of intense thought and emotion, yet with devotional feeling accompanied with propriety of demeanour, and sustained by general consistency of character, it affords no feeble nor unsatisfactory evidence that God is present in that family, and that his favour is there.

There are men to be found in the southern, and we fear in other parts of this kingdom, who, though professing godliness, do not practise family prayer. Some of these, like the Sandemanians of former days, deem it wrong, probably, to join in prayer with the unconverted. A few may seek to justify themselves on this ground; the greater number, however, would, we think, justify the omission on the ground that the New Testament affords no positive precept inculcating the duty. But family prayer has been, and still is, practised by persons whose subjection to the authority of Scripture cannot for a moment be called in question, and while they attend to the duty with a constancy all but undeviating, they have not the least fear that they contravene either the spirit or the letter of the New Testament. They cannot, indeed, meet in the New Testament, in express words, with such a precept as this, “*Thou shalt observe family prayer*,” and yet they do not hesitate. They are in no state of doubtful suspense as to the propriety of their conduct. Well-taught Christians, men, we mean, who have passed the mere novice of their Christianity, do not ex-

pect minutely specific directions on all the duties and circumstances of life, in a volume which is the charter of our deliverance from the burdensome rites and minute ceremonial observances of the Levitical dispensation. We are not called unto bondage, but unto liberty.

If we rigidly demand a positive precept for every action which, as Christians, we perform, our range of duty must necessarily be very limited. We must abandon the public worship of God on the first day of the week, and transfer it to the seventh, for there is no positive precept enjoining the change. We must violate the *spirit* both of the Old and New Testament dispensation, and act contrary to the practice of the apostles, by refusing to baptize our children; and, rigidly following out this rule to its full extent, we must turn back from the table of the Lord every female who would approach to commemorate the dying love of her Saviour.

Be it ever borne in mind, that the New Testament abounds in general principles, while minute and specific directions, applicable exclusively to particular cases, are rarely, if at all, to be found there. He, therefore, who is determined to form his opinions, and to regulate his conduct, as a disciple of Christ, only by minute and specific directions, and positive precepts, omitting a recurrence frequent and careful to the great general principles of the Christian system, will very soon acquire the scrupulosity of a strongly-defined sectarian, but will be lamentably deficient in the breadth, bearing, and elevation of the Christian character. Holy Scripture is a teacher that does not give us all the information it has to communicate without diligent investigation on our part; for while "it is profitable for doctrine, for reproof, for correction, for instruction in righteousness," it illustrates its own precept, "Search the Scriptures," in the disclosures it makes to the humble, prayerful, and patient inquirer.

If these views are correct, we have

only to look at the spirit of the New Testament to learn what is our duty with respect to family prayer. Now as that unerring guide says, "Continue instant in prayer," "Pray without ceasing," "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God;" what doubt can ever harass, trouble, or for a single moment disturb the bosom of the man of serious piety, as to the scriptural propriety, and even duty, of calling together his family for morning and evening worship. Must it not rather be by some strange perversity of thought or of feeling, that a truly Christian man can prevail on himself to believe that the domestic recognition of God, by expressions of gratitude, dependence, hope, love, and godly fear, twice, or even more frequently, every day, can be wrong, that it is not his incumbent duty! If I am bound to obey my Saviour's precept by retiring for private prayer, and am equally bound not to neglect the apostolic caution against forsaking the public assemblies of the faithful, is the intervening step between the former of these duties and the latter to be omitted? Would not this produce a break, an obvious defect in my character? Would not this omission give to my private religious duties the appearance of selfishness; and to my public observances a character either of formality or of ostentation?

Having made these remarks in reply to an objection which is probably more frequently felt and acted upon than expressed, we observe, that family prayer ought to be characterized by a *devotional spirit*, by the inculcation of *short and suitable precepts*, and by the exhibition of a *holy and consistent example*.

1. A devotional spirit.

Let us be carefully on our guard against error here. Sanctimoniousness is not devotion, neither is moroseness piety. A truly devout state of mind is as remote from the one as from the other. None were ever more sancti-

monious, and more prone to censure others, than the ancient Pharisees; and none, in the proper sense of the term, were ever more destitute of religion. The Roman Catholic is, in his way, devout. He attends to the whole routine of prayer and fasting. He abstains from meat on the days of interdiction. He is carefully attentive to all outward rites and ceremonies. He is an observer of forms. He prays, or repeats his prayers, the prescribed number of times. But the object of his devotion is not the one sole object of all holy love pointed out in the sacred Scriptures. His vain repetitions, and even his ardent aspirations, directed to the Virgin, or to some one or more of the saints, cannot come up with acceptance before God; for we are taught that there is only "one Mediator between God and man, the man Christ Jesus."

True devotion demands not only an ardent zeal, but an enlightened mind. The Holy Spirit is the fountain-head of all true and acceptable devotion; and his first operation is to illuminate the understanding. By his aid the word of God becomes "a light" indeed "to the feet, and a lamp to the path." He gives the "light of the knowledge of the glory of God in the face of Jesus Christ." Operating at all times in exact accordance with the will of God as revealed in his word, he enables us "to comprehend with all saints what is the height, and depth, and length, and breadth of the love of Christ, which passeth knowledge." He aids our infirmities in prayer, "making intercession within us according to the will of God, with groanings which cannot be uttered." He is not a spirit of error, but of truth; and it is his office to "guide us into all truth." He is not a spirit of darkness; "in him is no darkness at all;" and he who lives under his powerful and transforming energy has scriptural views of the source, the object, and the character of all true devotion.

"He who comes to God must be-

lieve that he is;" but we cannot approach him aright, unless we know what is his character, as revealed in his word. When God demands our heart, and says we are to "love him with all our heart, and mind, and strength," the command itself supposes that we know his character as holy, just, merciful, and true. For how can we love an unknown God? And when we are taught to draw near to him by the one Mediator, Christ Jesus, how can we expect that he will receive and bless us, if we venture to worship him through the medium of deified men and women? "He is the Lord, that is his name; and his glory will he not give unto another."

The species of devotion we are condemning has ever been a great enemy not only to personal, but also to family religion. Introduced at first by a superstitious reverence for the early martyrs, it issued in the worship of the saints, and, at length, in the adoration of their images. The places where the first confessors had suffered, or the spots where their relics had been found, or feigned to have been found, were regarded with high respect. On these sites places of Christian worship were erected, and named after the real, or supposed saints, whose bones had been discovered there. When no such spot could be found, that superstition might not be left without her shrine, the name of some patron saint sufficed to confer sanctity on the building. Thus, in direct contravention of the words of Christ to the woman of Samaria, certain places were invested with a nominal and feigned holiness, and the Jewish temple, and the places of assembly for Christian worshippers were, in this respect, represented as endowed with the same privileges. Then the Virgin, the martyrs, the saints, and the church were everything, while the converting and sanctifying power of the truth, and the expression of that truth in the holy lives of those who professed it, were cast into the shade, or wholly lost sight of. And as

the priest was the prominent object under the Levitical dispensation, Christian priests, unknown to the New Testament, were the prominent personages in all religious observances, and nothing could be done without their sanction and intervention. There must be a priest, or there could be no acceptable service; no rite could be efficacious, no charitable deeds rightly performed, no prayer come up as grateful incense, no confession avail. Thus was a human being like ourselves endowed with an imaginary power to act as a kind of inferior mediator between God and man. Hence all that deserved the name of religion, whether personal or family, was gradually all but abolished. The place of worship, the rites performed there, and the priest who officiated, became the sum and substance of a perverted Christianity.

The Reformation wrought a vast change. But now we see symptoms of a return to the superstitious usages of the darker ages. The daily services in some of the churches of the Establishment, the exhortations from not a few pulpits, and from clergymen from whom better things might well have been expected, to assemble for *family worship* in the parochial edifice, evidently tend to restore a superstitious reverence for places supposed to be sacred, and for persons imagined to be peculiarly holy. All this we believe strikes at the root of intelligent piety, of personal consecration to God, and of that *household religion*, which is one of the best nurseries of the holy and lovely graces of the Christian character.

It is more than probable that the advocates of the obsolete rites and pompous ceremonies of an encumbered Christianity, are well aware how much would be gained to their party, could they but divert the thoughts of men from the substance of religion to its outward forms; and especially from devotion itself to its spurious and specious representations, in formal repetitions, and imposing observances.

We need hardly say, that the best defence against the re-introduction of these innovations on the simplicity and purity of New Testament worship, is the cultivation of intelligent, scriptural, and *devout* family religion. This is an element in which superstition cannot live, from which the undue authority of mere human dictation will be excluded, and where Christian excellences in their beauty, their benevolence, and their practical results, will ever be found to blossom, and yield their lovely fruits.

In such a family, when assembled for their morning or evening devotion, no mediator is admitted but the *one*, Christ Jesus; no priest, but the great High Priest of our profession; nor any altar but that altar which "sanctifieth both the giver and the gift." Here there is no pomp nor outward show, retired from the world, separated even from the church, (save as the church exists in the house,) the Christian family in reading, in prayer, and in praise, forms a little sanctuary secure from the contests of party, the strife of conflicting interests, and the glory of publicity. It is here that the best feelings of the renewed heart are called into exercise. It is here that the ardent desires of the soul towards God, and for the communication of spiritual good to those of our own household, our friends, our neighbours, and the heathen world, are most freely poured forth.

It is then, provided the spirit be embued with devout and holy emotion, that the endeared relations of the domestic circle are most highly valued; and the hearts of all are drawn nearer and nearer to each other, as they approach nearer and nearer to God. The world retires, the invisible becomes apparent, and all the solemn and delightful realities of eternity are present in their grandeur and in their beauty.

D.

(To be concluded in our next.)

ORIENTAL ILLUSTRATIONS.

No. II.

THE CITY AND TEMPLE OF BAALBEC.



THIS Asiatic city, whose ruined temple illustrates this paper, was called, by the Greeks, *Heliopolis*, and by the Arabians, *the wonder of Syria*. It stands, in its desolation, at the foot of Anti-Lebanus, on the last rising ground where the mountain terminates in the plain, on the road from Tyre to Palmyra. When the extraordinary magnificence of its temple is taken into account, it is matter of surprise that no mention is made of it by any of the Greek or Roman authors. Mr. Robert Wood, who published a full account of Baalbec, in 1757, informs us that he could discover no reference to it in any ancient writer, except in a fragment of John of Antioch, who attributes the construction of its stupendous temple to Antoninus Pius. The inscriptions found on some of its ruined fragments corroborate this opinion, as does also the constant use of the Corinthian order in its style of architecture; which order was not in general use until the third age of Rome.

"The valley of Baalbec," observe Messrs. Irby and Mangles, "or of the Kasmia, or Bokaa Mathooolis, has an excessively rich soil, but is very little cultivated, and has no trees except in the immediate neighbourhood of Baalbec itself, and those are chiefly of the fig and walnut. The valley is bounded on the N.W. side by Lebanon, and on its S.E. by Anti-Lebanon; its breadth may be about ten miles, while its length, from N.E. to S.W., extends as far as the eye can reach. The Kasmia has its source to the north of Baalbec, and, running through the plain, discharges itself into the sea a little to the north of Tyre. How deplorable that so luxuriant a spot, with so fine a soil, should lie waste and desolate! and what ideas of former wealth and magnificence do the splendid ruins of Baalbec call to mind."—*Murray's Colonial and Home Library*, No. VII., p. 66.

The same intelligent writers describe their visit to Baalbec in the following interesting terms. "Early this

morning. (Nov. 1st, 1816,) we arrived at Baalbec, and employed the whole day in visiting the antiquities. Yesterday had been excessively fine, the sky being perfectly clear; but this evening the clouds collected much on Lebanon and on the tops of the other hills, and the natives announced to us the approach of bad weather. We measured every part of the ruins; but as Wood and Dawkins, as well as Volney, have given correct descriptions, it would be superfluous to enter into minute detail. The imposing grandeur of one part of the building, of which six pillars are standing, particularly struck us. It is the remnant of a colonnade standing. Their beauty and elegance are surprising. Their diameter is seven feet, and we estimated their altitude at between fifty and sixty feet, exclusive of the epistylia, which is twenty feet deep, and composed of immense blocks of stone, in two layers of ten feet each, carved work in various devices. We imagine these pillars to have been the remains of an avenue of twenty columns on each side, forming an approach to the

temple. The space originally included by them was 104 paces long, by 58 broad. We were much pleased with the architecture and sculpture of every part of the ruins, although they have been much disfigured, by having been formerly converted into a fortress. Remarkably large stones have been used in the construction of the various edifices, and in the S.W. part of the elevated walls on which they stand, we measured a single stone of sixty-six feet in length, and twelve in breadth and thickness. In the construction of the pyramids and temples in Egypt we never noticed a single stone of more than thirty feet in length, and these were mostly of calcareous or sand stone, excepting some few of granite. The whole of these buildings, together with the walls, are of coarse marble, excessively hard. The inhabitants of Baalbec, although much prejudiced against Christians, treated us civilly, and seemed less curious and inquisitive than the natives living near any of the other objects of interest which we had visited."—No. VII., p. 66.

POETRY.

HEART-BREATHINGS.

LORD, I come to thee confessing
All my guilt and sinfulness.
Hast thou not for me a blessing
To enrich my soul with peace?
Oh forgive me!
This I ask, and cannot cease.
O thou blessed Lord and Saviour,
Show me thy redeeming love;
Shine upon me with thy favour,
And the guilt of sin remove;
Blessed Saviour,
Raise my soul to things above.
Come, eternal, holy Spirit,
Come to make my Saviour known;
'Tis his righteous, perfect merit
Pleads for me before the throne;
Holy Spirit,
Come, and show it all my own.
Thankful for so many favours,
Kindly given through all my days,
Each of mercy strongly savours,
And demanding highest praise:

Oh the mercy!
What a debtor to thy grace!
Now, as life is daily waning,
And must shortly end in death,
Let me inward strength be gaining,
By the power of living faith.
Lord, increase it
Till I yield my final breath.
Oh, for heavenly bliss prepare me,
Lord of all the world to come!
When the hour of death comes near me,
Banish doubt, and fear, and gloom;
Open heaven
As my everlasting home.
There the Father, Son, adoring,
And the blessed Spirit too;
There, with kindred spirits, pouring
Joyful praises, always due:
Oh the praises—
Never ceasing—ever new.
March, 1844.

R. J.

REVIEW OF RELIGIOUS PUBLICATIONS.

BAPTISM in its MODE and SUBJECT. By
ALEXANDER CARSON, LL.D. pp. 501.
Houlston and Stoneman.

THIS book is a republication, with additions, of several works which have appeared at various times. It contains what are called replies to the writings of Mr. Ewing, Dr. Wardlaw, Mr. Bickersteth, Dr. Henderson, the Congregational Magazine, Dr. Miller, Mr. Hall, Mr. Munro, Mr. Thorn, and President Beecher. Though a large and closely-printed volume, it presents but a part of what the reader should have before him who attempts its perusal. The author refers to the former edition of his book for the originals of all his translations; this, therefore, must be obtained by those who desire to judge for themselves. Then, in commenting on the arguments of those with whom he engages in controversy, he so frequently misunderstands their opinions, or neglects to exhibit them at all, that his work, if read alone, will be often most delusive, and often quite unintelligible. The various works of the above-mentioned authors must also be procured. Thus furnished, the reader may apply himself to the perusal of this work, and, on the accomplishment of this task, he will deserve the warmest congratulations of his friends, both for the patience he has displayed, and the deliverance he has attained.

As many of our readers will not, we fear, have courage enough to attempt this undertaking, still less fortitude and perseverance enough to finish it, we will endeavour to set before them some of the discoveries of the author on this long-agitated subject, which he informs us he has at last settled for ever. All who have read the publications of Baptists in defence of their peculiar views, must be aware that they have rested their argument principally on the use of the word βαπτω, *bapto*, inferring that βαπτίζω, *baptizo*, must have the same signification. Dr. C. assures his friends, that this mode of reasoning is wrong. We trust they will believe him, and that we shall hear no more of this argument. "The difference" between these words, he says, "is precise and important. Most of the confusion of ideas on both sides of the question with respect to the definite meaning of the word baptism, has arisen from overlooking this difference. Writers in general have argued from the one word to the other, as if they perfectly corresponded in meaning."—p. 19.

Another favourite argument is drawn from the four Greek prepositions. We have heard much of *into* the water, and *in* the river, and *out of* the river, and so on. Dr. C.

admits much which we have long contended for in regard to these words. He declares that *εξ*, *apo*, never means *out of*, but only *from*; that *εἰς*, *eis*, means *unto* as well as *into*, and that a person "might be *in* the river, yet not *in* the water, all within the banks is the river," 339. Dr. C. cleaves to the old argument, so far as *ἐκ*, *ek*, is concerned. It would be too much to expect that all these precious weapons should be resigned at once. He still maintains that *ἐκ*, *ek*, means *out of*, and actually translates the verse, John xvi. 3, "Officers *out of* the chief priests and Pharisees." This Dr. C. assures his unlearned readers is a Greek idiom!

But the most notable discovery of Dr. C. is that which respects the meaning of βαπτίζω, *baptizo*. He says again, and again, that it *has but one signification*. The command of Christ, and all the statements of the New Testament are, according to Dr. C., to be interpreted according to this one classic meaning. Now some attempt has recently been made to show that the classic meaning of this word is something like *to drown*. In many passages, cork, and such light substances, are said to be unbaptizable. But since they can easily be dipped, it is argued that all these passages prove that *baptizo* cannot mean merely *to dip*. Nothing can be more simple and conclusive than the reasoning. Cork cannot be baptized, but cork can be dipped; therefore dipping and baptizing are not the same thing. What, then, is the difference? Some have supposed, that what was baptized stayed under the water, while what was dipped came again quickly to the surface. Dr. C. is not satisfied with this mode of baptism, for, of course, few would submit to it, though it is quite classical. He has another theory, to which we beg to direct public attention, inasmuch as the doctor has not given to it the prominence which its ingenuity, originality, and great practical importance demand. This is Dr. C.'s exposition, in his own words, p. 284: "*Cork is said to be unbaptizable, not merely because it will not lie at bottom when forced down, but because it will not, by its own specific gravity, dip or sink.*" This, we imagine, will be as novel to most of our Baptist friends as to ourselves, and will lead to rather startling consequences. If a piece of cork is unbaptizable because it will not sink by its own specific gravity, then we submit that men and women are unbaptizable if they will not sink by their own specific gravity; and consequently all are unbaptized persons who did not thus sink. We must leave it to others to ascertain how many of

those who have hitherto supposed themselves baptized, really are so. According to Dr. C., it is a serious inquiry for every Baptist, Did you sink by your own specific gravity? But then if the persons baptized sink themselves, do they not baptize themselves? If sinking by specific gravity be the only true baptism, how can one person baptize another? He may witness the sight, he may utter the solemn words of the service, he may help those who, having sunk by specific gravity, need some other power to raise them; but he cannot baptize, if to baptize be *to dip*, and that is unbaptizable which will not sink by its own specific gravity.

We were not aware that our Baptist brethren in any part of this country were subject to such afflictions on account of their opinions as Dr. C. represents. He speaks of the loss of interest and popularity, of the endurance of reproach and persecution. We really cannot imagine what the condition of a Christian must be, who finds all other duties easy compared with that of advocating the dipping of believers. Yet Dr. C. says, "To oppose infant sprinkling is the heaviest part of the cross of Christ." He also declares, "Were Sir Isaac Newton at this moment alive, and a Baptist, I really believe that, in Great Britain or Ireland, it would be difficult to procure him the situation of a parish schoolmaster." What, then, must be the genius of those, who, notwithstanding this great impediment, do rise to much higher stations in church and state!

We suggest to those who are the objects of this unfriendly opposition, to inquire how far the sentiments with which they are regarded have been occasioned, not by the firm maintenance of their own views, but by an uncharitable and unchristian deportment towards their brethren. From Dr. C.'s work we learn that the most eminent piety, learning, talent, and usefulness, are insufficient to protect the characters of Christian ministers from the most injurious and unjust insinuations. Dr. C. proceeds always on the supposition that whoever differs from him is certainly in error, and that whoever errs respecting the mode or subject of baptism, must be either wanting in intelligence or Christian sincerity. As he boasts that he would order an archangel to school who hesitated to agree with him here, no mortal can expect to be treated with civility. He often intimates his full conviction, that if we had but his desire to do the will of God, we should all immediately become Baptists. He admonishes us to think of the judgment-day, and of the consequence of being found then to have neglected one of the commandments of Christ. He tells us that more than argument is needed for our conviction. He encourages us to become Baptists by the assurance, "that though our temporal interests

should be injured, we should have a hundred-fold advantage in following the Lord."

Now we deem all this to be nothing but the purest bigotry. Wherever it may appear, we shall meet it with the most decided protest and condemnation. Certainly all persons should be admonished of the importance of religious inquiries; they should be incited to candid and careful consideration; they should be reminded of their responsibilities and their dependance, and urged to seek the truth with fidelity, diligence, and prayer. But what would Dr. C. say if we were to tell him, that if he wished to do the will of God, he would adopt our opinions; or if we were to bid him think of the day of judgment, and of his lot, if then found in error; or if we were to inform him that without the special teaching of the Spirit of God, he could not yield to our arguments; or that if he would renounce his errors, whatever he might lose for the truth's sake, he would have a hundred-fold advantage in following the Lord, by observing with us his ordinance? If such statements were addressed to Dr. C., he would assuredly denounce them as impertinent, as insulting to his character as a Christian, and to his understanding as a man. As he would estimate such language, if it came from us, so we shall estimate it when it comes from him.

We wish all Christians would prepare themselves for the controversies in which they must, more or less, engage, by studying the 14th chapter of the Epistle to the Romans. The principles laid down there apply to the disputes of the present day, as well as to those by which the church of Christ was agitated in ancient times. If they who thought it wrong to eat meat were not to condemn those who thought it right, they who think that infant baptism is wrong, ought not to condemn those who think it right. Will not the reproof, "Who art thou that judgest the servant of another?" apply to the latter case, as well as to the former? As the apostle said, "He that observeth the day, observeth it for the Lord, and he that observeth not the day, for the Lord he observeth it not," so we may say, "He that dippeth, doth it for the Lord; and he that dippeh not, for the Lord he doth it not. Let every man be fully persuaded in his own mind, and God accepteth him."

We have exceeded our limits, and can only express our deep regret that four hundred Baptist ministers could be found to give their countenance to this publication. Knowing Dr. C.'s infirmity, we are not surprised at any language from his pen. But we lament that others should sanction and copy such a style of controversy. We are persuaded that the day will come when such

attacks as Dr. C.'s will be deemed as unfit means for advancing truth, as the pillory, the dungeon, and the stake, as less barbarous indeed, but not more Christian, in character, than these.

Ward's Standard Divinity, and Library of Theology, Church History, and Biblical Literature, without Abridgment. New Series, No. I. Works of EDWARD POLHILL, Esq., of Burwash, Sussex. Reprinted from the editions of 1677—1682. Royal 8vo. pp. 360.

T. Ward and Co.

We are most happy to find this excellent series of theology and biblical literature recommenced, under the sanction of a committee, consisting of some of the first men of the age. Hitherto it has not realized, by any means, the amount of patronage to which its intrinsic merits justly entitled it; but we would fondly hope that the new series will draw towards it a large share of public notice, and find its way into a wide circle of churchmen and dissenters. This we would say deliberately, that none of the libraries or translation societies of the present day deserve better of the Christian church than the "Standard Divinity." Should the list of subscribers be sufficiently increased, the advantage to each will be proportionably great. *Two thousand* annual contributors of a guinea would place the library on a sure basis, and would enable the proprietors to vie with the Parker and other societies in the cheap publication of scarce and valuable works in theology and biblical science. We know not any undertaking of the age better deserving of public support, and we cannot but urge upon our readers generally to forward their names as speedily as possible to Messrs. Ward and Co., that the consulting committee may be able to prosecute their labours with energy and success.

The *first* number of the new series is a splendid volume, containing matter sufficient, in a clear and beautiful type, to fill three ordinarily-sized octavo volumes, at the low price of *eight and sixpence*, with large allowance to subscribers. Polhill was a theologian of extraordinary power and depth, a writer ably furnished for the defence of the peculiar doctrines of grace. The treatises reprinted in this volume are, "A View of some Divine Truths, which are either practically exemplified in Jesus Christ, set forth in the Gospels, or may be reasonably deduced thence;" "The Divine Will considered in its Eternal Decrees, and holy execution of them;" "Precious Faith considered in its nature, working, and growth;" and "A Preparation for suffering in an evil

day: showing how Christians are to bear sufferings, and what graces are requisite thereunto; suited for all Christians in this present time." Seldom have depth of argument and fervour of devotion been more happily blended, than in the writings of Polhill. It would be a blessing to the age if such admirable theology were to become popular with our rising ministry, and with Christians in general.

WALKS about the CITY and ENVIRONS of JERUSALEM. By N. H. BARTLETT. 8vo. pp. 224.

George Virtue.

At a moment when an unusual interest is awakened in reference to the seed of Abraham and the Land of Promise, it is very opportune that such a volume as the present should have been supplied from the pen, and from the pencil, of such a man as Mr. Bartlett. We know not if his own mind is illumined and cheered by the promises which relate to the destinies of God's ancient people, but it is obvious from what he has written, that he is by no means unacquainted with the testimony of Scripture, or with the facts of history, as they relate to this remarkable people. In his introductory sketch of Jewish history he has collected and arranged, both from sacred and profane records, an instructive outline of Jewish story from the earliest periods to the present moment. Our readers will be peculiarly gratified by the perusal of this essay; and they will be prepared by it to accompany the author in his several walks about the Holy City, which he has so graphically illustrated by vivid and accurate views taken on the spot. Our impression is, that Jerusalem was never before so successfully delineated. Mr. Bartlett, with sound taste and discernment, has availed himself of the critical researches of Professor Robinson, which he pronounces in general to be worthy of the talents and attainments of that eminent biblical scholar. He differs from him occasionally; but when he does, he assigns the best possible reasons.

In three walks, Mr. B. has embraced his whole plan. The first walk includes, with most picturesque drawings, beautifully engraved, Mount Zion, the Lower Pool of Gihon, the Hill of Evil Counsel, En Rogel, the Pool of Siloam, The Tomb of David, the Armenian Convent, the English Church, the Tower of Hippicus, the Pool of Hezekiah, and the Line of the Second Wall.

The second walk conducts the reader to the Via Dolorosa, to St. Stephen's Gate, to the Trench of Antonia, to the Mount of Olives, to Gethsemane, to the Tomb of the Virgin, to Bethany, to the Valley of Jeho-

shaphat, to the view of the City from the North-East, to the siege by the Crusaders, and to the Tombs of the Kings.

The third walk shows the Interior of the City, points out certain Jewish antiquities, such as the ancient Bridge and the Place of Wailing, the Area of the great Morgue and its Antiquities, the Church of the Holy Sepulchre, &c., &c.

The pictorial illustrations are forty-three in number, and leave nothing to be desired in the way of correct delineation of the site of Jerusalem, the surrounding scenery, and the principal antiquities. We earnestly recommend this volume to the warm patronage of the Christian world.

Murray's Colonial and Home Library, No. VII.; containing TRAVELS in EGYPT and NUBIA, SYRIA, and the HOLY LAND; including a Journey round the Dead Sea, and through the Country east of the Jordan. By the Hon. CHARLES LEONARD IRBY and JAMES MANGLES, Commanders in the Royal Navy. No. VIII. DRINKWATER'S HISTORY of the SIEGE of GIBRALTAR. No. IX. WESTERN BARBARY; its Wild Tribes and Savage Animals. By J. H. DRUMMOND HAY, Esq. John Murray.

This valuable and entertaining Library proceeds with great spirit. Every article which has yet appeared in it is replete with interest, and the quantity of matter supplied for half-a-crown must secure for it a very extended sale, both at home and abroad. The publication of Irby and Mangles' work is quite a boon to the Christian world. It was rudely printed before, and the few copies which found their way into the booksellers' shops were so expensive, that few could afford to purchase them. After all that has been published on the same exhaustless subject, there is much in these Travels that has not been surpassed in accuracy of statement and interest of detail. This particularly applies to the researches of the authors east of the Jordan.

Mr. Drinkwater's Siege of Gibraltar, and Mr. Hay's Barbary, are narratives of more than ordinary incident. By the young they will be valued, on account of the thrilling catastrophes which they record, and by the more advanced, they will be read with satisfaction, as works of solid and correct information.

THE PATH of GOD. By the Rev. E. E. ADAMS, M.A., Pastor of the American Church in Havre-de-Grace, France, and late Chaplain to Seamen at St. Petersburg. London: Hamilton and Co. Chignell: Romsey.

This is the production of no common mind. The subject is indeed beyond the

reach of any ordinary mind—vast, comprehensive, and sublime. It is one on which obtain the most loose and indefinite views. There are but few Christians comparatively who have any clear idea of the great eternal principles on which the government of God is conducted. They are far from perceiving with that distinctness which they might, and from grasping with that firmness which they ought, those immutable laws of the Divine procedure, of which all events are but the necessary and certain sequence, and hence it is that their minds are so often perplexed and disturbed by the dispensations of Providence. To rectify this state of mind, by setting forth in the strongest light the fixed and unimpeachable principles on which God proceeds in his whole administration, is the immediate object of the present little work. The outline is grand, but the work wants expansion. It has in it materials for a respectable volume, and we regret that a mind so richly replenished and adorned did not pursue the subject. We trust a second edition will soon be called for, and that the esteemed author will then do justice both to himself and his theme.

The following passage may be taken as a fair specimen of the author's style and mode of thought:—

"I have no sympathy with the falsehood, 'Where mystery begins, devotion ends.' Its converse is as near the truth, though it savour strongly of Rome—'Clouds and darkness are round about' the throne of God, but they intimate the mystery of *his being*, not of his acts, of what he *can* or *will* do; of the *mode*, not of the reasons of his doings. The rainbow that bends over that darkness sheds a soft and varied light on his economy, though its rays are not bright enough to reveal all the mind in which that economy has its birth. There is just enough revealed to us now to furnish us with the elements of progression, without which we cannot be happy; just enough to preserve us from presumption and despair. I would not know what is before me; and I know sufficient of my past history, and God has told me the reasons of its sorrows and its joys. Were all things revealed to us here, eternity would be a blank.

"Let us, therefore, never ask complainingly why God takes away our property and friends; why he lays us on beds of pain and death; why he sometimes seems to break in upon the calm of things, to startle mortals with the thunderbolts of wrath! His glory is revealed, his law preserved, his commonwealth upheld, his people are taken from the evil to come, the wanderer and rebel are brought home to his service and his love. With all its mysteries, his is a path of light. Perfect reason marks it. The rays of the Godhead rest upon, and shine around it.

father was, that he should ask her forgiveness. This he peremptorily refused to do. He was taken to another apartment, by his father, reasoned with, and punished; after which he was still required to entreat forgiveness of her whom he had grieved. But again he refused, and suffered a second chastisement. Still his spirit was not subdued; he would not comply with the reasonable demand made upon him. With an anguish never to be forgotten, his father retired with him a third time, and accompanied the use of the rod with fervent prayer that the youthful offender's heart might be touched with penitence. This last effort was effectual; the offence was confessed, and forgiven; filial affections gushed forth in all their tenderness; and from that hour to the moment of his departure out of this world, he never again entered into direct litigation with parental authority. Is there not reason to conclude, that if this instance of disobedience had been suffered to pass without appropriate visitation, it might have led on to the general habit of resisting the parental claims, and thereby produced other and interminable evils.

With all this tendency, however, to an original stubbornness of nature, there was found associated a truthfulness and an integrity, which could not fail to attract the notice of every member of the family. He could not stoop to falsehood, even to screen himself from punishment; nor could he be tempted to deviate from honesty in any of the little transactions of childhood. A straightforward determination impressed a distinct character upon his early and later years.

And yet, amidst many symptoms that were promising, there was nothing that could be fixed upon as a decided evidence of regenerating grace. Though restrained, and kept under check, it was but too manifest that the carnal mind prevailed. In the Sunday-school, indeed, he seemed to take great delight, and gathered round him an orderly and intelligent class; but until the illness which carried off his brother, James Murray Morison, took place in 1836, his anxious parents could not trace in him any distinct manifestation of the new-birth. Afterward, indeed, they learnt that he had often been deeply impressed under the ministry of the word; but the emotions thus awakened were studiously concealed, until circumstances arose to impress upon them a new and resistless character.

How mysterious are the ways of Divine Providence! It was not apparently the sudden seizure, nor the lingering illness, nor the triumphant, happy death of his brother, that led to his decision for God; though, perhaps, they exerted a salutary influence; but it pleased the Giver of all

good to employ the private conversations of the Rev. Caleb Morris, while on a visit to the Isle of Wight, in leading him to feel the necessity of withdrawing his heart from the world, and surrendering it to Christ. The affliction of his brother (for he then lay in a hopeless state), doubtless softened the heart, and prepared it for receiving the counsels of Christian friendship. But when, at a subsequent period, he sought admission into the Christian church, he referred, with tender and grateful feelings, to the efforts which were made by Mr. Morris, in a series of private walks, to bring him to the feet of Christ.

At the period when he was admitted into Christian fellowship, he indicated the deepest awakenings of conscience, and laid open his whole history to the mind of his father. Never was spiritual distress more intense. His health, his spirits, his appetite, were all impaired. But from the moment that he disclosed his state of mind to his anxious parents, he recovered his mental tranquillity; became associated with the Christian church; and entered upon his religious profession under auspices alike promising and happy.

It is a delicate thing to refer to his own dying estimate of what followed; but truth requires that we should state, for the good of other young Christians, that, in the near prospect of eternity, he was deeply humbled in the review of his religious profession, and that he spoke with regret of himself and others, that they had not advanced in their spiritual course, as might have been expected, considering both their professions and their advantages. With many tears, he deplored that their want of devotion to Christ had been a stumbling-block to others, who had made no profession of the Christian faith. As he solemnly entreated that this might not be concealed, it is thus publicly announced, that others, who profess to be Christians, may live very near to God, and may guard against those backslidings of heart which grieved and distressed him on the brink of the dark valley.

When that sudden and alarming dispensation overtook him,* which ultimately dissolved his connexion with this sorrowing and changeable scene, there was much in the nature of the seizure itself, in his own constitutional temperament, and in the estimate he had formed of his spiritual state, to deprive him of mental calm. But that gracious Saviour, who saw fit to arrest his youthful servant in a career which bid fair for long life, was pleased to accompany the affecting visitation, by such measures of divine grace, as not only restored the tranquillity of his spirit, but gradually prepared him for meeting death in a manner worthy of a more advanced Christian. On this account, he

* The bursting of a blood-vessel in the lungs.

he affliction as the greatest blessing befel him, thanking God for it dying breath. For a season, he faint hopes of recovery, and at every suggestion which might contribute to that end. But, after a month in the month of December, he died all prospect of life, and adorned himself with great earnestness to the state of mind which it prepared him for rendering his last with joy.

and perplexing were his mental and deep and humiliating was his position for sin. Often, to his beloved did he speak of himself in the of a backslider, deploring that he so little for Christ, and that days and prosperity had been suffered without any suitable improvement. His impressive was his perception of sin, that he found it difficult to interest in the love of God; and at ease with modesty of his prospects. But, if "a soft and broken sin" will not be despised by God, those who watched his dying bed confidence of his eternal state.

His time was spent in mental and sometimes, when he imagined his eye was locked in sleep, he would in the most fervent breathings for the most of divine grace, and the witness of Holy Spirit.

In the last fortnight of his earthly seemed filled with extraordinary of love to all around him, particularly to his dear mother, who had with so much tenderness the whole of his protracted sufferings. He freely and of his approaching end; gave instructions about the of a few little presents to survivors, and was habitually calm in reference to change. The word of God was his delight, particularly our Lord's words and prayer, the eighth chapter of the Romans, and some of the Book of Job and of the Psalms. His remarks on the passages read indicated a sense of divine truth, and anxious of his own heart, lest he should be himself with false hopes.

During portions of the life of the late Thomas Scott afforded him great joy during the last few days of his life here. When his mother read parts of the narrative which indicated a sense of doubt and perplexity in the of that eminent servant of Christ, he said, "Well, if so good and holy a man found it difficult, at times, to realize his hope, a poor creature like me feel surprised that all should not

be bright sunshine." When he was pointed to the glorious work of the all-sufficient Redeemer, he would say: "Yes, I know it well; but how difficult it is to feel one's own interest in it." He seemed ever ready to question his own repentance and faith—not the power or grace of the Saviour. On the day before he died, his father said to him: "Are you happy, dear Joseph?" He replied, peacefully, "Yes, more so than I have been." It was then asked, "Can you repose your interests for eternity upon Christ?" He said, "I think I can; but I am a poor unworthy sinner, and I find it hard work to believe that I am really a partaker of salvation." He was reminded that he must look to Christ just as a sinner. "Ah," said he, "that is a great mercy; I am striving to do so."

There was in his state of mind such a pervading humility, such renunciation of self-righteous dependence, such exalted views of the work and glory of Christ, such devotional habits of mind, such affection for those around him—that the members of his family could not have entertained the shadow of a doubt as to his eternal state, if nothing more encouraging had fallen from his lips in the dying hour. They were satisfied that all was secure in the hands of Christ, and could adore him for the riches of his grace.

But a still richer consolation awaited them, ere the pang of separation was felt by them. On the morning of his departure, the 14th March, it was obvious to all, from an early hour, that the hand of death was upon him; yet, in the midst of bodily suffering, he was perfectly calm and tranquil. He said to his beloved brother, "This is my last day on earth." Many questions were put to him respecting his state, to which he made very comforting replies. He was literally dying from three in the morning till twenty minutes past one. But the severest conflict, as far as the mortal frame was concerned, was about two hours before he entered into rest. He said, "Now I know this is death; Lord Jesus, receive my spirit! O, my dear Saviour, receive my spirit! I have been a great backslider, but do thou wash away all my sin in thy blood!" He was reminded that "the blood of Christ cleanseth from all sin." "O that blood!" said he, "*that precious blood!*" "Lord Jesus, receive my spirit; into thy hands I commend my spirit." Both the mental and the bodily conflict seemed now, in a great measure, to have ceased. A holy serenity rested upon his countenance; and the mortal frame was less convulsed and agitated. He inquired, with the utmost calmness, if all were in the room? He said he wished the servants to

be sent for. It was, indeed, a moment of intense interest. All was breathless silence, save when the sigh of parting forced its way from the bursting heart. Again, the dying sufferer said: "Are we all here?" and, looking around him, he added, "Where is Aan?" When she entered the apartment, he cast a glance of unutterable tenderness on his beloved mother, who stood at the foot of the bed, and said, "I thank you, my dear mother, for all your care of me through life, and especially for all your unwearied attentions to me in this affliction. I have been sometimes very peevish and fretful; I know you will forgive me. I hope to meet you in heaven, through the merits of my dear Saviour. God bless you, my dear mother!"

To each of the servants he addressed himself, in terms most appropriate to their individual characters, reminding them that it was a hard thing to die, and that he had found it to be such; urging them, without delay, to give themselves to Christ, and thus to secure the salvation of their never dying souls.

He then looked across the room, with an imploring expression to his beloved brother Alexander, "You must come very near to me, dear Alexander," he said, "I want very particularly to speak to you." His brother came close to his dying couch, and then followed a scene, the sacredness of which must not be obtruded on. He literally agonized for his salvation. He drew from his bursting heart the most solemn pledges that he would serve the God of his fathers, repeated his entreaties again and again, and seemed unable to part with him without the full assurance that he should meet him in heaven. The most affecting feature in this parting scene was, that sometimes he addressed his much loved brother, and sometimes appealed to God on his behalf. O that this spectacle of moral sublimity may never be effaced from the recollection of that brother, that his may be the privilege, through the merits of his Saviour, of meeting his sainted brother, where brothers will never be called to part.

He last of all turned to his father, and said, "My dear father, I thank you for what you have ever been to me as a parent; I thank you for your great kindness in this affliction; I thank you for your faithful ministry, which has been blessed to me and many. Will you pardon me if I entreat you often to warn young professors against the vices of the world; *yes, dear father, warn professing young men against the vices of the world. You little know what goes on among them!* Tell them, oh, tell them, what a dreadful thing it is to profess to be the followers of Christ, and yet to live in

sin. Farewell, God bless you, my dear father—God bless you all. Dear Alexander, you will never forget what you have promised."

He then sunk back quite exhausted, and it was supposed that he was about to breathe his last. After a few moments had passed, however, he looked up to his father, and said, "*Speak to me of Christ.*" His father reminded him of the words of David—"Yea, though I walk through the valley of the shadow of death," &c. He took up the sentence with great energy, and repeated it to its close, evidently feeling that his Divine Shepherd was with him in the dark valley of death. He was then reminded that Christ's work, on which he was resting, was a *finished work*. "Ah," said he, "*He has left nothing for poor sinners to do.* I have no merit of my own, I trust in him alone."

Some first lines of hymns were whispered softly to him, and, in every instance, he took them out of the lips of the speaker, and repeated them with emphatic joy to the close of a verse.

Among these hymns the one beginning—"There is a land of pure delight," &c., seemed a cordial to his departing spirit.

About half an hour before his blessed release from the bondage of the flesh, his eyes seemed fixed, and it was thought that unconsciousness had commenced. His father drew near to him, and said, "Dear Joseph, do you still know your beloved mother, and father, and Alexander?" With a smile of ineffable affection, he looked up, and said, "Yes, to be sure I do." His father further asked—"Do you yet know where you are going?" His reply was, "To Christ, my Saviour, which is far better, I hope; oh, the thought of it is infinitely glorious!" These were the last words he ever uttered, at a moment when evidently his heaven had begun on earth, even amidst the very struggles of dissolving nature. He breathed his last at twenty minutes past one, P.M., on the 14th of March.

MRS. HARRIS.

Mrs. Harris (the daughter of Mr. and Mrs. Heron) was born in Manchester, on the 24th of May, 1774. Her parents walked in the ways of God, and trained up their children in his fear. Her mother died when she was at a tender age; but the vacant place in the family was supplied by an excellent step-mother. The cousins of Miss Heron were connected with the Moravian society. In their worship she became early interested. On one occasion the Rev. F.

assing the children at Duckin-
l earnestly to them: "Will
yourselves to God?" Under
impulse she rose, and replied,
ugh she quickly resumed her
ling of confusion, the effect of
never wore away. The work
as her years advanced: and
twenty-four years of age, she
sith in the Redeemer. Her
reviously removed to Liver-
rited herself to the Indepen-
t Newington chapel (of which
deacon), under its first pastor,
id Bruce. The matrimonial
o which she entered with her
band was formed under the
ences of religion.

privilege of Mr. and Mrs.
oy an extensive and intimate
with many of the most eminent
devoted Christians of the last

In a recent letter to an old
nd, she spoke in the following
* whose labours were abun-
in promoting the Saviour's
r Mr. Wilson has left behind
l of good works and general
What a happy change for him
ed to the dear Saviour he had
the earth! All his trials and

given place to never-ending
The favoured Spencer found
of a happy home, and in them
ose affectionate confidence he
his unexpected and mysterious
hem with the deepest grief.
ion she poured forth the emo-
heart in a letter to one of her
le is gone! For a very short
months) he glorified his Lord
o us the pure gospel, the un-
ches of Christ. Thousands
acted by his uncommon talents
: happy tidings to perishing
ration by grace.' O may the
deepen the impressions which
ade under his ministry! He
ded the work which the Father
appointed, and has fled to join
assembly which surround the
ay we pray for the maturing
the good Spirit of our God,
ay join in the heavenly chorus,
l Hallelujah, and in the loud
whole town seems to mourn.
ere a public character who ex-
citation and respect. The rich
met together, and seemed to
s lips. Such eloquence, such
hen he was beseeching sinners

ison, Esq., the late Treasurer of
re and of the London Missionary

to come to Christ, and accept his righteous-
ness, never before saluted our ears from any
mortal tongue. But those lips are closed
in silence. * * * May God sanctify his
death to our souls!" The vacant pulpit
was occupied by the Rev. Dr. Raffles, under
whose pastorate the major part of the mem-
bers of the church removed to Great George-
street chapel. Through a long course of
years Mrs. Harris continued among them,
"stedfast in the faith." When the sanc-
tuary at Newington was re-opened, after
having been closed and abandoned (about
eight years since), she, with others, was
honourably transferred to the church then
re-established there. Though often and
long unable to be with them in the body,
she was united to the little band of brethren
by warm attachment of spirit.

The character of Mrs. Harris was known
and loved by a large circle of friends. In
many individuals the operation of the Holy
Spirit may be traced in the subjugation of
natural irregularity and unloveliness. It
was not so with her. The Creator, in his
beneficence, had constituted her an amiable
spirit. Grace entered to refine and subli-
mate the goodness which his hand had from
her birth implanted. She was distinguished
by simplicity of motive and openness of
heart; her abhorrence of dissimulation was
earnest and sincere; her household affections
were warm and lively; her interest was
uniformly identified with that of every mem-
ber of her family. In one of her letters she
remarked, "If anything, however trivial,
disturbs, or affliction in any shape visits our
children, my whole mind seems absorbed by
sympathetic feeling. But, at the same time,
I would not forget that it is our heavenly
Father who inflicts the stroke. The world
is ever drawing us away from the centre of
our happiness, which is only to be found in
God. When we consider that we have no
continuing city here, but are strangers and
pilgrims, it is surprising that present and
pleasant things should make us unmindful
of the great design of our life, as but a short
preface to a long eternity."

The acquaintance which Mrs. Harris had
with literary subjects was enlarged and ac-
curate. This furnished her with topics of
interesting and useful conversation; and
contributed to the chasteness and energy of
her epistolary style. She delighted in the
good old-fashioned, though quaint, theo-
logical writings of the Puritans and early
Non-conformists. In practical divinity and
Christian biography she was well read.
For sacred poetry she had a great relish;
and after the power of her own melodious
voice failed, she enjoyed the repetition of
the songs of Zion which aforetime she had
so sweetly and so often sung. She is hap-

pier now, among that choir whose strains shall never falter, and whose praise shall never cease.

The religious habits and experience of Mrs. Harris were of that order, that they allured and impressed by the gentleness and composure they produced. She was calculated to win souls. Her faith reposed with firm and peaceful reliance in the atonement of the cross. On the Saviour her supreme love was fixed. In her seclusion and sufferings she was happy when meditating on his compassion and faithfulness. Her love to the house of God was quickened, rather than impaired, by the deprivation of public ordinances which she often endured. She was accustomed to quote, with peculiar emphasis, the lines of James Montgomery :—

"I, of such fellowship bereft,
In spirit turn to thee;

Oh! hast thou not a blessing left,
A blessing, Lord, for me!

"Behold thy prisoner! loose my bands
If 'tis thy gracious will:
If not—contented in thy hands,
Behold thy prisoner still!

"I may not to thy house repair;
Yet here thou surely art :—
Lord, consecrate a house of prayer
In my surrendered heart!"

During her lengthened affliction, as the victim of chronic rheumatism, Mrs. Harris was for many years "an example of suffering affliction, and of patience." In a letter dated June, 1843, she remarked :—"In March inflammation of the lungs, with high fever, sent me to my bed, where I remained above three months. I did not suffer from acute pain; and feel hesitation in calling it affliction. I found so many alleviations, such untiring attention from my beloved girls, that when I thought of the privations which thousands experience, it would be sinful to murmur." She lived in the habitual contemplation of the heavenly state. "I have been wishing," she wrote, "that I

could feel greater preparation for a departure hence; and, by the sanctifying influences of the Spirit, an increasing desire for holiness, without which none can see the Lord." Again, "I often wish 'for an overcoming faith, to cheer my dying hour'—not alone for personal comfort, but to show forth to survivors the reality of religion in those circumstances when nothing else can sustain." Her desire was mercifully realized.

The hour of her departure arrived. From the close of the last autumn, she evidently became the subject of increased weakness and pain. These were much alleviated by the care and skill of her physician. On Monday, December the 18th, a visible change took place; her frame gradually sunk during the afternoon, but the vigour and tranquillity of her mind remained. When told, in reply to her inquiry, that her medical attendant was apprehensive of approaching dissolution, she replied :—"It is all well." She requested the family to unite with her once more in an act of devotion; remarking, with much force,—

"Prayer is appointed to convey
The blessings God designs to give."

Her wish was promptly obeyed. Having responded with animated fervour to the supplications presented by her beloved husband to the throne of grace, she continued the mental exercise when her household had risen from their knees.

Very shortly after this hallowed engagement, she tenderly bade "Good night!" to him with whom she had shared the joys and the trials of life: and the bond of attachment was removed from earth to heaven.

"It is all well!" A life of piety closed in a death of peace. Oh! death, where were thy terrors? Where thy sting? "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Yea, "We are more than conquerors through him who loved us." W. B.

Home Chronicle.

HOME MISSIONARY SOCIETY.

The annual meeting of this important institution was held at Exeter Hall, on Tuesday evening, the 14th May. The chair was taken by C. Hindley, Esq., M.P.

The services were commenced by singing, and imploring the Divine blessing, by the Rev. Mr. Fletcher, of Manchester.

The esteemed chairman adverted to the gross ignorance that prevailed in many parts of the country, declared his conviction of the paramount duty of the Christians of

England to endeavour to spread the gospel in their native country; and he stated his readiness to do all he could to co-operate in this great and holy work.

The Rev. Dr. Matheson then read the very interesting report. Four new stations had been adopted, and others relinquished. The stations now under the care of the society amounted to 466; the number of agents, 151. It had been a year of conflict; but, in the religious results, one of triumph. The number of hearers under the

missionary agents were upwards of 50,000; the total number of Sunday-schools, 218; of teachers, nearly 2,000; and of scholars, 14,500. The missionaries had maintained their ground against many high-church opponents. Upwards of 100,000 religious tracts had been distributed, and 40 Sunday-school libraries were now in circulation, supplied at half-price by the Religious Tract Society. The number of members added to the churches had been greater than in any former year, and amounted to 620. The income was 7,337*l.* 11*s.* 5*d.*, but the expenditure was 9,175*l.* 15*s.* 5*d.* A second portion of the late Mr. Hill's legacy had been received, amounting to 3,700*l.* It was felt that the receipts and expenditure should be equalised, and the directors would soon meet to determine how many stations must be given up. An appeal had been made on behalf of the necessitous poor on the stations, and 300*l.* had been collected, and distributed among them.

T. Thompson, Esq., the Treasurer, the Revs. J. J. Freeman, C. H. Bateman, (of Edinburgh,) D. K. Shoebottom, (of Dundee,) R. Knill, and Dr. Campbell, in very appropriate and powerful addresses, were the movers and seconders of the resolutions on this occasion; and several gentlemen came forward with liberal offers to sustain the Christian and patriotic efforts of this truly national institution.

PASTORAL-AID SOCIETY.

On May 14th, this society held its annual meeting. This society makes grants to 237 incumbents, having charge of 1,935,613 souls, according to government statistics. The income of the year was 21,828*l.*, but the probable liabilities were 20,950*l.*

THE PROTESTANT ASSOCIATION.

On Wednesday, May 15th, this association met at Exeter Hall, Mr. Plumptre, M.P., in the chair. Tractarianism, Maynooth, and Popery, were the topics noticed in the report, and by the different speakers on the occasion. The society has distributed 150,000 tracts during the year. The receipts, (including 1,000*l.* from Admiral Duff,) were 2,188*l.*; expenditure, 1,802*l.*

GOVERNESSES' BENEVOLENT SOCIETY.

The annual meeting of the subscribers to the Governesses' Benevolent Institution was held at the Hanover-square rooms, the Hon. William Ashley in the chair. The report

stated that the entire receipts had been 2,437*l.* 17*s.* 4*d.*, and that, deducting the expenditure, a balance of 673*l.* 3*s.* 11*d.* remained with the treasurer. It also appeared that the sum of 2351*l.* 9*s.* 9*d.* had been received from governesses to purchase annuities for themselves agreeably to the rules. Among the subscribers are several members of the royal family, and many among the nobility and gentry. We cordially recommend this infant institution to public attention.

LONDON FEMALE SERVANTS' HOME.

The ninth general meeting took place at Exeter Hall, on May the 9th, John Labouchere, Esq., in the chair, who remarked that there were annually more than 10,000 female servants out of employment in the metropolis, to many of whom the comfort of a well-conducted home was of great advantage. During the past year there had been 238 admissions; the receipts had been 200*l.*

SOCIETY FOR THE IMPROVEMENT OF THE CONDITION OF THE LABOURING CLASSES.

A public meeting was held at Willis's rooms, on the 11th of May, the Right Hon. Lord Ashley in the chair. The movers and seconders of the resolution were, the Rev. H. M'Neile; J. J. Colquhoun, Esq., M.P.; R. A. Slaney, Esq.; the Rev. G. S. Bull; Rev. R. Burgess; Rev. S. G. Osborne; R. Milnes, Esq., M.P.; Hon. W. Cowper, M.P.; B. B. Cabbell, Esq.; and L. Horner, Esq. Lord Ashley was requested to accept the office of chairman to the committee, which he accepted accordingly. The Lord Bishop of Salisbury expressed his approbation of the proceedings of the day; and after the announcement of many liberal contributions from the nobility and gentry, amounting to upwards of 1,500*l.*, the meeting, which was highly respectable, separated, highly impressed with the importance of the objects contemplated by the society. Nearly forty noblemen and gentlemen have consented to be vice-presidents; and about thirty gentlemen were selected to form the committee for the year ensuing.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The fifth annual meeting of this society was held at Exeter Hall, on Friday, the 17th May. In the absence of Lord Brougham, who was prevented, by official duties, from taking the chair, it was occupied by S. Gurney, Esq. The spacious hall was most densely

crowded in every part by a most respectable audience.

After a congratulatory address by the chairman, on the efficient labours of the society, Mr. Joseph Sturge read an interesting letter from the venerable Mr. Clarkson, and this was followed by the able report, read by Mr. Scoble, the secretary. As we have not space even to abridge its numerous details, we can only refer to one of its statements, namely, that the committee had strenuously opposed the introduction of slave-grown sugar into the British market, for the sole purpose of preventing the extension and consolidation of slavery, and the consequent increase of the slave-trade; while they had used their best endeavours to obtain the unrestricted importation of free-grown sugar from all parts of the world.

After the treasurer, G. W. Alexander, had presented his accounts, the Bishop of Norwich very warmly commended the objects of this society to public attention, and moved the adoption of the report, which was seconded by the Rev. J. Kennedy. This was followed by an eloquent and impassioned address by G. Thompson, Esq., combating, at great length, the consistency of the committee in interfering, through the medium of government, and by means of fiscal regulations, on the subject of slavery, &c. This led the way to a most stormy discussion, which was, more or less, allayed by speeches from Mr. Sturge, Rev. J. Burnet, Rev. H. H. Kellog, (from America,) Sir George Stephen, E. N. Buxton, Esq., D. O'Connell, Esq., Rev. T. Smith, J. Bright, Esq., M.P., the chairman, and Professor Wright, (from America,) &c., &c.

After repeated altercations, *pro* and *con*, Mr. Thompson reluctantly yielded to the wishes of his friends, in withdrawing his amendment, and the business of the meeting proceeded to its termination. The chairman, in conclusion, expressed his hope, "that no disunion whatever may be permitted to weaken our efforts, but that, when we may meet again, we may have to look back on the expired year, and rejoice over further advances in this great cause;" a sentiment that meets with our most cordial concurrence, and our most fervent anticipations.

PEACE SOCIETY.

The anniversary of this society was held on Tuesday evening, May 21st. The attendance was much more numerous than at any preceding anniversary.

C. Hindley, Esq., M.P., having been called to the chair, the Rev. J. Jefferson proceeded immediately to read the report. It first adverted to the Peace Convention,

and the measures resulting from it. During the year various meetings had been held, in London and its vicinity, to advocate the claims of the society. 9,000 persons had attended, and 2,300 had signed the declaration on the inconsistency of war with Christianity. Similar meetings had been held in various parts of the country. The circulation of the society's publications had been very large, both at home and abroad. The total distributions amounted in value to 140*l*. During the year, it had appeared that numbers of pauper children were enlisted into the army from the union work-houses. The American Peace Society had displayed its wonted activity. In Paris, Mr. Rigaud had formed a Peace Society, of fifty members. Reference was made to the death of W. Allen and T. Thrush, Esqs., both warm supporters of the society. An earnest appeal was made for more pecuniary aid, to enable the institution to carry out its designs. From the treasurer's account, it appeared that the total receipts amounted to 1,796*l*. 4*s*.; the expenditure to 1,717*l*. 14*s*. 10*d*.

The excellent chairman then addressed the audience in a partly humorous, and partly argumentative strain; and he was followed by the Revs. J. Stock and H. Richard, Professor Wright, (of America,) J. S. Buckingham, Esq., Rev. C. Stovel, and G. Thompson, Esq., who, in most impressive speeches, deprecated the dreadful evils of war, and urged the claims and advantages of the peace principle throughout the world. After a few words from the second chairman, J. J. Gurney, Esq., the numerous assembly separated.

NATIONAL TEMPERANCE SOCIETY.

The annual meeting of this society was held on Monday evening, May 20th, at Exeter Hall, G. W. Alexander, Esq., in the chair. The attendance was very respectable and numerous. The report stated that the temperance cause was steadily advancing in America, in our own country, and the colonies. In England, the consumption of spirituous liquors had decreased; the number of persons who had joined temperance societies amounted to upwards of 1,000,000. The receipts had been 1,098*l*. 9*s*. 3*d*., while the expenditure had only amounted to 645*l*. 9*s*. 11*d*. The Rev. J. Sherman, Dr. Thompson, (from New Zealand,) Professor Wright, (from Philadelphia,) J. S. Buckingham and D. Rotch, Esqs., Rev. C. Stovel, S. Bowly, and J. J. Gurney, Esqs., Mr. Price, and Mr. Martin, (of Cork,) were the movers and seconders of the resolutions; and the speeches were listened to with great interest and satisfaction.

ASYLUM FOR INFANT ORPHANS.

A public meeting was held in the evening of May 15th, at the Hall of Commerce. The meeting was respectable and numerous, and was convened for the purpose of founding an institution on liberal, and not exclusive principles. C. Hindley, Esq., M.P., took the chair; and, after the Rev. E. Manmering had engaged in prayer, adverted, in an impressive manner, to the necessity of forming another institution, and one free from all sectarianism; not for Independent, Baptist, or Wesleyan, but which shall take under its care any orphan children, and bring them up in the principles of our common Christianity. The Rev. Dr. Reed then read the proposed rules of the institution, and in reply to several gentlemen, stated that, in the other institution, (of which it is well known he was the founder,) every child was compelled to learn the Church Catechism. J. Wilks and D. W. Wire, Esqrs., Rev. A. Tidman, W. Watson, Esq., Dr. Price, Messrs. C. Jones, Sewell, and Gammon, moved and seconded the resolutions; and after the vote of thanks to the chairman, to which he briefly replied, the meeting separated, under powerful impressions of the necessity and propriety of founding another institution, upon pure and catholic principles.

BRITISH REFORMATION SOCIETY.

The seventeenth annual meeting of this society took place at the Hanover-square rooms, on May 14th. G. Finch, Esq., occupied the chair, who explained the origin and objects of the association. Mr. Reynolds read the report. It especially adverted to the Tractarian movement, as having had pernicious effects among the aristocracy, the younger clergy, and the undergraduates in the universities, yet the gentry, merchants, and the lower classes generally, were untainted. By the circulation of tracts, &c., this lamentable movement was met, and endeavoured to be counteracted. The society's receipts during the year had been 1,084*l.*; the expenditure, 1,076*l.* The report and several other resolutions were agreed to, and the meeting separated.

EXAMINATION OF THE GIRLS' MISSION SCHOOL AT WALTHAMSTOW.

About a dozen or more of the committee of the Girls' Mission School at Walthamstow met there on the afternoon of the 22nd May, for the purpose of ascertaining the progress made by their pupils, and witnessing an examination in the various branches

of study. This was conducted by the Rev. J. J. Freeman, whose kind and truly paternal encouragement fortified the dear children in submitting, for the first time, to a somewhat public probation. That probation has been, however, not merely satisfactory; it has exceeded the expectations formed, and the friends and subscribers generally would, we are sure, be delighted with the very superior degree of attainment manifested.

It was the more gratifying, that, until a very few days previously, there was no anticipation of this trial, therefore there had been no particular preparation, no getting up or reading for the occasion.

They were examined in ancient and modern history, including much of general European history, and specifically in French history, and that of our own country. Ecclesiastical information, both as it regards facts, and sentiment, and doctrine, the most important and fundamental; miscellaneous subjects of inquiry, the elemental principles of physical knowledge, and of mental science, as well as general geography and grammar; all were thoroughly and faithfully tested, by close questioning, to be well understood. We are convinced that this statement will gratify the friends of the institution, as well as reflect just credit upon the teachers and upon the taught in this home for our missionaries' daughters.

ORDINATIONS.

Rev. E. H. Delf.

The ordination of the Rev. E. H. Delf, late of Coward College, as co-pastor with the Rev. John Gerard, of Coventry, took place on Feb. 14, 1844. The Rev. J. Gerard, for forty years the faithful and beloved pastor of the people, commenced the morning service, by reading the Scriptures and prayer. The Rev. Thomas Toller, of Kettering, delivered the introductory discourse; the Rev. J. Percy, of Warwick, asked the usual questions of the church and the newly-elected pastor; the Rev. Caleb Morris, of London, offered prayer; and the Rev. T. W. Jenkyn, D.D., of Coward College, gave an eminently practical charge, founded on 2 Timothy ii. 3, "Endure hardness." The service was concluded by the Rev. J. Sibree, of Coventry.

In the evening, after reading and prayer by the Rev. J. Smedmore, of Leicester, the people were reminded of their solemn duties and obligations, by the Rev. J. A. James, of Birmingham; and the Rev. Dr. Hewlett, of Coventry, concluded the engagements of the day with prayer.

The chapel was filled, morning and evening, with most attentive audiences, and it is hoped that the high interest excited, and the great gratification experienced, will be productive of lasting benefit to the cause of our Redeemer.

Rev. Thomas Coward.

The ordination of the Rev. T. Coward, of Manchester, as pastor of the Independent church assembling in Hatherlow chapel, Bredbury, near Stockport, took place on Friday, April 5th. The Rev. John Clunie, LL.D., of Manchester, commenced the service; the Rev. Jon. Sutcliffe, F.A.S., of Ashton-under-Lyne, delivered the introductory discourse, and asked the usual questions; the Rev. Richard Fletcher, of Manchester, offered the ordination prayer; the Rev. R. Vaughan, D.D., President of the Lancashire Independent College, gave the charge to the pastor; and the Rev. James Griffin, of Manchester, preached to the people. The Rev. R. Kirkus, of Marple Bridge, concluded the service with prayer.

Mr. J. B. Talbot.

On Tuesday evening, April 9th, 1844, Mr. J. B. Talbot was ordained to the pastoral office over the church assembling at Hephzibah chapel, Darling-place, Mile End. The Revs. Dr. Reed, Halliday, Seaborne, Hyatt, Viney, Glanville, Woodyard, Saunders, Tyler, and Raban, took part in the services. Most of the ministers of the neighbourhood were present on the solemn and interesting occasion. A spirit of hallowed devotion pervaded the entire assembly. Hephzibah chapel being too small, the service took place at Mile End New Town chapel, which spacious place was completely crowded. Mr. Talbot had been labouring for two years at Hephzibah chapel, which is situate in a densely-populated locality, and God had signally blessed his labours. The people at length gave him a cordial and unanimous invitation to become their pastor. We sincerely hope that the union thus formed may be productive of a lasting benefit to pastor, people, and the neighbourhood.

Rev. Thomas Thomas.

The ordination of the Rev. T. Thomas, formerly of Carmarthen College, as pastor of the Independent chapel at Coleford, Gloucestershire, took place on Wednesday, April 10th. The Rev. Mr. Pinn, of Whitchurch, commenced the service by reading the Scriptures and prayer; the Rev. David Rees, of Llanelli, Carmarthenshire, deli-

vered an excellent sermon on the nature and constitution of a Christian church, from 1 Peter ii. 5, 6; the Rev. Thomas Rees, of Chepstow, asked the usual questions; the Rev. J. Horlick, of Mitchel Dean, offered the ordination prayer; the Rev. T. Loader, of Monmouth, delivered a most affectionate charge to the young minister, from 2 Tim. ii. 1; the Rev. B. Jenkyn, of Little Dean, concluded the morning service with prayer.

In the evening, the Rev. David Blow, of Monmouth, preached a most impressive sermon to the people, from 1 Thess. v. 12, 13.

The preceding evening, the Rev. H. Davies, of Usk, preached a sermon, from Hag. i. 2, when the service was commenced by the Rev. J. Evans, of Sarne.

The engagements of the day were of a deeply interesting character, the chapel crowded, and many had occasion to say, "It was good for us to be there."

Rev. George Burden Bubier.

On Thursday, the 25th May, the Rev. George Burden Bubier was ordained as pastor of the Congregational church at Orsett, Essex. The services of the day were commenced with the reading of suitable Scriptures and prayer, by the Revs. Messrs. Anthony Brown, of South Ockendon, and J. Tippetts, of Gravesend; the Rev. Robt. Buris, of Maldon, delivered the introductory discourse, containing a lucid exposition of Congregational principles; the Rev. J. Carter, of Braintree, asked the usual questions; and the ordination prayer, (with the laying on of hands,) was offered by the Rev. Dr. Pye Smith; the Rev. A. J. Morris, of Holloway, gave a most affecting and impressive charge to the minister, from the words, "They watch for your souls, as they that must give account," Heb. xiii. 17. The Rev. Messrs. David Smith, of Brentwood; Edward Dewhirst, of Billericay; — Leask, of Swanscombe; and Chas. Winter, of Southminster; with Messrs. Farrer, James, and Griffin, of Homerton College, also assisted in the services.

In the evening, Dr. Pye Smith addressed the church and people in a very affectionate sermon, on Col. i. 7, 8, "As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ." Thus closed the highly-interesting engagements of a day that will long be remembered.

REMOVALS.

The Rev. J. Smith, who for nearly three years sustained the pastorate over the small interest at Tipton, Staffordshire, has accepted a pressing and unanimous invitation

from the church and congregation assembling in the Independent chapel, West-row, and entered upon his labours on Lord's-day, April 7th, 1844. May the God of love bless the union !

Mr. Henry Howard, late of Pickering Theological Institution, having received and accepted a cordial and unanimous invitation from the church and congregation assembling in Bethesda chapel, Rillington, Yorkshire, entered upon his pastoral duties the first sabbath in April, under very pleasing and hopeful prospects. May the union formed be productive of peace and great spiritual prosperity ! " Save, now, I beseech thee, O Lord : O Lord, I beseech thee, send now prosperity."

RECOGNITION.

On Tuesday, April 16th, the recognition of the Rev. Josiah Viney took place at Bethnal Green meeting, Cambridge-heath-road. The Rev. S. Ransom commenced the service by reading and prayer ; the Rev. John Burnet delivered the opening address, on the Scriptural authority of an Independent church, from the passage, " Ye are the light of the world ;" the Rev. Dr. Burder proposed the usual questions to the minister and deacons, and offered the recognition prayer ; the Rev. Thomas Binney addressed the minister in a powerful discourse, founded on Job xxxiii. 3, which, as expressing what he presumed was the purpose of his heart, he requested him publicly to read ; the Rev. Dr. Jenkyn addressed the members of the church and congregation in some practical observations founded on Jer. xlii. 5, 6 ; and the Rev. G. Collison concluded in prayer. The other parts of the service were conducted by various ministers of the neighbourhood.

CORNWALL ASSOCIATION.

April 9th, the Association of Ministers and Churches in Cornwall was held, in the Rev. Mr. Foxell's chapel, Penzance. The morning service was introduced by the Rev. W. Moore, of Truro, with reading and prayer ; the Rev. J. Hart, of Tregony, preached from 2 Cor. iii. 18 ; Mr. Woon, of Mevagissey, concluded. The business of the association was transacted in the afternoon ; and in the evening, prayer having been offered by Mr. Lander, of Bodmin, Dr. Cope, of Penryn, preached from James v. 20. Mr. Wildbore concluded the solemn services of the day. The association had the gratification of receiving some very generous contributions to its funds from a

few individuals who are desirous of the spread of the gospel at home. Their funds, however, are very inadequate to the pressing claims made upon them from various towns in which the cause of religion has still to contend with great difficulties.

It was proposed that the next association should be held at St. Colomb, on the Tuesday after Michaelmas-day next.

CHAPELS.

Kipping, Yorkshire.

The former chapel, though a large and commodious one, and comparatively a new erection, was not deemed sufficiently secure for the comfortable worshipping of a large congregation ; it was therefore unanimously agreed, by the church and congregation, to take down the building, and to erect upon the old site a substantial and handsome place of worship. So intent were the people upon the accomplishment of this object, that they unitedly came forward, and cheerfully subscribed the principal portion of the money requisite to meet the cost of erection, before the building operations commenced. Mr. W. Metcalf, architect, Bradford, was employed to draw out plans and specifications, and to superintend the work. He has, with much economy, succeeded in raising a neat, eligible, spacious chapel, capable of containing twelve hundred hearers. On Good Friday and the succeeding sabbath were the opening services, on which occasion the Rev. George Brown Macdonald, Wesleyan minister, Leeds, preached two sermons on the Friday ; the Rev. Robert Vaughan, D.D., Theological Professor, Manchester College, preached morning and afternoon on the sabbath ; and the Rev. R. W. Hamilton, LL.D., Leeds, preached in the evening. The sermons were of a varied character, but all of them were of a highly useful practical complexion, and possessed distinguished excellence and power. The congregations in all the services were very large, but on the sabbath many went away, who could not gain admission. Neighbouring Christian friends showed their sympathy, and displayed their liberality. On the days of opening, 200*l.* were collected, and the chapel is entirely free from debt. The circumstances associated with the erection of God's house at Kipping, and the united and harmonious co-operation of the people in the work, rendered the services unusually interesting and profitable ; and they will long be remembered by those connected with them.

The Dissenting interest at Kipping is one of the oldest in the county of York. There are documents attesting its existence in the time of the Long Parliament, but its origin is supposed to extend much further back into the days of Puritanism. The name Kipping is derived from an estate on which the chapel was originally built, and from which place the people were driven by persecution. In 1769, a chapel was built on the present site, retaining the name of the estate on which a chapel formerly stood. In 1807, it was enlarged, and again in 1823. The first minister of whom we have any authentic account was the Rev. John Ryther, who exhibited much of the spirit and courage of a Puritan. When the plague and the great fire in London happened, he preached several sermons expressive of deep sympathy with the sufferers. His preaching and usefulness rendered him obnoxious to the Stuarts, under whose reign he was twice committed to York castle. On the passing of the Five Mile Act, he was obliged to take his leave of a united and flourishing flock. Afterwards he resided in London, and built a chapel in Broad-street, Wapping, where he continued to the close of life, suffering much in common with his brethren, from the persecution of the times.

The Rev. H. Root was Mr. Ryther's successor. His attachment to Nonconformity was tested by bitter persecutions, and by three confinements in the castle at York. His son Timothy was less distinguished for inflexible principle, for, after suffering much, he sought quiet and repose in conformity. Mr. Ness, Mr. Marsden, Mr. Coutts, and Mr. Bailey, were successively preachers at Kipping, but their residence was of so short duration, that they do not claim any specific notice.

Mr. Whitehurst then became pastor of the place, and his labours were for a time very pleasant and profitable; but adopting the views of the Fifth-Monarchy-Men, relative to the personal reign of Christ, and other religious peculiarities, he divided the people, damaged his usefulness, and at length removed to Bridlington, where he died.

The Rev. Matthew Smith was afterwards chosen minister of Kipping. He was a resident of York, a man of considerable attainments as a scholar, and of varied natural mental endowments. For some years he was comfortable and happy in his ministry, and had every prospect of continuing so; but accepting proposals to occupy a neighbouring sphere of labour, far less eligible and extensive, he soon repented of the change he had made, and would have reelected himself in the pastorate at Kipping, but his former friends rejected all

overtures of return. The Rev. O. Heywood, in a letter to the Rev. T. Jollie, in the year 1700, complains of Mr. Smith's defection from some of the fundamental doctrines of the gospel. There is, however, in Mixenden chapel, of which he was many years the minister, a stone, with a Latin inscription to his memory, bearing honourable testimony to his character, and to the fidelity of his ministry. "In preference to him," says Mr. Cockin, "they chose Accepted Lister, who was so lame that he could hardly stand to preach, having broken one of his thighs in his youth, and whose lameness was afterwards increased by a fall from his horse, which broke both his thighs. He was, however, eminently distinguished by the goodness of God, and worthy of the attachment of the Christian church. His father, Joseph Lister, was one of the best specimens of the Puritan character: a man of sound understanding, of ardent piety, of undeviating integrity, and of inflexible attachment to the cause of Nonconformity. His mother, Sarah Lister, was exemplary for meekness, wisdom, and holiness. About the time of his birth, she attained a joyful assurance of her interest in Christ, in testimony of which she called him 'Accepted.' They possessed considerable property, and gave to him, who was their only child, all the blessings which parents can give to the object of their affections. To their prayers, their example, and their instructions, they added all the advantages for learning that money could command, or the state of the country could afford. The influence of Divine grace crowned the whole, and made him so excellent a preacher, that his services were much approved by his own congregation, and were much coveted by others. Such was his modesty, that though he preached at Kipping, he would not take the pastoral charge, but advised the people to seek some fitter man. For a while he divided his services between Kipping and Bingley, and then confined himself to Bingley, because the house and chapel were under one roof, and his infirmities made him a timorous horseman. The people at Kipping knew the value of a good ministry, and therefore were intent upon having him back again, and, by reiterated calls and much entreaty, they succeeded. Having obtained his promise to return, they sent thirty men, and as many horses and carts, as brought him and all his movables. He came on the 22nd of July, 1702, and died on the 23th of February, 1709, to their great loss, and to his eternal gain."

Rev. Samuel Hulme was the immediate successor of Mr. Lister. The following is a copy of an inscription to his memory, placed in the chapel:—"To the memory of

the late Rev. S. Hulme, who was a diligent and successful minister at Kipping forty-six years. He died October 20th, 1756, aged seventy, and was interred in Thornton chapel. He had eleven children, viz., seven sons and four daughters, who all lived to the age of maturity." One of the sons obtained considerable celebrity in the medical profession at Halifax, and another was appointed first physician to the General Dispensary in London; and, on the death of old Dr. Monsey, in 1774, he was, through the influence of Lord Sandwich, then First Lord of the Admiralty, elected Physician to the Charter House, one of the most desirable preferments in the medical profession. Mr. Hulme's salary was only 40*l.* a year, and it is not supposed that he had any other considerable sources of supply. How he could maintain so large a family, educate them, and settle them so respectably in life, with means so limited, is one of those ministerial domestic mysteries which a modern pastor cannot comprehend.

The Rev. T. Musket, the succeeding pastor, came highly recommended to the people; but at that time their right to the chapel was disputed, and the vigilance and opposition of their enemies contributed to his early removal. The Rev. Timothy Priestley followed in 1760; but the circumstances which operated unfavourably towards Mr. Musket, continued to exist during the time of his successor; and after a residence of four or five years, he deemed it expedient to remove.

The Rev. John Whitford succeeded him in 1766. He had been a travelling companion to the Rev. George Whitfield. During his pastorate, the chapel in 1769 was built upon its present site, and the prospects of usefulness and comfort were, in the first instance, very favourable, but his properties as a preacher were disagreeable and offensive. "He rendered his situation uncomfortable, and his usefulness nugatory, by impetuosity of temper, rashness of speech, and mean dishonourable conduct. He had an angry, scolding style of preaching which he called faithfulness, and, not unfrequently, this notion of faithfulness induced him to abuse the liberty of the pulpit, so far as to attack individuals. Such causes are always destructive of the peace and prosperity of a Dissenting congregation." As a natural consequence, the cause was greatly injured, and Mr. Whitford's removal was a matter of necessity.

In 1777, the Rev. Joseph Cockin took the pastoral oversight of the people, and under his powerful ministry a new impulse was given to religion. Full of vigour and vivacity, he entered upon his labours. His preaching was distinguished for boldness of

conception—for freedom of speech, blended with warmth and affection—for apt and colloquial illustration, presented with great animation and zeal—for a prominent exhibition of the great truths of the gospel—and for warm-hearted, friendly intercourse with the people. These qualities rendered him highly popular and useful both at home and abroad. He was abundant in labours, and his labours were greatly prized. With his occasional services is associated the rise of Independency in Bradford, and in many of the populous and wealthy villages of its neighbourhood. In relation to the frequency, popularity, and success of his preaching, he may be designated the Whitfield of the West Riding. His removal to Halifax, after a residence of fourteen or fifteen years at Kipping, was a painful event to his old friends, and one which they long deeply felt and deplored. His name is still fragrant with them, and is embalmed in the hearts of all who had any recollection of him.

The Rev. John Calvert was his successor—a man very much inferior to his predecessor in mental strength, and in preaching properties; but he was a ripened and mellowed Christian. He was a man of remarkably meek and pacific disposition, and of exemplary conduct, and had great tenderness and delightful unction in his preaching. These qualities greatly endeared him to his church and congregation, and his hearers became so numerous, that it was deemed advisable to enlarge the chapel in 1807. He died suddenly, while preparing to preach on Sabbath morning, March 26th, 1816, after sustaining the pastoral relation at Kipping twenty years, deeply regretted by his flock.

The Rev. R. Pool then became the minister, and was distinguished in his office for great energy, wisdom, and usefulness. Perhaps no minister at Kipping was equally honoured by the great Head of the church in the conversion of souls unto God. The church and congregation so much increased, that in 1823 the chapel was enlarged to its present dimensions. After sustaining the relation of pastor for sixteen years, repeated and complicated afflictions rendered it necessary for him to resign his charge. And now, amid the quietude of private life, though weak and declining in health, he lives respected and honoured by all who enjoy his friendship. On his resignation the Rev. James Gregory, in 1834, took the pastoral oversight, and he has at present the prospects of comfort and usefulness. Had not our remarks exceeded the limits of a historical sketch, we might have pointed out some of the characteristics of the church and congregation, in the different periods to which we have referred, but more extended

observations might not be acceptable to general readers.

Barton Mills, Suffolk.

On Thursday, the 28th March, Union Chapel, Barton Mills, was opened for divine worship. The Rev. Dr. Leifchild, of Craven Chapel, London, preached in the morning; and the Rev. W. Brock, of St. Mary's Chapel, Norwich, in the evening.

On the following day, the Rev. Jesse Hobson, late of Stepney College, was recognised as the pastor of the church, when the Rev. Dr. Cox, of Hackney, gave a lecture on the rise and progress of state establishments of religion. The Rev. W. Brock proposed the questions, and offered prayer for the Divine blessing on the minister and people. The Rev. Dr. Murch, late president of Stepney College, delivered the charge; and in the evening, the Rev. T. W. Aveling, of Kingsland, preached to the church and congregation, the devotional parts of the services being conducted by the Revs. Dr. Cox; Messrs. Wigner, of Lynn; Gamble, of Margate; Ashbee, of Thetford; and Flower, of Burnell.

During the interval of service on each day, a large number of ladies and gentlemen dined and drank tea in the old chapel. Edward Ball, Esq., presided, and addresses were delivered by the Rev. Drs. Cox, Murch, and Leifchild; Messrs. Wigner, Garthwaite, Gamble, and Hobson; Philip Smith, and T. Thurtell, Esqrs.

On the following sabbath, the Rev. H. T. Gamble preached to overflowing congregations. The chapel is erected in a prominent position, and by the liberality of the people was placed out of debt on the day of opening. This is the more pleasing from the fact, that in August last the building was so far completed as to be ready for the roof, when the destructive thunder-storm that visited the eastern counties completely demolished it, thus involving the congregation in an additional expense.

The collections amounted to the noble sum of 292*l*.

Woodham Ferris, Essex.

The Independent chapel lately erected in this village, from designs by Mr. Fenton, of Chelmsford, was opened for public worship on Tuesday, the 2nd April, 1844. The

cost of its erection is estimated at about 500*l*.; and the building has a remarkably neat and tasteful appearance. The Rev. A. Reed, D.D., of London, preached in the morning from Numbers x. 29, a most eloquent discourse, powerfully affecting the minds of all present. In the evening (in the lamented absence of the Rev. G. Smith, of Poplar) the Rev. Mr. Robinson, of Witham, kindly consented to take his place; and preached from 1 Cor. ix. 16—a sermon characterised by expansive views of truth and ministerial faithfulness. The congregations were most numerous and respectable, and the collections amounted to upwards of 50*l*. About one hundred ladies and gentlemen sat down to dinner, at which Dr. Reed presided until his departure for town; after which, the Rev. J. Gray, of Chelmsford, occupied the chair.

The afternoon was passed in hearing addresses from the ministers and gentlemen present. Thus, after the occasional ministry of the word in this village nearly forty-five years, a house for God has been erected capable of accommodating three hundred persons on the ground floor.

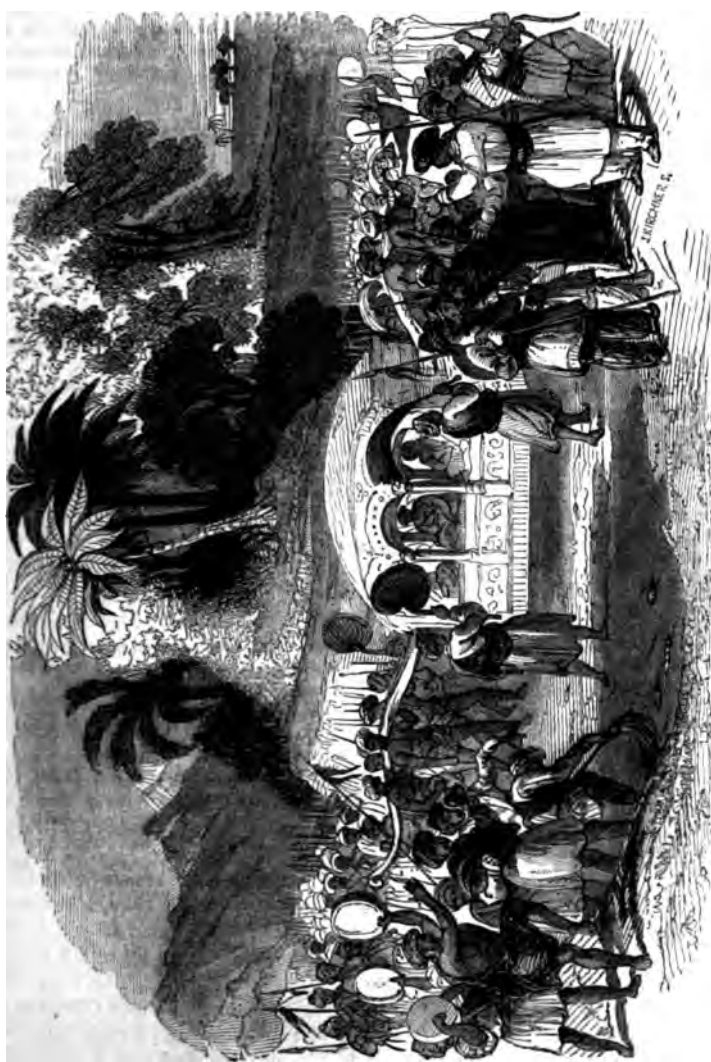
In addition to the public means of grace, other plans of usefulness are in contemplation; and it is confidently expected that the many hearty prayers of those present on this occasion will be answered by increased prosperity to the infant interest.

The Revs. J. Gray, E. F. Bodley, J. B. Law, E. Price (of Sheerness), — Jacob, J. Ward (Baptist Minister of Stoke, Kent), — Higgins, — Williams, and Mr. W. Bornes, took part in the delightful engagements of the day. The Rev. E. F. Bodley, of Rochford, administered the Lord's supper to the newly-formed church on the following sabbath.

KENT CONGREGATIONAL ASSOCIATION.

The next annual meetings of the Kent Congregational Association will (D.V.) be held at the Rev. J. Hamer's, Town Sutton, on Tuesday and Wednesday, July 9th and 10th. Preachers: Rev. E. B. Woodman, late of Cranbrook, and Dr. Matheson, of London. The meeting for business will be held on Wednesday evening. The annual meeting of the Kent Union Society for the relief of aged and infirm ministers, and widows of deceased ministers, will be held on the afternoon of Tuesday.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



THE POWER OF THE IDOLS LOST.

INDIA.

THE POWER OF THE IDOLS LOST.

SELDOM has a more decided instance of the declining power of idolatry in the South of India been presented, than that which is contained in the following communication, translated from the Telooogo, by the Rev. E. Porter, of Cuddapah, and received by him from the Native Evangelist stationed at Cherlopilly, the principal outpost of that Mission, where our brother assures us that the people, who so long sat in darkness, have begun to receive the tidings of redeeming love not in word only, but in power :—

"In December last, an idolatrous procession passed through Cherlopilly, from a village about ten miles distant. It consisted of about 140 persons, all worshippers of Rama, one of the most popular of the Hindoo gods. Thirty of the number had guns, ten carried spears, twenty had swords, six carried bows and arrows, and ten held in their hands daggers. In the midst of this crowd of devil worshippers came eight men carrying a palanquin containing three copper images, one representing Rama, the second his wife, and the third his brother. These idols were dressed with clothes, and ornamented with flowers. Near them were stationed men with fans to keep off the flies and dust; others had small bells in their hands; others had tamboreens, which they were playing in order to amuse the gods; and others, again, were clapping their hands, and crying out, 'Narainu—Govindu—Hurree—Hurree—protect us!'

"In this way they entered the village, and as they proceeded, the faithful Reader thus boldly but kindly addressed them :—'O foolish men, why do you bring your senseless idols here with those emblems of authority,' (referring to the sacred brooms which they held in their hands, and which were a sign of the destruction Rama would bring upon the people if they did not sacrifice.) 'These,' he said, 'are only as common brooms with which you sweep your houses. Why all these vain offerings, and this incense? what benefit can the god derive from these?' After he had thus spoken, six of the worshippers stood still and paid worship to the idol, crying out, 'O Swame, Rama, Rama!' They then made a great noise with their musical instruments, to inspire dread in the minds of the people of the village, and lead them to offer something to the idol.

"The Reader, undaunted by this attempt to defeat his purpose, again addressed them, 'What authority has Rama to send you here endeavouring to frighten the people? Rama has no strength or authority to come and punish us. He could not help his younger brother, much more can he help us: he is dead long ago, and why should we care for him?' He then exhorted them to leave off such vain worship, and trust in the true God. Some of the worshippers said in great anger, 'Why do you abuse our god Rama?' He replied, 'We do not abuse God, we only speak against your vain worship.'

"The people of the village stood still all this time, and would not offer any thing to the idol: and the idol-worshippers, seeing it was of no use waiting any longer, (as the people were not inclined to give anything,) retired from the village, sadly disappointed of their prey.

"As they were going away, one of the tamboreen-players stayed behind, and the Catechist, Jallaputty, who was with the Reader at the time, asked him what else they intended to do? He replied, they were going round to some more villages, and after collecting some money, they would make a great feast in their own village in order to appease the anger of their god. The Catechist then spoke of the folly of such worship, conversed with him about Christ for some time, and left the poor man, exhorting him to throw away such false refuges, and believe in the true Saviour for the salvation of his soul."

THE SILK-WEAVER OF ELANGADY.

J. Russell of Nagercoil, South Travancore, has supplied us with the interesting narrative, received by him from a young Brahmin Convert ought to a saving knowledge of the truth about six years ago, and piety in the faith, and zeal for the conversion of souls, have long been joy and encouragement to our Missionary brethren at this station:—

produced by means of a tract.

When I was in Nagercoil, I was in the company with the reader, Sattayanaden, touring towns and villages, such as Cotar, for the purpose of converting the heathen. In the year 1838, both reading one day in the town of Cotar to a large concourse and distributing religious tracts among them was a silkweaver named Elangady, in the neighbourhood of Nagercoil, who listened to us with attention, and took from us a tract at his own request. He took it home and made a good use of it.

This was ascertained afterwards. I once happened to see him in Nagercoil, and went to his house, where I had the opportunity of conversing with him on religious subjects. At his appearance was very shock-headed, and his arms, and forehead, were covered with ashes. His lips and mouth were bloody, because he used to chew betel nut. His talk was too loud, and he was fired of him by what means he knew something of Christianity, that he once got a Tamil Alvar's shopkeeper, and afterwards a Brahmin, which he said he read with me.

of prayer manifested.

From the time I frequently visited him, he read to him the Gospels and the Acts; and conversed with him on religion and salvation. He could then read

As his relations, and especially his brother, were very angry, and opposed to Christianity, I was not allowed to go to his house. In consequence of this, I was obliged to leave Sattayanaden for him, who was a solitary place for conversation, and they came to hear instruction. I was afraid and ashamed to kneel in prayer, we all stood up or sat down, and engaged in prayer, and all read in prayer in turn. But I saw that the two young men were within a short time, while the others remained steadfast, and began to pray in his native dialect.

in the word of God.

From a great desire to read the word of God, I gave him a Gospel by which he read constantly day

and night. When I asked him how he liked it, he said, he "felt it as a cake of sugar: no side of it bitter." He was very anxious to see the Rev. C. Mault, and the Rev. J. Russell, but he was afraid to come to them by day, because his house is about two miles from Nagercoil; and, in the road that leads to Nagercoil his relations and his wife's mother had their houses. On that account he came one night to Nagercoil, where the Rev. C. Mault and the Rev. J. Russell conversed with him on the way of salvation. After this he occasionally called upon the Rev. C. Mault, from whom he received instructions, and useful tracts; and also bought a copy of the Old Testament, in which he constantly reads and takes a great delight.

Spiritual concern for his family.

He keeps the Sabbath-day, and rests on it from work. He used to go to Lalavilly to worship in the evening. This he continued for a considerable length of time. One day when he went to Lalavilly for prayers, not finding the Reader, he himself called the people, and conducted worship with them. Another Sabbath, he went to buy paddy, being sent by his mother; and the sorrow he expressed on this account was exceedingly great. In the house he used to read the word of God to his mother and other friends, and speak to them on religious concerns. His mother was very glad to hear his reading and instructions. One night when she heard her son read of the sufferings and death of Christ, she asked him to read more, and paid much attention to it. Another day his mother said to another woman, that if we forgive our neighbours the faults they commit against us, God will forgive ours. His wife attends to prayers with him, and says, "Amen." She does not yet understand the word, yet she makes no opposition to it.

His two brothers impressed by the truth.

His elder brother, who was very much opposed to Christianity at first, went one day to Mrs. Mault to see lace-work, at the sight of which he was greatly astonished. Mrs. Mault gave him some instructions for the salvation of his soul; and from that time he began to read the Scriptures in his house. Knowing this, Reader Masillamany and myself went to his house, and

conversed with him on the way of salvation. He was very glad to hear our instructions, which quite astonished me, and made me thank God for such a change of mind as I found in him. I heard the same favourable statement of him, also, by the Reader of Lallavilly. He is the Chief of the Silk-weavers who make fine cloths for his Highness the Maharajah of Travancore. His brother has a share in the employment. They both earn a decent kind of livelihood by this employment. As there are many things connected with their occupation which are unfavourable to their progress in true piety, they said they would not think it any hardship to be degraded from the rank of Chiefs among the weavers on account of their faith

in Christ; but they did not feel at liberty to abandon that rank of their own accord. Within a short time it happened that it was taken away from them.

Thanks be to God for his goodness in choosing the said silk-weaver and his family from among a set of idolatrous people, and leading him into the way of life; and also making his whole family disposed to hear the word with gladness. When I began to speak to him at first, this was not expected. On considering the goodness which God has shown to him and his family, I feel it is the duty of all the servants of God to make known his word with confidence in him. May God grant us his Holy Spirit, that we may all do this more and more!

VISIT TO A NATIVE PALACE.

(From Rev. J. W. Gordon, Vizagapatam, Oct. 16, 1843.)

Candour and kindness of a heathen princess.

In the course of a late journey, I visited Punganoor three or four times. It is a distinct Zemindary, under the control of a Native Prince. The late Rajah and his family had been long known for their hospitality and kind attentions to the Europeans. The town is of good size, and the population amounts to about 4,000. The Palace stands in the centre of the town: it is a large handsome building. The late Rajah, who, it is said, was well acquainted with the Christian Religion, was much attached to Europeans, and spoke the language well: the present Rajah is a minor, only 14 years of age—he and his brother are fine intelligent lads.

One of the days spent at the Palace was the Sabbath, and I had the pleasure of holding a public service. Both the young Princes attended; and the Ranees, their mother, with several female attendants, stationed herself outside the doors in a spacious verandah. Before leaving the Palace, I had the pleasure of an interview with the Ranees at her own request, and found her a sensible and well-educated woman. I cordially embraced this favourable opportunity of unfolding the doctrines of the Cross, to which she listened most attentively: the narrative of the Redeemer's sufferings and death for sinners seemed to interest her most.

I advised the Ranees to send her sons to school at Madras, and also to instruct her daughters; and spoke of the superior advantages which Christian females in England enjoy. May the Lord change her heart, and make her a "nursing mother" to his Church! At the conclusion of the interview, she said that the Christian Religion was the true one, and that she could

urge nothing in favour of Hindooism, but the custom of her people.

The secret disciples.

It is painful to have to observe that this amiable family is the chief support of idolatry in the town: a new car is being built for one of the gods, the abominations depicted on which surpass anything of the kind I had seen before. While, however, the heart sickens to think that human nature is so degraded, it is no small comfort to reflect that *Christianity has obtained a footing within this house*. Several of the Rajah's servants have been in the habit of reading the Scriptures for themselves, and are convinced of their excellence: they have renounced idolatry in its most degrading form; but, from fear of caste and their relatives, they have not yet made an open profession of their faith in Jesus Christ. The progress of Christianity, like that of its Divine Founder when on earth, is without ostentation—it silently works its way in the hearts of men—it is calculated to subdue every obstacle, and gradually moulds the character into the blessed image of Christ; and we have reason to hope that the Lord has his "hidden ones" in places of which we have no knowledge, and who will appear as his jewels in the great day of account.

A faithful witness for Christ.

These sentiments may apply to the little band in this house, amongst whom I must not omit to notice a man of the name of *Paul Leighton*. He was baptized many years ago at Chittoor, and has ever since been in the Rajah's family holding a responsible office: he has been the chief instrument in awakening the minds of the others to inquiry; and, from the conversation I had

with him, I trust he is no stranger to the power of divine grace himself. It is matter for gratitude, that, amid such a mass of superstition as that by which he has been surrounded, the lamp of his profession has

continued to burn, and that others have been blest by its light. He is anxious to leave his worldly calling, and to engage in the work of the Lord as a preacher to his countrymen.

CHINA.

ALTHOUGH the Directors have not been able in the past year to send forth large re-inforcements to the Missionary field; and though our numbers are still few, and our strength feeble, for the mighty enterprise in which the Society is engaged; yet advances have been made, and new posts occupied, in this empire of darkness. Our brethren, who have been for many years waiting and praying for the opening of China, have lost no time in commencing their peaceful attack on its gigantic idolatry. Two are located at Hong-Kong; three others will probably settle at Amoy or Ningpo; and two, the Rev. W. H. Medhurst and Dr. Lockhart, have already proceeded to Shanghai. The communications we now present from these latter brethren, supply an interesting view of their proceedings, and of the progress they have made, under divine favour and guidance, towards the establishment of a Mission in that large and populous city:—

(From Dr. Lockhart, Shanghai, Nov. 20, 1843.)

Having had an opportunity of coming to this City in company with Capt. Balfour, Her Majesty's Consul, I availed myself of it, and arrived off the place on the evening of the 8th instant. I came on shore the following day, and have been living at one of the Chinese Offices, temporarily allotted for the reception of strangers. I purpose returning by the steamer to Chusan this evening, but hope to be permanently stationed here in a short time. Capt. Balfour was courteously received by the Chinese officers; and, though they endeavoured in some points to deceive him, and thus obtain an advantage over him, yet his firmness prevented this; and, when they saw he would not yield, all went on well. He has obtained a good house inside the city, for the Consulate; and he will remain there till buildings are erected on the plot of ground which has been appointed as the residence of the British and Foreign Merchants.

The trade was opened on the 17th—a custom-house established—three or four ships have entered the port—some goods have been brought on shore, and the duties paid: so that affairs may be considered as in a fair train, and there is every prospect that all will go on satisfactorily on both sides. We are at present allowed to obtain houses either inside or outside the City, as may be most convenient.

Shanghai is a place of large and important trade, and it is said that about 4,000 junks resort hither every year, from the northern and southern provinces, Manilla, Siam, and Singapore. The population may be, perhaps, 300,000 for the City and suburbs. The City has, as its chief officer, a

Taon-tae, who has also the governance of Song-keang-foo, and Seo-chow-foo. All Chinese Cities are very filthy, and in this respect Shanghai does not differ from others. There are large numbers of very rich shops, and many residences of wealthy families; the people seem to be healthy and well fed; and much bustle and activity pervade all the business streets.

The country around the City is a level flat, there being no hills within thirty miles of the walls. It is intersected by various canals and rivelets, is remarkably fertile, being covered with a rich alluvial soil, and produces large quantities of wheat, cotton, and various vegetables. I have walked out in several directions for four or five miles, and found the country very beautiful, and in a high state of cultivation. I had been led to suppose, from the observations of others previous to my visit, that this place was very unhealthy, but I see no evidence of it, though I have paid particular attention to this point: in fact, the people appear to be strong and healthy. It is true it is now the winter season; but, if disease prevailed to any great extent here during the summer, I think there would be more evidence of it than I have found. Since wheat and vegetables are the chief products of the fields around the City, the ground must be dry, and not such a marsh as exists in and around Tinghae, or even around Ningpo. I am thus led to hope, that, under the blessing of our heavenly Father, we shall enjoy a good state of health if permitted to labour in this neighbourhood.

I have been endeavouring to obtain a suitable house in the City; and, though in

consequence of affairs not being wholly settled, I have not yet obtained one, I expect that one will be engaged for me in a few days, and then I hope to remain here, and commence my work in the place where I have often wished to be situated, and by God's blessing to continue it permanently. We know not what is before us in this land and among this people; or whether we

shall dwell for a long or for a short time at this place; but we must strive to employ the present faithfully in the service of our blessed Saviour, and engage in our work, praying for direction that we may do all things for the glory of God, and the spread of the Gospel among the heathen around us.

The intelligence from Mr. Medhurst, dispatched more than a month later than the preceding, amply sustains the encouraging views communicated by Dr. Lockhart. Under date, Shanghai, Dec. 26, Mr. Medhurst thus writes.—

I have the pleasure to state, that I arrived here a few days ago, with Dr. Lockhart, having visited Chusan and Ningpo, in our way. Every thing here is new and strange, so that I cannot give you a definite account of our state and prospects. We have bargained for a house capable of accommodating two families, at a moderate rent; and, if the parties do not deceive us, I expect to move in to-day. The Chinese authorities have not taken the slightest notice of us, nor objected to our living in the heart of the City. The British Consul is very kind, and throws no obstacle in our

way. As far as we can now see, there will be no difficulty in effecting a residence here, and conducting our operations as far as our strength and opportunities extend.

The Catholics have already thousands of Christians in this City, who are undisturbed. A great number of foreign people also reside here, to whom my previous knowledge of the language will enable me to be immediately useful.

As soon as I am at all settled in my new abode, and have the opportunity, I shall address you again.

We are gratified in being able also to insert the following passage of a letter, received by a friend in this country, under date November 9th, from an American Missionary brother, the Rev. Dr. Abeel, stationed at Amoy; which tends to strengthen the hopes inspired by the letters of our own agents.

Since I last wrote to you, myself and fellow-missionaries at this station have been much encouraged in our labours. We have the most unbounded liberty. Thus far there has not been the least opposition to our work. We are now negotiating for hongs at Amoy, to serve for a chapel and hospital. There is work enough around us for almost any number of Missionaries. I would that

I could report the conversion of many; but for this we still wait and pray. O that the Spirit may be poured out upon us! Curiosity attracts numbers to us from all the country round, and hence most of our time is employed in repeating the elementary truths of Christianity, and distributing books.

INFANTICIDE IN CHINA.

This unnatural and heinous practice has long been known to exist in China, though it has never been found practicable to ascertain the precise degree to which it has prevailed. Our latest information on the subject is derived from a statement of the Rev. Dr. Abeel, published in the *Boston Missionary Herald*, which tends to confirm the most fearful apprehensions that have been entertained as to the extent of this atrocious custom. Speaking of the result of his investigations in the province of Amoy, founded chiefly on the acknowledgments of parents who had been in the habit of murdering their helpless offspring with their own hands, Dr. Abeel observes:—

There is a kind of testimony to which I have attached much value in the present inquiry. It is the confession of parents who have destroyed their own children. There are very few sunk so low in the scale of degradation as not to know that this prac-

tice reflects no credit upon the unfeeling parent. Neither a sense of guilt, nor a sentiment of humanity, may prevent the act; yet of those whom I have seen, I should think a very large majority are sufficiently convinced of its impropriety, at least in the

others, to induce them to conceal
than disclose such a fact.

village called Aunai, about ten miles
nuy, I was informed that about one
the female children were destroyed.

rmant said that he had killed two out
of his own. At Lunchiu, distant one
n Amoy, it was the belief of the one
om I conversed, that only one half
reserved. His estimate was backed
afession that he himself had saved
ving destroyed three. A patient
alamkio, who had lived with us a
ne, and had frequently heard me
my opiaion of this abhorrent prac-
s candid enough to acknowledge
himself had killed one last year, and
year before. His reason was, that
already had three, and was unable
in this additional expense. I asked
rom Ngotong about the custom of
re village. He said that the inha-
were very poor and rice dear; that
majority of females were early put
; and that he himself had killed
ving but one alive. During the
of 1842, two Chinese nurses were
by the families then on the island,
whom acknowledged that she had
d two of her own children.

r journal, published in the *Chinese*
ry, I gave the confession of one re-
himself and brethren, which was
l by some as incredible. This man
no more; but I have taken pains to
of one who knew him well, and who
avourably known to us, whether he
his statement. He said he had
e same fact respecting the indivi-
at that he would again inquire of a
whom he knew, and from whom the
uld be obtained. The next day he
that a nephew of the deceased had
him, that his uncle had killed two
of his own infants. This being
re is no reason to doubt what was
clared by him, that himself and
had saved but three, having killed
re times that number.

of the most convincing evidences we
had of the prevalence of infanti-
my place, was obtained from ocular
ration in a village called Bouan,
six or seven miles. Dr. Cumming
out a large tumour from the neck of
its inhabitants, which excited uni-
versity, when we visited the place,
"so bold and skilful a surgeon."
e number of women in the crowd

which turned out to greet us, we were pretty
well persuaded that they were under as little
restraint as the men from indulging their
curiosity. This, upon inquiry, we have
found to be true. We were conducted to a
small temple, where I had the opportunity
of conversing with many who came around
us. On a second visit, while addressing the
crowd, one man held up a child, and pub-
licly acknowledged that he had killed five
of these helpless beings, having preserved
but two. I thought he was jesting, but as
no surprise or dissent was expressed by his
neighbours, and as there was an air both of
sincerity and regret in the individual, there
was no reason to doubt its truth. After
repeating his confession, he added with
affecting simplicity, "It was before I had
heard you speak on this subject; I did not
know it was wrong; I would not do so
now." Wishing to obtain the testimony of
the assembled villagers, I put the question
publicly, "What number of female infants
in this village are destroyed at birth?" The
reply was, "*More than one half.*" As there
was no discussion among them, which is not
the case when they differ in opinion, and as
we were fully convinced, from our own ob-
servation, of the numerical inequality of the
sexes, the proportion of deaths they gave
did not strike us as extravagant.

There are two other cases which, though
they do not properly come under this head,
throw further light on the subject, and
ought not to be omitted. After inquiring
of the person to whom I have referred, whe-
ther he regarded the testimony of his de-
ceased friend as true, he asked me if I re-
membered a man whom he had brought over
some time before, to have something done
to his eyes. He said that he was a relative,
of large fortune, and that, after the birth of
his first two girls, he destroyed five others
in succession. I asked him the cause of
such inhuman cruelty in one so well able to
bring them up and provide for them. He
ascribed it to avarice, adding, that men in
his situation are obliged to spend consider-
able sums in dress, and ornament, and
marriage-presents; and that he was unwill-
ing to submit to such a dead loss. An in-
telligent man is with me at present, of
whom, after writing the above, I inquired
whether the rich are to any extent guilty of
destroying their female offspring? He says
he thinks they exceed their poorer neigh-
bours in this revolting practice, and gives
the same reason as assigned above.

AFRICA.

NATIVE CHURCHES AT GRIQUA TOWN AND PHILIPPOLIS.

IN a former number of the *Missionary Magazine*, it was our painful duty to announce the death of the honoured and devoted Wright, one of the most valuable Missionaries ever engaged in the service of the Society in South Africa. The following tender expression of christian sympathy was received on the mournful occasion, by the church at Philippolis, where our brother was on a visit when he died, from its sister-church at Griqua Town. It deserves attentive perusal, as forming a vivid and correct illustration of the character of these African fellow-christians, whose deliverance from the darkness of heathenism is comparatively of so recent a date.

Griqua Town, May 29, 1843.

BELOVED SISTERS IN OUR LORD JESUS CHRIST,—We have received your mournful letter, for which we heartily thank you: we read it in our meeting on Thursday morning, before all the sisters of the church in Griqua Town. By it we have learned your painful situation, through the loss of our beloved Pastor; that you are now in distressing circumstances, without a guide, without a shepherd, and without a leader; and all this when the church is in a very weak state.

You request our sympathy with you, and our prayers, that the Lord will be merciful to you, and not altogether leave you alone. Beloved sisters, Jesus said, I will in no wise leave you, I will come to you, and I will give you my Holy Spirit to teach you, and lead you into all truth, and to be your comforter in the time of persecution and trial; and this Comforter will remain with you, and shall not be taken from you for ever. Beloved sisters, this is a very trying time for us all, but especially for you who are now deprived of the privilege of a teacher. We feel with you—the tears which you shed are our tears also—your interests are our interests—the welfare of the cause of Christ among you is our welfare. We hope that we have all one aim, one endeavour, one cause, alone worthy of our tears when it is in adversity, and of our joy when it is prosperous; and that is the kingdom of Christ on earth, and the glory of his name. Thus, beloved sisters, we cannot but feel with you, and we hope that we shall never forget you in our weak prayers at the throne of grace, to which the apostle urges us to come with confidence, through our Lord Jesus Christ, who is our Mediator with the Father, and who can sympathise with all our sorrows, and our necessities. There we can together, as one church, pour out our wants before the Lord; and He sits on a throne of grace, and waits to be gracious to every one who takes refuge in him.

Beloved sisters, the Lord has called his

church here, and at Philippolis, with a loud voice; “Awake ye that sleep, and Christ shall give you light.” The Lord has seen it needful to call us thus; He knows the state of each heart in his church. He knows when his church is wakeful and zealous in his service, and he knows also when it is in a slumbering state; and each one should earnestly ask, “Has this voice come to my heart?” He has stretched out his hand over us, and taken away one who was dear to us, in whom we had the greatest interest. Yes, we loved him because he had done much for our soul's welfare: he was with us in much suffering, and made many sacrifices for the good of the cause amongst us; in prosperity and adversity he had at heart the welfare of us Griquas and Bechuanas; his company among us was for many years for the comfort and stirring up of our hearts.

He was, indeed, our spiritual father, our friend, our brother, and our counsellor: whenever we met with difficulties in the narrow way, he was always ready to give us instruction and encouragement where it was needful. Who among us will not be thankful after his death for all the love he showed us? He spent his life among us in doing us good. Such a friend have we lost; the loss is great and discouraging; but we rejoice even here that what has happened is with the permission of our heavenly Father, who has all things in his hand, and does all for good to those who fear him. His cause is dear to him as the apple of his eye, and no hair of our heads can fall without his holy will. Death has no power to rob us of any one dear to us without an order from the throne of God; but the time which God had appointed him to strive for the Gospel was ended: he must lay down his weapons, and rest from his labours.

We have right, then, to mourn over our loss as the children of Israel mourned the loss of their leader; but we have no right to murmur—we dare not find fault or say, “Lord, why hast thou done this?” But,

may this be the language of each one's heart:—

"Submissive to thy will, O God!
We all to thee resign,
Bow'ing beneath thy chastening rod
We mourn but not repine.

It is the Lord, should we distrust
Or contradict his will,
Who cannot do but what is just,
And must be righteous still!"

We rejoice much over what we have heard from time to time, and also from your letter respecting the prosperity of the work of the Lord among you. It appears that the last work of his servant has been followed by his blessing: we hope and trust that he will pour out more of his blessing on us; if we but earnestly pray and seek the Lord, he will not leave us without a blessing, and we hope that you will also pray for us, that we may be stirred up to new zeal. Our hearts, dear sisters, are much inclined to

grow cold in what is good, and if we do not watch and pray for one another, and stir one another up, we shall become quite careless in what respects our salvation. Thus, beloved sisters, we must work the work of him who sent us, as long as it is called to-day, for the night cometh wherein no man can see to work. "All that your hand findeth to do, do it with all your might."

We have resolved to hold our prayer-meeting on the Thursday, at the same time with yourselves; and we hope that the Lord will bow down his ear to our unworthy prayers for his Son's sake.

We greet you all with one heart and one voice, and remain, your affectionate sisters in the Lord,

G. FORTUIN,

In the name of all the sisters of
the church in Griqua Town.

WEST INDIES.

ENCOURAGEMENT TO MISSIONARY LABOUR IN JAMAICA.

(From Rev. R. Jones, Chapelton, Jamaica, Nov. 14, 1813.)

ALTHOUGH we have had no remarkable awakenings amongst us, we have not been left without evidence that the Lord is carrying on the work of conversion in the hearts of many. Scarcely a week passes but I am visited by six or eight individuals, who come for the special purpose of being directed to the Lamb of God who taketh away the sins of the world. Many of these had for three or four years sat under the sound of the Gospel, uninfluenced by its saving truths.

Last week a female came to me with fear and trembling, and seemed to feel her sins a heavy burden. She said, "Minister, sin covers me all over—I don't know what to do. I wish to serve God, but the thought of my sins distresses me night and day. I have been a great quarreller, fighter, and malice-keeper—I could put up with nothing—I could not bear any one to speak to me; but I wish to put all these things away now. I am a heavily-laden sinner, and want to know how my sins are to be forgiven. The world is nothing to me—I do not wish to look back upon it again."

Another said she could not feel easy at all. "At one time," said she, "I feel

quite willing to serve the Saviour, and then again my heart feels quite cold. When I pray, I rise up and feel as if I could do anything for the Lord: and then, soon after, my wicked temper begins to fret at every little thing. I do not know what to do. I seem to have two minds and two opinions, and I only want one mind to serve the Lord. I want to know what I must do."

Another said, "Minister, I have come to you for a little advice. I keep coming to chapel, and attending the meetings, but I do not know how I am walking. I wish to serve the Lord, but I want to know the right way. I do not wish to attend to any thing but the concerns of my soul."

Others come with similar feelings and inquiries, and we are happy to find many of them increasing rapidly in spiritual knowledge and experience.

We have had twenty members added to our church within the last six months, and we hope the Divine Spirit will continue to operate upon the hearts of men, so that many more may be brought into the fold of Christ.

LONDON MISSIONARY SOCIETY.—THE YEAR OF JUBILEE.

Address of the Directors to the Ministers and Officers of Churches, and the Friends of the Society throughout the Kingdom.

BLOMFIELD-STREET, FINSBURY, June 10, 1844.

DEAR BRETHREN AND FRIENDS,—It is with feelings of no ordinary interest that the Directors of the London Missionary Society address you on the present occasion, and venture to solicit the earliest and kindest attention of yourself and friends to the subject of this communication.

The gracious providence of God has now conducted our valued and honoured Institution to the period of its Jubilee Year; and it has appeared to the Directors, in the clearest and most convincing manner, to be their solemn duty to embrace such a period, for the grateful review of the past; for offering devout acknowledgment to the Great Head of the Church for all the favour He has conferred on the labours of the Institution; for considering afresh the claims of the world on Christian Effort and Missionary Enterprise; and for expressing, in whatever way may be found most appropriate, that ardent attachment to the Society and the great purposes it contemplates, which is cherished in the bosom of its many thousand friends and supporters.

The Directors feel assured of your readiness to co-operate with them in the prosecution of plans adapted to promote the most hallowed feelings, and combined and successful exertions, on so joyous yet momentous an occasion. They desire, in the very commencement of the suggestions and arrangements which they *propose* for the Jubilee Services of the Society, to renounce all self-gratulation and the spirit that would glory in man. They would devoutly recognise the good hand of God that has been upon them; the influences of the Divine Spirit which have rendered effectual the instrumentality committed to their guidance; and the approving smile of the Exalted Redeemer; as the sources of all their prosperity. The most cursory review of their history during the last half century will be found to afford ample reasons for devout gratulation; though it yields also much to awaken the deepest penitence and humiliation before Him whose claims on our faith and devotedness immeasurably surpass all the amount of service, even the purest and the noblest, that has yet been presented in the advancement of His kingdom.

The Directors are deeply persuaded, too, that the present is a *crisis* in the history of the Society, in relation to the vast fields open to its labours, the strong and growing attachment towards it in the hearts of its adherents, and the position of its financial circumstances. At such a period, a well-digested plan of simultaneous movement, conducted in the spirit of faith and love and prayer, will, they trust, be attended with the most happy—the most beneficial—the most permanent results.

With these impressions the Directors suggest, and warmly recommend—

- 1st. That, on the Fourth Sabbath in September next, (the day on which the Society commences its Jubilee Year,) Sermons be preached on the occasion, and Collections made on behalf of the Society, through all the Congregations affiliated with the Parent Institution.
- 2nd. That, whenever practicable, a Special Prayer-meeting be previously held, in anticipation of the Jubilee Services, either on some evening in the week preceding the 22nd September, or early in the morning of that day, as may be found best to suit local circumstances.
- 3rd. That a Special Public Meeting be held by all Auxiliaries and Associations (in addition to the *usual* annual meeting of such Auxiliaries and Associations) at such time during the year, between 22nd September, 1844, and

22nd September, 1845, as may be found most eligible, and likely to interfere the least with the ordinary collections for the Society.

4th. That Special Services be held for the Juvenile Friends of the Society, wherever practicable, both by a Sermon addressed to them and a Public Meeting with express reference to their interests.

5th. That a Juvenile effort be solicited on the first day of the New Year, in aid of the Society's Funds,—specifically for the promotion of education in India and other parts of the world.

6th. That an individual appeal be made to the Friends of the Society for contributions towards the General Fund, in addition to the ordinary contributions made at the Public Services.

7th. The leading objects contemplated by these proposed efforts in aid of its Funds, are—

First, To enable the Society to enlarge and prosecute its Missions more vigorously, especially in the populous regions of the East.

Secondly, To extend the blessings of Christian Education among the Young in heathen countries.

Thirdly, To raise up a well-educated Native Ministry.

Fourthly, To augment the funds for widows and orphans, thereby relieving the Society from the painful necessity of making repeated appeals to the public for individual cases. And,

Fifthly, To place the Funds of the Society in such a state as shall enable the Directors to meet the Current Expenses of the Society without embarrassment, thereby sustaining the high commercial value of Bills drawn on the Society by its Agents, and giving confidence to the whole body of its Friends in every part of the world.

The Directors are anxious that the Jubilee Services throughout the country should be conducted with as little extraneous expense as possible, and therefore trust to their brethren and friends to obtain for them *local* assistance as far as may be found eligible. At the same time they will hold themselves prepared to render all the aid in their power, wherever desired; and they will furnish Papers, Cards, &c., to any amount deemed necessary.

We are, dear Brethren and Friends, on behalf of the Directors,

Yours, very faithfully,

ARTHUR TIDMAN,
J. J. FREEMAN,
JOHN ARUNDEL, } *Secretaries.*

DEPARTURE OF THE MISSIONARY SHIP "JOHN WILLIAMS."

A VALEDICTORY service was held on Monday evening, the 3rd ult., at Finsbury Chapel, on occasion of the departure of the *John Williams* for the South Sea Islands. The galleries soon began to fill; and, by the time the services commenced, every seat in the chapel, together with the aisles, was occupied. The services, which were more especially designed for the Juvenile Friends of the Society, who constituted a large part of the audience, were commenced by singing and prayer; after which,

The Rev. J. J. FREEMAN addressed the meeting, observing that, by the providence of God, they had arrived at a period to which their hearts had looked forward with deep emotion and delight. There was a strong contrast between the state of the South Sea Islands when the *Duff* first sailed from England and their present condition. The inhabitants were formerly barbarians, murderers, and cannibals; but the Missionaries about to sail in the *John Williams* went forth without any misgivings as to the favourable reception with which they were likely to meet. In those islands, there were now fifty European Missionaries, a great number of Native Teachers, numerous Christian Churches, Printing Presses, Bibles, and Schools. The contrast presented another peculiarity. The *Duff* was purchased by the general contributions of the Members of the Society; the *Camden* was

purchased by a special effort made by all the Members of the Institution ; but the *John Williams* had been obtained through the zealous efforts of their Juvenile Friends. Six beloved men would go forth in the vessel as Missionaries : Mr. Brown, to take charge of the English Church at Union Chapel, Cape Town ; Mr. Durant Philip, the son of Dr. Philip, who, after spending a short time at the Cape, would proceed to India ; and Messrs. Heath, Gill, Powell, and Sunderland, for the South Seas.

The Rev. J. C. Brown then rose to deliver a farewell address to the young. He thanked them, in the name of the Directors, for the generous exertions they had made, and for the comfort which would be afforded to the Missionaries in the Ship they had procured. He expressed a hope, that every one who had contributed towards the purchase of the vessel might be qualified, by the Great Head of the Church, for taking part in His work, either as Ministers, Missionaries, Teachers, or Members of Christian Churches. He earnestly entreated them to pray for the Missionaries ; and, as an illustration of the nature of real prayer, mentioned the following anecdote.—A boy who had been liberated from a captured slave-vessel, was landed at Sierra Leone, and placed under the care of a school-master, named Thompson. On one occasion, the boys not being in school, and the door being shut, Mr. Thompson, on passing, heard a murmuring : he listened, and discovered that this boy was engaged in prayer. His petitions were to the following effect :—“ My Lord Jesus, me tank thee that wicked man come and catch me ; and that good King George's big ship come and catch wicked man's ship, and bring me here, and Massa Thompson teach me read, and teach me know thee. Me one very great favour to ask ; send more wicked man, catch father and mother, and send good King George's big ship, catch wicked man's ship, and bring father and mother here, and Massa Thompson teach them read, and teach them know thee ; and we all go heaven together.”

Some might say, What a prayer ! The boy told what he wanted, and in the words which his wants suggested. Mr. Thompson then went and spoke to him, and asked him whether he thought Jesus Christ would hear such a prayer ; to which he replied, that he (Mr. T.) had said, Christ would hear all prayer. In the evening of that day, Mr. Thompson was walking on the beach, and there saw little Tom. On asking him what he was doing, he replied, he had come to see whether Christ heard prayer. He continued frequently to visit the beach, and one evening returned dancing and clapping his hands. Mr. Thompson inquired the reason. He answered, “ Prayer answered ; father and mother come ;” and leading Mr. Thompson to the beach, he pointed out two aged negroes—his own parents, who had just been saved from a slaver by a man-of-war. Thus Tom exemplified not only the spirit of real prayer, but showed a waiting spirit, anticipating the reception of the blessing asked.

After short farewell addresses from the Rev. Messrs. PHILIP, GILL, POWELL, and SUNDERLAND,

The Rev. J. SHERMAN rose to deliver the valedictory address. In taking leave of the Missionaries, their friends wished them four things—that they might live by faith, and walk in communion with Jesus Christ ; enjoy a safe and happy voyage ; be blest with most abundant success in their labours ; and that they might have the bliss of meeting them in another world. If the Captain were present, he begged to say to him, that he had a precious cargo committed to his care by the Christian Church. When Mr. Jones, of Hangan, preached the first sermon to the Missionary Society, he gave the Captain what he called a storm-jacket ; telling him that he would encounter a great many storms on his voyage, and he wished him to be well prepared for them. It was this—that he might have the faith of Noah, the amiableness of John, the resolution of Paul, the intrepidity of Zerubbabel, and the meekness of Moses : equipped in such a jacket, he thought that no storm would ever distress him. Mr. Jones also recommended that he should put up at the mast-head this promise, painted in large letters, for his sailors : “ Fear not, for I am with thee ; be not dismayed, for I am thy God.” He (Mr. S.) would recommend that jacket and that motto to the Captain of the *John Williams*. He wished the Missionaries, in the name of the congregation, a most affectionate farewell ; assuring them that they would not cease to pray for them, and to be interested in their welfare. Joyful would the moment be when tidings came from that distant land of their success and their happiness.

Rev. E. MANNERING then commended the Missionaries and their wives to God in prayer, and the services closed.

SAILING OF THE VESSEL.

On Wednesday morning, agreeably to previous announcement, a large number of the Friends and Supporters of the Society assembled at London-bridge wharf, to take leave of the Missionaries. At half-past nine o'clock the *Star* steamer, which had been engaged to convey the Missionaries, with their wives, &c., to the Ship, started ; having on board

between four and five hundred individuals, among whom were several of the Directors; the Secretaries of the Society, Rev. Messrs. Tidman, Freeman, and Arundel; Rev. Dr. Henderson, Rev. T. Blaney, T. Lewis, W. Ellis, T. James, J. Hunt, E. Mantering, J. Adey, H. Richard, J. W. Richardson, G. Wilkins; Mr. Alderman Hunter; T. Thompson, T. M. Coombs, W. Bateman, R. Charles, J. Kershaw, J. Spicer, J. Smith, Esqs., &c., &c.

The weather was extremely favourable, and the steamer soon arrived off Greenhithe, whither the *John Williams* had proceeded. As the vessel was approached, great interest was excited; and, on arriving alongside her, expressions of admiration were heard from the lips of all. The vessel is comfortably fitted up. In the chief cabin are portraits of WILLIAMS and MORRAT, by Mr. Baxter, presented by that gentleman to the ship. The tonnage of the vessel is 296 tons; length, 103 feet; breadth, 24 feet 8 inches; 16 feet depth in the hold; and she has 10 state-rooms.

Preparations were immediately made for the Missionaries to go on board. Previous to this, however, an opportunity was given to all to take a final leave of them. A short service was then held on the deck of the steamer. The Rev. J. Hunt having given out the hymn, beginning, "Go, ye heralds of salvation," the Rev. T. BINNEY affectionately addressed the Missionaries, being, as he said, the voice of utterance to the many hearts that surrounded him. At such a moment, he felt great difficulty in addressing them, as the fineness of the weather, and the influence of surrounding objects, were calculated to inspire them with unusual cheerfulness. Yet, when he looked round him, he saw that the fountains of the great deeps of human affection were broken up, and the eloquence of the tearful eye spoke the deep beatings of the heart. Like death, whatever merriment there might be in the passage, at its close it must be solemn. "Now," said he, addressing the Missionaries, "is the time to fortify yourselves, by relying upon those great principles which can alone sustain you. Imitate the first great Missionary, who left the bosom of his Father, and came to earth to redeem us. 'If any man love father or mother more than me, he cannot be my disciple.' By leaving friends and country, you show your great love to Christ. Think of his love, and this will calm your bosoms. Rely upon God's Spirit for aid, while preaching the glorious Gospel to the heathen. Believing in the efficacy of prayer, we will offer up fervent prayer on your behalf. May you be faithful unto death. Better that JOHN WILLIAMS should have died as he did than have disgraced his work. Rather let us hear anything about you than that you have proved unfaithful."

The Rev. J. ARUNDEL then offered up solemn prayer, commending the Missionaries, with their families, as well as the Captain and Crew, to the divine protection and favour.

The scene now presented was one of the most affecting kind. The moment of separation had arrived—the time when the last shake of the hand, and the last expression of farewell, must be given. The Missionaries having been placed on board the Ship, the sails were unfurled, and the vessel glided through the waters; the steamer keeping company with her for several miles, till she reached Gravesend, where she dropped anchor. Several hymns were sung, alternately, by the Missionaries on board the ship and the company in the steamer. About three o'clock, the *Star* passed round the *Missionary Ship*; and, after one more parting salutation had been exchanged, proceeded on her return to London.

From various unavoidable circumstances, the *John Williams* was detained at Gravesend for several days; but sailed finally, with a fair wind, on Wednesday, June 12. Our latest intelligence respecting her is dated from Falmouth, June 22, assuring us that our beloved brethren and sisters on board were all well.

Among other gratifying circumstances, we must not omit to state, that a very interesting Bethel-meeting was held, May 30, on board the *John Williams*, at the West India Dock. The Rev. Dr. Campbell and Rev. John Adey, assisted by other brethren in the Ministry, officiated on the occasion. The assembly on board was very numerous, the special object of which was publicly to recognise the *John Williams* as a Bethel-ship, in connexion with the British and Foreign Sailors' Society.

DEATH OF REV. E. WILLIAMS.

WITH feelings of strong regret we record the decease of this truly amiable and devoted young Missionary, who died in London on the morning of Saturday, 15th of last month, having scarcely completed his thirtieth year. Mr. Williams was sent forth as a Missionary to Africa towards the close of 1836; and, in the absence of the Rev. Dr. Philip, filled the pulpit at Union Chapel, Cape Town, with great fidelity and acceptance, for a period of nearly twelve months.

In December, 1837, he proceeded to the station at Hankey; and, for nearly five years, pursued a course of holy and self-denying toil, for the spiritual and temporal good of the native population. By the divine blessing on his labours, during that period, many souls were converted to God, and the church of Christ greatly enlarged and edified. In Sep-

tember, 1842, he was obliged to leave the station in consequence of a severe affection in the throat, added to a general failure of his health, which, for two years previously, had been in a declining state; and, shortly after, he embarked, with Mrs. Williams and family, for England, where he arrived in April, 1843.

Long after his return to this country, he was buoyed up with a hope of returning to his beloved labours in Africa. But the wisdom of God has otherwise decided. About two months ago, he left his family in Wales, and repaired to London, and was still cherishing an expectation of ultimate recovery, when an unfavourable and alarming change suddenly appeared, he sank rapidly, and in a few days closed his earthly existence. Our brother died in a state of holy joy and triumph: and departed, we are well assured, to be for ever with the Lord. His remains were interred at Abney Park Cemetery, June 20th, on which solemn occasion the funeral address was delivered by the Rev. John Arundel, and Rev. Dr. Jenkyn engaged in prayer.

NEW MISSIONARY PERIODICALS.

We are gratified in being able to inform our readers that *THE JUVENILE MISSIONARY MAGAZINE* has proved most acceptable to our young Friends, for whose instruction and encouragement in their Missionary efforts it is especially designed.

One Hundred Thousand copies of the first Number have been circulated; and, when it becomes more widely known by the juvenile classes of our Society, that number, though large, will, we trust, be greatly increased.

We have much pleasure, also, in informing our readers, that an interesting Missionary periodical is published the first of every month, by our friends and co-adjutors at Brussels, entitled *THE GLEANER*. It is written in the French language, and published at the small cost of *One Penny*. We very cordially recommend it to the educated classes of our Society; and trust that it may obtain the wide circulation to which it is entitled, both in our own country and on the continent.

ORDINATIONS.

MR. PHILIP.

ON Thursday evening, May 23, Mr. Thomas Durant Philip was ordained as a Missionary to India, at Abney Chapel, Stoke Newington. Rev. R. Philip read the Scriptures and prayed; Rev. G. Christie gave the introductory address; and Rev. John Arundel asked the usual questions. The Ordination Prayer was offered by the Rev. Dr. Burder, the charge by Rev. J. Jefferson, and the concluding prayer by Rev. J. J. Freeman.

MR. POWELL.

ON Wednesday evening, May 29, Mr. Thomas Powell, appointed to the South Sea Mission, was ordained at Marlborough Chapel, Old Kent-road. Rev. John Adey read the Scriptures and offered prayer; introductory address by Rev. J. J. Freeman; questions, Rev. John Arundel; Ordination Prayer by Rev. H. Richard; charge by Rev. G. Collison; concluding prayer by Rev. G. Rogers.

MR. GILL.

ON Thursday evening, May 30, Mr. George

Gill, appointed as a Missionary to the South Seas, was ordained at Barbican Chapel. The Rev. H. Townley read the Scriptures and prayed; the introductory address was delivered by Rev. A. Tidman; the questions, the Ordination Prayer, and the charge, were presented by Revs. J. J. Freeman, G. Collison, and Dr. Morison, respectively; and the concluding prayer was offered by Rev. E. Mannering.

MR. SUNDERLAND.

ON Tuesday, April 16, Mr. James P. Sunderland, having been appointed as a Missionary to the South Seas, was ordained at Queen-street Chapel, Sheffield. The Introductory discourse was delivered by Rev. G. Smith of Poplar; Rev. W. B. Landells, (the young Missionary's Pastor,) offered up the Ordination Prayer; the usual questions were proposed by Rev. J. H. Muir, the Minister of the Chapel; and the Rev. Walter Scott gave the charge. Revs. W. H. Stowell, E. Tasker, and T. Smith, A.M., also took parts in the service.

ARRIVAL OF MISSIONARIES.

ON the 4th of May, Mrs. Johns, widow of the Rev. David Johns, arrived from the Mauritius, in the ship *Tartar*, Capt. Luce; May 16, Rev. George Mundy, from Calcutta, by

the *Gloriana*, Capt. Webb; and in the same vessel, Mrs. E. Porter and family, from Vizagapatam; May 24, the Rev. J. C. Thompson, from Quilon, by the *Childe Harold*, Capt. Willis; June 8, Rev. Messrs. Vine and Alloway, from Jamaica, by the ship *Rawlins*, Capt. Harris.

EMBARKATION OF MISSIONARIES.

On the 1st of June, Mrs. Murkland embarked at Liverpool, on her return to Demerara, in the ship *Leonora*; and Mrs. Gordon, with one child, embarked, June 8th, on her return to Vizagapatam, in the *Wellesley*, Captain Toller.

MISSIONARY CONTRIBUTIONS.

From the 24th April to 31st May, 1844, inclusive.

£ s. d.	£ s. d.	£ s. d.
Miss Hollett's Mis-box... 0 15 0	Finsbury Chapel..... 21 1 1	Soham, Moiety of collec- 1 12 6
Left by a friend to Mis- sions..... 20 0 0	Hackney, Gravel Pit ... 19 17 5	
G.H.B.W. for Mrs. Smith and Mrs. Johns..... 2 0 0	St. Thomas's-square ... 26 10 8	Cheshire.
A. B. 1 0 0	Well-street 3 7 2	Middlewich 30 0 0
Legacy under the will of Mrs. Upton, late of Hackney-road 18 0 0	Hare-court 10 5 7	Derbyshire.
Miss Walley, Brother, and friends 3 0 0	Holywell Mount 18 10 6	Melbourne 9 15 6
D. S. 2 0 0	Jewin-street..... 5 0 0	Deconshire.
Collected by Misses Stone A friend in the country for the outfit of the Ship Thomas..... 2 0 0	John street, Rev. J. H. Evans's..... 40 0 0	Tiverton 26 10 6
Collected amongst Mrs. Boyes's young ladies... 1 1 0	Kingsland 18 1 2	Dorsetshire.
A Friend in St. John's Wood 2 0 0	Limchouse, Coverdale Chapel 10 10 0	Legacy of Mr. W. Cooper, late of Quenton St. Frome 19 19 0
R. and H. B. for the Ship Hon. Richard Cavendish, for Chinese Mission ... 5 0 0	Mile End New Town..... 4 4 1	Durham.
Mrs. Broadley Wilson ... 10 0 0	Sun. School 0 10 0	Durham, per Mr. W. Shadforth, for the Ship 0 12 6
J. W. 20 0 0	Barnsbury Chapel 13 5 11	Essex.
A. H. 5 0 0	Holloway Chapel..... 26 13 0	Barking..... 5 11 3
Dr. Henry Young 2 0 0	Islington Chapel..... 20 0 1	Plaistow 10 12 9
A few friends at Highbury, by Miss P. E. Wilkinson Anonymous, by Rev. J. Arundel 5 0 0	Lower-street do. 29 0 0	Sun.-sch. for the Ship Woodford, by loan of Magazines 0 13 0
Mrs. Deacon for the Ship Collected by Miss Dempster, for do. 0 10 6	Union Chapel, Islington 40 0 0	Gloucestershire.
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Ditto, for school materials Albany Chapel, Camberwell 8 6 0	Oxendon-street do..... 15 1 2	Tewkesbury, George Freeman, Esq. per Rev. R. Knill, for China 50 0 0
Albany Chapel, Regent's-park 16 13 0	Pinlloe 16 0 9	Hampshire.
Aldermanbury Postern... 13 0 0	Northampton Tabernacle 4 19 2	Alton, Miss Tomkins ... 3 3 0
Barbican Chapel 36 10 3	Sunday-school 5 2 6	Rev. C. Howell 0 10 0
Special Collection for the erection of New Chapel at Mangaia ... 21 0 0	10l. 1s. 8d.	Finch Dean 14 7 9
57l. 10s. 3d.	Poultry Chapel..... 52 5 9	For the Ship, by Master J. S. Canning..... 1 4 10
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Clapton 54 13 6	Stoke Newington, Abney Chapel 16 0 0	Totton 7 0 0
Claremont Chapel 41 18 1	Tabernacle 33 7 0	Isle of Wight.
Craven Chapel..... 46 6 0	Tottenham Court-road ... 16 1 3	Ryde, George-st. Col..... 21 15 6
For Nat. Tea, John Craven, per Mrs. Reid 61l. 6s.	Fitzroy Rooms, a few friends, by Mrs. Fletcher 11 14 6	Kent.
Fisher-street 7 9 6	Trinity Chapel, Poplar ... 46 2 6	Greenwich, Tabernacle... 11 3 6
Falcon-square 26 1 4	Union-street, Southwark 10 0 0	Maize-hill..... 15 5 0
	Wardour Chapel, Soho ... 15 0 0	J. Grant, Esq. 5 5 0
	Waltham-stow 17 1 1	Lewisham..... 5 10 4
	Walworth 55 8 10	Lancashire.
	Weighhouse 39 7 6	Marsden Height, Sunday-school girls in first class, for an Orphan at Vizagapatam, to be called Mary Walton 2 10 0
	Whitefield Chapel 13 4 6	Darwin, grandchildren of Mr. J. Shorrocks, for the Ship 1 12 6
	Bedfordshire.	
	Bedford, Old Meeting, a Moiety 39 13 0	
	Howard Chapel 26 14 3	
	Harrold 6 18 6	
	Berkshire.	
	Newbury, on account..... 27 13 0	
	Buckinghamshire.	
	Burnham 1 0 0	
	Wingrave, a Friend, by Rev. T. Aston, old coins sold 4 18 8	
	Cambridgeshire.	
	North East Aux. per Mr. Mills 15 9 10	

<i>Leicestershire.</i>		<i>£ s. d.</i>	<i>Yarmouth, for Nat. Tea.</i>		<i>£ s. d.</i>	<i>for Fem. Education</i>		<i>£ s. d.</i>
Aux. Soc. per Mr. T.			John Palmer.....		10 0 0	in China		1 0 0
Nunneley—			Harleston		6 12 6	Coldingham Society for		2 0 0
Ashby-de-la-Zouch.....		7 6 1	For Nat. Boy T. Sea-		3 17 6	Dunce, Young Men's Soc.		3 10 0
Bosworth		2 11 6	wan, and Schools ...		3 0 0	Alloa, 1st United Seces.		3 0 0
Churchover		5 16 10	For Nat. Girl, S. Priest		131. <i>vs.</i> 6d.	Edinburgh, per Miss Hal-		2 9 0
Hallaton		7 11 0	<i>Northumberland.</i>			dane, for Ship		10 0 0
Hugglescote.....		1 5 0	Berwick, Rev. Dr. Bal-		8 0 0	Leith, per Mrs. Swan, for		2 5 0
Hinckley		12 0 0	mer's Congregation ...			Miss Cullen and A.		9 0 0
Kilworth		2 10 0	Howdon-on-Tyne, includ-		7 15 6	Mirrieles, Esq. for		5 0 0
Leicester, Bond-street		104 5 1	ing 51. from Burdon			School at Benares ...		0 10 0
Gallowtree-gate		41 9 11	Sanderson, Esq. for per-		35 0 0	Mr. and Mrs. Swan,		0 10 0
Donations.....		8 1 0	secuted Christians at			for Mrs. Smith, and		0 10 0
Mission, communion		4 12 0	Tahiti		7 15 6	Mrs. Johns		0 10 0
Public Meeting		15 14 0	<i>Oxfordshire.</i>			Elgin, the Sister of a Mis-		0 10 0
Donation in a letter		10 0 0	Henley, on account		35 0 0	sonary for the Ship		0 10 0
to the Chairman.....		2 11 2	<i>Shropshire.</i>					0 10 0
Loughborough		2 11 2	Precentle, near Oswestry		1 3 0	Kirkaldy, per Mr. C. Ste-		0 10 0
Lutterworth		37 1 8	<i>Suffolk.</i>			wart, for do.		0 10 0
For Nat. Tea. John			Society in aid of Mis-		1000 0 0	Newport Sabbath-school.		2 10 0
Wickliffe		8 13 0	sions, on account.....			Inverness, per Mrs. John-		1 7 0
Melton Mowbray.....		26 12 0	<i>Surrey.</i>			son, for Ship		1 10 0
Narborough		12 16 0	Norwood		11 11 0	Fraser-street Sunday-		1 10 0
Newton Burgoland.....		2 14 0	Tooting		27 9 4	school for Ship.....		0 6 0
Shelton		6 0 0	<i>Sussex.</i>			Castle Douglas Relief		0 6 0
Theddingworth		6 16 0	Horsham, a Friend, per		5 0 0	Sabbath-sch. for Ship		0 10 0
Ullingthorpe		10 10 0	Rev. J. Arundel			Penpont Reformed Cong.		0 10 0
Whetstone		0 18 1	<i>Warwickshire.</i>			by children for Ship		0 10 0
Wigston		4 10 0	Birmingham, Carr's-lane,			Perth, per Mr. W. Moyes.		0 10 0
Wymondham		3 10 0	towards the erection of			<i>Greenock—</i>		
		315 15 7	a Chapel at Mangaia...		11 0 0	George-square, 1812 ...		31 10 8
Less expenses		16 14 5	Stratford-on-Avon, one			Ditto..... 1813 ...		15 17 4
		329 1 2	year's interest from trust			Innerkip street, 1812 ...		6 0 0
<i>Middlesex.</i>			property of late Mr. R.		12 2 0	Ditto..... 1813 ...		4 11 0
Apperton, for the Ship, by			Fisher					57 19 0
Caroline Cotterell		0 8 0	<i>Wiltshire.</i>			Less expenses		2 9 0
Enfield, Indept. Chapel...		10 18 8	Calne, for Nat. Tea. at		10 0 0			55 9 0
Enfield Highway		1 15 5	Unxelo		0 3 10			
Tottenham and Edmon-		8 1 0	For the Ship					
ton		10 0 0	<i>Yorkshire.</i>			Paisley, Thread-st. Re-		18 0 0
Fenchley		10 0 0	York, Miss Backhouse,		2 10 0	lief Auxiliary		10 0 0
Hammersmith, Ebenezer		7 16 0	for Nat. Girl, Mary			<i>IRELAND.</i>		
Chapel		5 0 0	Backhouse			Balbriggan, per Miss Sto-		1 0 0
Highgate		31 7 7	Settle, part of a collection		1 0 0	mer, for the Ship.....		1 0 0
Poyle		15 17 11	for Home and Foreign			Cork, W. H. Collins, Esq.		1 0 0
Whetstone & Totteridge		32 17 0	Missions		5 10 0	for the Ship		0 5 0
Uxbridge, per Rev. T. G.		7 13 8	<i>SCOTLAND.</i>			Society of contributions at		20 5 0
Stamper, on account ...			Aberdeen, Juvenile Soc...		0 5 0	a Missionary Meeting,		
Congregational Church			Ann-street Sunday-sch.		0 1 0	per Sir C. L. Smith,		
<i>Monmouthshire.</i>			for the Ship			Bart.		
New Inn, near Pontypool		12 11 5	Ellon, Miss Black's		1 0 0	<i>GENEVA.</i>		
<i>Norfolk.</i>			scholars for do.....			Missionary Society.....		12 0 0
Denton		2 0 0	Kilmarnock, a Friend, per					
Derham, Mrs. Buck, for		3 0 0	Messrs. Stewart Bro-					
Mrs. Lewis's School ...			thers					
Mrs. Reeve and friends,			Marduff, Miss Mitchell,					
for Susannah Reeve ...								

Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary at the Mission House, Blomfield-street, Finsbury, London; by G. Yale, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR AUGUST, 1844.

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SIXPENCE

TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Border, Urwick, Styles, Payne, Cope, and Dick; and from the Rev. Messrs. Davies, Owen, Waddington, Jones, Aveling, Raban, Harrison, Swan, Wallace, Gill, Hickman, Wiseman, Dunn, Schofield, Harris, Churchill, Nichols, Griffin, Whitehouse, Bishop, Hopkins, Morris, Corbin, Willan, and Morison.

Also, from C.; Plus; G. Barlow; Isaac Blyth; S. S. Lewin; R. C.; Kensington; Andrew Balfour; B.; Ellen Jeffries; F. B.; W. E.; R. J. D.; J. R. M.; S. Hare; R. R.; A. W.; T. E.; A Friend to Union; P. P.; John Gann; and Jaber.

J. W. may rely on the accuracy of our statement in reference to the poetry in question. —Maccormack's paper does not appear to us to be fitted for usefulness.

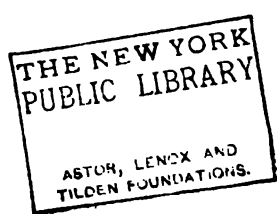
Arctium, in page 295, June. In the obituary of Mrs. Griffith, read, for "15th April," "15th January."

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Rev. B. B. Barker
Secretary of the Union

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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1844.

MEMOIR
OF
THE LATE REV. MR. DEWAR,
OF NAIRN.

Mr. DEWAR, who was born in 1780, was the eldest son of Mr. Peter Dewar, who occupied a farm on the north side of Loch-Tay, Breadalbane, in the parish of Weem, and county of Perth. His father was a meek and humble Christian, and died, about twenty-seven years ago, "rejoicing in the Lord." The mild and consistent deportment of his father made a deep and lasting impression on Mr. Dewar, and contributed, in no small degree, to inspire his youthful mind, even when destitute of saving knowledge, with that respect for religion and truly pious characters, which was so strongly developed in after years.

Being the eldest son of the family, he had devolved upon him the greatest share of managing the farm, to which he chiefly attended till the year 1800. In the spring of that year he became first acquainted with his beloved friend, Mr. John Campbell, now pastor of the church in Oban. Mr. Campbell's father occupied a farm on the south side of Loch-Tay, and a similarity of pursuits having brought the

young men together, a friendship sprung up between them, ending only with Mr. Dewar's death. Both of them were then ignorant and destitute of the "one thing needful," and Breadalbane was, like many other parts of the Highlands of Scotland, sitting in darkness, guiltiness, and sin. During the summer of 1800, "The Society for Propagating the Gospel at Home" sent Mr. John Farquharson to preach the gospel in that retired and desolate part of the country. Copies of the Scriptures were then scarce in the districts around Loch-Tay. Gaelic New Testaments were not plentiful, and a copy of the Old Testament in that language could not be had under a guinea. By the blessing of God, the preaching of Mr. Farquharson was the means, amid much discouragement, of awakening many to a sense of their lost condition. The first-fruits of the very extensive revival which followed, were Mr. J. Ferguson, Mr. Campbell, and Mr. Dewar, whose conversion was the prelude to the professed conversion of above three hundred more, who were

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previously careless sinners, and from among whom three Congregational churches were subsequently formed. These three youths were eminently useful in carrying on the work, of which the Lord honoured them to be the first-fruits.

Neither Mr. Campbell nor Mr. Dewar as yet knew what was passing in the other's mind ; and it is remarkable to observe the manner in which God brought them together. Mr. Dewar went one day to assist Mr. Campbell's family in housing a stack of corn. When the work was over, the two lingered behind, " scarce knowing why," as Mr. D. has been heard to say, " but as if drawn together for a special purpose." And special, in the providence of God, it was. The two friends soon ascertained that similar thoughts and feelings pervaded their hearts, for the love of God burned within them. They entered into close conversation about what they had been hearing of the way of salvation, and the state of their souls ; and they did not separate till their inmost thoughts were revealed. From that hour their hearts were knit to each other like the hearts of David and Jonathan ; " and they two made a covenant before the Lord." Mr. Campbell mentioned the names of a few others whose hearts had been touched like theirs, and some were named by Mr. Dewar, of whom Mr. Campbell had not heard. This short interview turned out to be the commencement of their fellowship meetings, which were at first held by stealth in the open air, in vacant out-houses, or in barns. *There*, night after night, when all around had retired to rest, did these young men meet with other converts, engaging in prayer and reading the Scriptures when they could procure a light, and praying and conversing when they had none. Mr. Campbell, in writing to a friend, says, of these meetings, that " they were truly sweet. Our dear brother (Mr. D.) had great delight in them, and had a principal hand in carrying them on. I saw him one night in real ecstasy of joy when

reading the 28th and 29th verses of the 18th psalm. I was often astonished how he could labour so hard through the day, when he had scarcely any rest through the night." The meetings were soon after kept in a more public manner, but still with much opposition from all quarters. Their exertions, nevertheless, continued unabated. They held on their way with undaunted spirit, declaring to their former companions in sin and to the surrounding country, the great truths of the gospel which had changed their hearts and conduct, and exhorting them, with all the earnestness and fervour of first love to Christ, to come over to the side of truth, and to partake of the felicity which they, in their new course of life, enjoyed. The Lord was mercifully pleased to bless their juvenile endeavours by bringing many souls to Christ. It was not the smallest honour which God conferred upon Mr. Dewar that he made him the instrument of the conversion of his brother, Mr. Dewar, of Avoch, who has laboured along with him in the kingdom and patience of Christ for nearly forty years, and who, while he is left to mourn the loss of one unspeakably dear in the flesh, looks back with feelings of the warmest delight upon what they did and experienced in those days of youth in the service of their beloved Saviour, and on the tokens of his love which he afforded them.

A short account of the revivals alluded to will be found in the *Missionary Magazine* for 1802, and one little incident, interesting from Mr. Dewar's connexion with the revivals, may be noticed here. It is mentioned, that among the friends of the truth were several young men who were formerly " doing their utmost to show their enmity against the gospel ;" and in a copy of the *Magazine*, which belonged to Mr. Dewar, the words above quoted are marked with his pencil, and on the margin he *names one* of those opponents, who is now an honoured minister of Christ, and who has been blessed by God in turning many to righteous-

ness. On the same page of the Magazine it is stated, that "they were at first so full of zeal, that they thought if they would declare the truth, and the manifestation of the grace of God to their own souls, the most obstinate and wicked part of their ungodly friends and neighbours could not but believe and give over persecution," &c. Opposite this paragraph are the words, also marked by him in pencil, "He (the writer) here alludes to James Dewar." That his zeal was almost unbounded, may be seen from the following occurrence. In one of the evening prayer-meetings, he read, preparatory to their being sung, a few verses in the beginning of the 103rd psalm; but having begun to expatiate upon words so completely harmonizing with his own feelings, he continued to speak, without intermission, for some hours; and finding at last that, owing to hoarseness, he could not go on, he exclaimed, "If there is any person present whom the Spirit of God inclines to speak further on the psalm, let him do so, for I cannot say more." None ventured to exhort, but one of the others prayed. The verses were forgot to be sung as was intended! That his zeal was untiring, may be learned from what Mr. Campbell says of his labours, and he himself has been heard to say in after years, that though he had been, at one time, for ten consecutive nights, with little or no sleep, and employed in his usual avocations through the day, he never experienced the smallest fatigue. So much space would not, perhaps, have been devoted to these incidents, but that from those early engagements Mr. Dewar's mind acquired a peculiar bias, and he never heard of a revival of God's work, but his youthful feelings returned with all their vigour and freshness, imparting to his soul the most unqualified joy. He spoke much and frequently of the days of his first love to Christ, and on occasion of his brother remarking to him, that some brethren did not seem to feel so excited as they did, he would reply, "You need not be surprised at

this. They were not *born in a revival*, as we were, and therefore they cannot feel as we do."

From the time that he himself had tasted of the sweets of pardoning love, he was influenced by a strong desire that others might partake of the same benefits, and he used all means in his then comparatively humble and retired sphere to lead them to the knowledge of that love by which he had been subdued. From a discovery of this change of heart and disposition, Mr. Farquharson advised him to get himself prepared for the work of the ministry, that he might be more extensively useful. He was accordingly admitted, through the medium of Robert Haldane, Esq., as a student in the classes then organized in Edinburgh, to be subsequently employed by "the Society for Propagating the Gospel at Home." But while there, his zeal for the good of souls was undiminished; for, along with his friend Mr. Campbell and others, he would collect numbers of the poor Highlanders together, and preach to them on sabbath and weekday evenings. With some of those his brother and he have met in the Highlands many years afterwards, who remembered such meetings with pleasure. He has often been heard to speak of the delight which he experienced in going among many of the poor in Edinburgh, and spending many hours of the day in exhorting and praying with the sick and the dying. He was thus employed till his course of study in Edinburgh was finished, when he was sent to supply the church in Nairn.

For some years previous to 1804, the friends in Nairn who favoured Congregational sentiments had no regular place of worship; but having resolved to erect a chapel, measures were adopted to carry out their intentions. By means of a liberal advance from Mr. Haldane, they commenced the building in 1803. Subscriptions and donations to the extent of 130*l.* enabled the managers to proceed a little farther. They had not, however,

gone far, till it appeared that they had not counted the cost. Again was Mr. Haldane's generosity appealed to, and a supply of funds obtained. But notwithstanding that he made advances to the extent of 400*l.*, only the above-mentioned sum of 130*l.* could be obtained by subscription, while the liabilities of the trustees of the chapel amounted to between 600*l.* and 700*l.* Such was the state of matters when Mr. Dewar arrived in Nairn, on 8th November, 1804. The pecuniary embarrassments of the church were sufficient to test his devotion to the cause of God. But though he often desponded, his faith never forsook him; he was "perplexed, but not in despair." He continued to labour with acceptance till the summer of 1806, when, after an invitation to remain permanently in Nairn, he was ordained pastor of the church in July of that year.

In the month of November thereafter, he was united to Miss Katharine Stewart, who was also a native of Perthshire. Their marriage was eminently calculated to promote the spiritual comfort of both. For many succeeding years, however, Mr. Dewar had difficulties of no ordinary kind to struggle against, one instance of which, successfully surmounted, ought not to be passed over. It has been stated that Mr. Haldane advanced 400*l.* towards the completion of the chapel. This sum was secured to him by bond over the property, and had accumulated with arrears of interest to about 500*l.* There was little or no prospect of raising funds to pay off either this sum or the other debts incurred; and Mr. Haldane having ineffectually tried to obtain a settlement, the property was ordered to be valued with the ultimate view of being sold. This took place in the winter of 1811, at a time when domestic affliction pressed heavily on Mr. Dewar's mind, and on his means also. After the most anxious and prayerful consideration, he felt it his duty to make a strenuous effort in behalf of the cause

of that God who had done so much for him. He made pointed appeals to the sympathy of Christian friends in various parts of the country, and with considerable success; and at the expiry of a few months he had collected nearly half the amount of Mr. Haldane's claim. Of raising the other half there appeared not the most distant prospect. He resolved, with great reluctance, to make a personal appeal to Mr. Haldane himself, and set out on foot for Edinburgh, with less than five shillings in his pocket, and obtained an interview with his early, kind friend. On candidly informing Mr. Haldane that only half of the 500*l.* could be paid, that good man, with a generosity seldom to be met, assured Mr. Dewar that the property should not be sold, and frankly forgave the rest. He was no doubt actuated mainly by a spirit of liberality to the cause of their common Lord; but the writer of this had access to know that he was to no small extent influenced by personal regard for the humble and devoted servant of God. Mr. Dewar returned home rejoicing, and although there was still considerable debt upon the chapel, he lived to see it reduced so as not to be burdensome.

At this period, and a short time previously, there appeared in the beloved wife of his youth those painful symptoms of decline which made her increasingly dear to his heart. She went to Edinburgh in June, 1813, on account of the state of her health; but soon after returned to Nairn, and gradually sinking under her illness, she, without a struggle, and apparently without pain, fell asleep in Jesus. This took place in December, 1813, when she had but reached the early age of twenty-nine. In life she adorned the doctrine of God her Saviour. To her, death had no sting; over her, the grave had no victory. She was beloved by all who knew her, and notwithstanding the lapse of thirty years, there are many aged Christians yet alive who cannot speak of her without shedding tears. It need surprise no one that

this painful dispensation of Providence, (in addition to the recent deaths of their two youngest children,) should have proved most trying to her sorrowing husband, thus deprived of the presence, and counsel, and sympathy of her who was wont to cheer and comfort him in his most desponding hours. But he did not repine. He believed that she

"With sails how swift! had reach'd the shore,
Where tempests never beat, nor billows roar;"

and he felt with his favourite, Cowper, that, though it were possible, he

"Should ill requite her to constrain
Her unbound spirit into bonds again."

For the following four years Mr. Dewar's labours did not extend much beyond adjacent portions of the neighbouring counties. But he was at no time idle. He continued to preach at those country stations, where his labours were commensurate with his settlement in Nairn. In 1817, however, commenced his more extended labours in the Highlands and Islands, in which he was uninterruptedly employed every summer till within the last two years of his life. The extent of his and his brother's labours is thus stated by the latter:—"From Fort-William in Lochaber to John o' Groats, and round by Cape Wrath, we proclaimed the glorious gospel in every parish where the Gaelic is spoken but three. My brother has preached in at least forty-eight parishes in the Highlands—all along from Nairn to the Butt of Lewis—from Tarbetness to Glenshee, and through most part of the Isle of Skye. Oh! that we could soon look upon his like again!" Few Christian pastors now in the field have laboured more ardently, indefatigably, and extensively, as an itinerant, in sowing the precious seed of gospel truth over the rugged hills, the lonely glens and isles of Scotland. There the humble messenger of peace was seen,—sometimes feeding on a scanty meal, at other times having none,—exposed to the heat of a burning sun, or drenched with the heavy rains peculiar

to the country, his heart full of love, and perseverance in his step, plodding his weary way from one district to another, feeding the souls of the hungry with the bread of life, and earnestly beseeching sinners to repent, believe, and live. So much were his labours appreciated and himself respected, that wherever he went he found a welcome. His brother touchingly says that, when they were travelling together, the people would remark of them both, "The stout man is the best speaker, but we like his brother best." It was no uncommon thing for him to walk forty miles in a day, and to preach three or four sermons in addition. His frame was then robust, and he loved his Master's work. Extracts from his journals were usually published in the annual reports of the Congregational Union of Scotland. His own statements of what he had done were usually laconic, his mind being more set upon saving *results*. His labours were, however, greatly blessed of God, and this was to him a sufficient reward. In these labours of love, it is believed that no one felt more interested than the late venerable and excellent Mr. Ketchen, minister of the Secession church, Nairn; who allowed but a short time to elapse after Mr. Dewar's return till he was in possession of the particulars of his (then young) friend's tour. For some time previous to his death, his labours were not extended so widely as before, both on account of his advancing years, and a desire to devote his time to his flock and friends at home, where his ministrations had become more interesting, and his presence more required, from an evident progressive revival of religion in his congregation and neighbourhood, that tended much to cheer his latter years.

In autumn, 1828, he was again united in marriage, to Miss Catherine Carnochan, who is left with two young children to mourn the loss of their best earthly friend. His aged mother also survives.*

* She died on 4th of March, at the advanced age of 88.

In compliance with a wish expressed by the church in Nairn, Mr. Machray, late of Dumfries, arrived there at the close of the United Prayer Meetings held in October, 1842, and continued to labour for about six weeks. This was to Mr. Dewar a truly refreshing time. An opportunity of attending for so lengthened a period upon the ministry of another was to him so unusual an event, that it seemed as if the goodness of God were manifested in feeding his soul and strengthening his mind, preparatory to his approaching, though then unsuspected, final journey. During Mr. Machray's stay in Nairn, Mr. Dewar's mind reverted to scenes forty years gone by, and many and earnest were the prayers he offered up at a throne of grace for an outpouring of God's Spirit, such as he had witnessed before. That his mind was unusually excited was apparent to many, who ascribed it only to what he always felt on such occasions. But there was in himself an impression, to some extent, that he would not for any length of time be an inhabitant of this world. Beyond all doubt, he appeared, for more than twelve months previous to his death, to be gradually losing sight of, and taste for, the things of this world; and it is a striking fact, that he spoke much of his father, and of the strong desire he had once more to see his grave. The last time this occurred was on Thursday, the 24th of November. In the course of that forenoon he called at the house of his eldest son, and with a startlingly impressive manner referred to the probability of his early decease. He said that he called for the *special* purpose of mentioning what his wishes were regarding the other members of the family, should such an event occur. Having done so in the most particular manner, he returned home, and related to Mrs. Dewar what he had done. Of this last circumstance, his son was not aware till after his death. He was at this time in the enjoyment of his usual health; but his mind was much impressed by the number of deaths taking place in the town from typhus fe

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He was almost constantly occupied in ministering to the sick and the dying. In the forenoon of Sabbath, the 27th November, he preached from 2 Cor. x. 4, with great earnestness and feeling; and in the afternoon he directed the attention of the church (as if it were a parting injunction) to the first clause of the 21st verse of Jude,—a subject on which his own mind dwelt with unspeakable satisfaction. His evening sermon, from Lam. iv. 18, struck some of his audience as “a shadow cast before.” It is believed that he had not preached from these words since the time when they formed the ground of a funeral sermon for his long attached friend, the late venerable and pious Sheriff Falconar, who died exactly twenty-one years ago, and who, in his latter years, constantly attended upon Mr. Dewar's ministry. Many of the solemn thoughts, which then filled his mind, had again sprung up, clothing his discourse with more than his usual solemnity, and rendering the sermon well fitted to be the last he should ever preach. On the following day he met an individual in the street, just recovering from fever, to whom he had shown attention when ill. With the fulness of a grateful heart, the individual ran up close to him to thank him for his kindness, and from having thus come into contact with the person, Mr. Dewar believed that he had caught the disease. So mysterious are the ways of God, that, though he had hitherto inhaled the breath of so many of the bedridden, and had escaped, it was in the open air he was infected at last! On Wednesday he went to Avoch to assist his brother, at which place prayer-meetings were being held. While there engaged in devotional exercises, it was with difficulty that he could at times proceed; and he was repeatedly obliged to stop from the overpowering effects of his feelings. On Friday he returned home, and was forced, from illness, to go to bed. On Saturday and Sabbath he was confined chiefly to bed, but sat up for a short time on Monday. In an interview

which the writer of this had with him that forenoon, he witnessed such an acknowledgment of the love of God, as he had not seen before during the intercourse of childhood and mature age. His mind was wholly engrossed with that one subject. After speaking for some time of his state as a sinner, and how much of his time had been engrossed by the things of this world, he broke out into the most rapturous expressions regarding the love and mercy of God, in which strain he continued to speak till his feelings had exhausted him. He continued thus till the afternoon of Saturday (10th

December) without having suffered much pain. About three o'clock he raised himself up in bed and engaged in earnest prayer. Soon after this, one of the deacons of the church came to his bed-side, and, at his request, engaged in prayer on his behalf. He was apparently so exhausted, that his young friend scarce expected an answer when he inquired if he had heard him; but he at once made answer, "Yes, I heard, and I am glad." These were the last words he spoke; and in little more than an hour his spirit had fled.

(*To be concluded in our next.*)

THE WORK OF THE HOLY SPIRIT,

IN REFERENCE TO THE MINISTRY OF THE WORD.

To the Editor of the Evangelical Magazine.

DEAR SIR,—Amidst many discouraging circumstances among the professors of evangelical religion in the present times, it is pleasing to observe in many quarters there has been a growing attention to the *work of the Holy Spirit*. The necessity of his influences to give success to the exertions now in operation for the spread of the gospel, both in our beloved country and among the heathen, and particularly to produce a revival of genuine Bible religion among the Churches, has engaged the attention of many among us, and prayer for these purposes has been urged upon the attention of all who know and love our Lord Jesus Christ, and who desire the extension and prosperity of his spiritual kingdom. It is refreshing to observe these movements, and we wish they were more general amidst so many contentions and agitations that are prevailing both in the political and religious world. It is peculiarly animating to every one who has been taught of God to have his views directed to those spiritual subjects, on which all are agreed who are blessed with the anointing of the Holy Ghost, and which

lie at the foundation of all genuine godliness. While we are to regard the operations of the King of Zion in the movements around us with devout admiration, and to study these in the light of his word, together with the duties he requires of us in connexion with his mighty acts, we are to remember that "the world and the fashion of it passeth away," but that the inhabitation of the Spirit in us is the "well of living water" of eternal duration, and that "to mind the things of the Spirit is life and peace."

It may be also observed, that directing the attention to the work of the Holy Spirit is peculiarly seasonable at this moment on other grounds besides our own personal comfort and edification. It may be questioned whether this subject holds the same prominent place in our general mode of teaching both from the pulpit and the press, as we find it does in the sacred volume; and hence some have rather severely applied the ancient remark, "We have not so much as heard whether there be any Holy Ghost." We are sadly prone to run from one extreme to another, and therefore while contending earn-

estly for the faith once delivered to the saints concerning the glory of Immanuel, his essential dignity, and the nature, necessity, and extent of his vicarious sufferings, we are prone to lose sight of the equally necessary work of the Divine Spirit to apply the great redemption. Thus, while the great mystery of godliness makes known God manifest in the flesh, he is justified in and by the Spirit, and the same mighty power that wrought in Christ in raising him from the dead raises to spiritual life those who by nature were dead in trespasses and sin, who were alienated from the life of God through the blindness, and hardness, or callousness of their hearts, Eph. i. 19, &c. ; a new creation takes place, the truth is cordially embraced, and believers are builded together for an habitation of God by the Spirit, Eph. ii. 22 ; and thus a living temple is raised up to the praise of his free grace.

We may further remark that, while stating man's responsibility in the fullest manner, and pointing out his criminality, and that the grand hindrance to his spiritual welfare lies in his own voluntary indisposition and alienation of heart from God, we have to proclaim, on the authority of the divine record, that these obstacles are overcome and subdued wholly by divine, supernatural, and special influence. The Lord claims to himself the glory of his own free grace from first to last in the sinner's salvation. The work of conversion in turning the poor sinner dead in sin to seek the great salvation at first, and gradually carrying on the work of sanctification in enlightening, purifying, and strengthening the heirs of promise till they are made meet for the inheritance of the saints in light—all the work is of free and sovereign grace by this blessed agent. With some there seems to be a kind of unperceived reluctance, a shyness or *chariness* to bring forward this part of divine truth, lest it should tend to keep men at ease in sin, waiting what has been called a *day of power*. Now, although well-meaning people have said and

written much that has been unscriptural and hurtful on this head, we are not to be deterred from stating the truth as the great Master of assemblies has done. He declares to the unbelieving Jews, "Ye will not come to me that ye may have life ;" and states the cause of their unwillingness, loving the praise of men, hating the light, and so on, at the same time makes it known that none come to him till drawn by his Father. Both are most important truths, and both must be declared in their scriptural simplicity and consistency, and when those whose work it is to teach, do in this manner exhibit them, they must leave the issue with him whose work it is to give the increase, commending the matter to him in believing prayer. Nor need the inquirer be at any loss as to his duty ; the call is, "Believe the faithful saying ; believe and live ; to come to the water of life offered freely ; to seek the Lord while he may be found," &c. To see clearly the harmony of these truths, the freedom of the human will with the sovereignty of Divine grace, is reserved for the world of light and glory. While here, our duty is plain, to obey the gracious command, looking up to the faithful God to give his Holy Spirit to them who ask him, Luke xi. 13, agreeable to his own extensive promises, such as Ezek. xxxvi. 26, &c. ; Zech. xii. 10. And the serious inquirer may be admonished and encouraged to come at once to the God of all grace, to pour out his soul before him for the bestowment of all those blessings which our glorious Redeemer is exalted to bestow. Once more let me remark, that it is of vast importance that we not only hold correct and scriptural views of the doctrine of the Holy Spirit and his influence in *theory*, but that these should deeply pervade and *embue* all our sentiments and instructions. In short, that our whole system (and every one has a system) should be peculiarly and manifestly "the ministration of the Spirit," and not one that leaves little room for his peculiar operations. Such was clearly the plan of

the early heralds of the cross; they honoured the Holy Spirit in all his offices, and he gave testimony to the word of his grace, which was the instrumentality he employed. "The hand of the Lord was with them." He opened the shut heart, Acts xvi. He gave eyes to see, and a holy susceptibility to feel the truths of the gospel. Spiritual life was communicated to those who were dead in sin, giving a divine taste and relish to the soul, so that the "faithful saying" was embraced with cordial acceptance. By the same Divine influence in enlightening and sanctifying by the word and all the other means of grace, the divine life was maintained and carried forward through the whole of the Christian's progress; and holy consolation and evangelical fruitfulness abounded till his warfare here was accomplished, and he finished his course with joy, entering into his rest, to be for ever with his Lord. How far the comparatively little success attending the gospel ministry in our times may arise from a departure from these views and modes of instruction, let the well-instructed in the mysteries of the kingdom decide.

In consequence of the loose and erroneous views that at present agitate this country, and which I alluded to in a former letter,* I have dwelt the more fully on these topics, fully persuaded that the subject demands particular attention from both pastors and members. Following out these general remarks on the scriptural doctrine of the Holy Spirit's influences, allow me to fill up my paper briefly with a few observations on the *fruits of the Spirit*. It will avail us nothing to have the most correct views of this doctrine and its collateral branches, if we ourselves have no experience of his uniformly holy and spiritual effects on the hearts and lives of those in whom he is pleased to dwell. These must be like their author, and hence their possessors are said to be "partakers of the divine nature," 2 Peter i. 4; and these the apos-

toxic writers fully exhibit to us, not only in many most beautiful summaries, but we find the apostle Paul, particularly in the latter part of his Epistles, dwelling on them at great length, and with minute and ample detail; and great will be our spiritual profit if we familiarise our minds with the close study of these. What a fine view have we of these fruits in Gal. v. 19, "love, joy, peace, &c.," Phil. iv. 8, "Whatever things are true, honest, just, &c." 2 Pet. i. 5, "Add to your faith virtue, knowledge, temperance, patience," &c. Let us not impose on ourselves, as we are very apt to do, by dealing in generals on this most interesting and vital subject, but fix our thoughts closely on a few of the most comprehensive of these gracious effects of the Lord the Spirit's influences.

1. *Love*, holy affection. "The fruit of the Spirit is love." "Love is the fulfilling of the law." "Love is of God." "He that dwelleth in love, dwelleth in God and God in him." How doth the beloved apostle delight to expatiate on this sweet theme, and Paul could desire nothing more precious for his dearly beloved Philippians, chap. i. 9, than this, that their "love might abound more and more in knowledge and in all judgment;" and again to the Eph. chap. iii. 16—19. The religion of the Bible is that of love pre-eminently—it is as it were the atmosphere of holy love, supreme love to God, to all by which he has made himself known—to all his glorious perfections, his works, his word, his people, his cause and kingdom in the world; commiseration for even his enemies, for the whole human family. Shall we just glance at the contrast? How unlike to this is the churl, the implacable, the passionate, the peevish, the selfish, the niggardly, the calumniator? The love of Christ constrains the believer, when in his right mind. It is his ruling principle, and as good old Newton has it, is the true *casuist* that settles all doubtful questions as to sin and duty. Beholding as in a glass the divine glory as reflected in Jesus, 2 Cor. iv. 6, and

* See No. 256, for April, this year.

iii. 18, sinful self-love is destroyed, and the Lord the Spirit transforms his subjects into the same image.

2. *Spirituality of mind.* The believer being "renewed in the spirit of his mind;" "born of the Spirit;" "walks in the Spirit;" "is led by the Spirit." Though this is a mystery to the unbelieving world, and is scorned by them as enthusiastic cant, or even worse, he knows by happy experience these things are blessed realities. Divine things, as revealed in the holy oracles, fill his mind, and shed a sweet and powerful influence on his heart, conscience, and whole conduct. God, and Christ, the word of truth, and the purchased inheritance, with progressive meetness for the same, form the daily, valued, and chosen retreat of his soul, so far as he has already attained. He minds the things of the Spirit, and is conversant with invisible realities. How stands the opposite character? The carnal mind is enmity to God, and all the things of God, and an eternal world; minds the things of the flesh, cleaves to the dust; minds only earthly things. The thoughts of such, their aims, their pursuits, their labours, all centre in self, and in the things that perish in the using; to acquire and retain them for themselves and their heirs, as David most strikingly describes their character, *Psa. xvii.* They know nothing of delighting in God, *Psa. xxxvii. 4.* Thirsting for God, the living God, *Psa. lxxiii.* and *Psa. lxxxiv.*; and such spiritual, ardent breathings as we have in *Psa. lxxiii. 25.* are quite an unknown tongue to all such.

3. *Self-abasement.* The broken and contrite heart is the work of the Holy Spirit, according to the universal testimony of God's word. Let us take as a mere sample, and ponder over these decided evidences, *Psa. li. Ezek. xxxvi. Zech. xii. Jer. xxx.* On this fruit of the Spirit's work in the present aspect of the times I would enlarge, did your space allow, as deserving particular prominence and emphasis. But the subject demands fuller consideration, and probably I may recur to it in a future paper.

In the meantime let me observe, that the Spirit in conversion opens the eyes of the sinner to see something of the real evil of sin as made known by God against whom it is committed; of its prevalence in his heart, its desperate malignity, so that he fully acknowledges the truth of all that Scripture declares on this humbling subject. Self-righteous pride is dethroned, and he feels that he has the witness in himself that he is alienated from God, and that the most humbling declarations of God's word on this subject are descriptive of his heart. This is the work of the Holy Spirit, not only at first, but he maintains an abiding sense of this through all his after progress. The believer understands well what it is "to be sorrowful yet alway rejoicing;" and it is no unmeaning assertion with him—"Behold, I am vile." He knows somewhat of the "plague of his own heart." His inbred corruption, "the body of death," with which he has been taught by this Divine agent to wage an interminable warfare, occasions him daily heavy mourning, *Rom. vii. 24*; and hence, Jesus and the precious gospel become more prized and improved, as he goes forward in the good fight of faith under his great Leader and Captain. From his addresses at the throne of grace, even in public, but still more in private, could you hear them, you would know that he was a fighting man, one on the battle field, confessing his sin, bemoaning himself like Ephraim, and crying for pardon and help to the great High Priest. This is no formal work with him, he feels deeply what he utters; he is a penitent all his days, and labours "to be clothed with humility," as the most noble array for a sinner saved by free grace. He abhors the abuse of this grace called Antinomianism, and knows something of the frame of mind well described by the great Dr. Owen, "to water a free pardon with the tears of godly sorrow,"—a sorrow that regards God, his claims, his love, as well as our own happiness, and which arises from the powerful operation of this

heavenly agent. He lives, so far as his better principles prevail, in quite a different element from the noisy professor, the contentious, the haughty, and the overbearing, and such as are unkind and unfeeling to their brethren. In short, he keeps aloof from the heady, the high-minded, the arrogant, and assuming, who have a few sound notions in their head, yet dabble in vain speculations, give way to the sins of the tongue and the temper, and become the bane of the church, and a sad stumbling block and reproach in the eyes of an ungodly world.

Some other of the fruits of the Spirit I had in view to bring before my own mind and that of your readers, but I must forbear, and not encroach more on your space at present; probably I may in a following paper. Such as cordial *submission* to the Divine will; an universal devotedness to his service,

and a *devotional* frame of mind; and finally the indwelling of the Spirit as the *earnest* of the purchased inheritance, when that which is dark and imperfect shall for ever be done away, when his warfare shall be ended, and he shall be like the Beloved of his soul, and see him as he is—"the happy hour of full discharge," &c.

Should these few plain remarks be blessed, so as to lead to a serious and solemn pondering of God's word, and faithful self-searching, so as to humble, to quicken, and to animate and lead forward those who have believed through grace, and to awaken the carnally secure, the time devoted to this subject will not be lost, either to your readers or to,—

Dear sir,

Yours very cordially,

A NORTH BRITON.

Scotland, May, 1844.

DIFFICULTIES IN THE WAY OF TRUTH.

THE opinions entertained on religious subjects have always been many and various. It was so in the days of Job. His three friends, who were far from adopting the wisest means to afford him comfort, were at issue with him on the causes and purport of his affliction and bereavements. It was so among the Jews. Their religion was remarkably precise and definite. No one who examined the law carefully on any given point, and decided with impartiality as to the conduct which accorded with it, could materially err. There we meet not only with line upon line, precept upon precept—a reiteration of the duty in its principles and its minute details—but, added to this, there is a clearness of definition, and an exactness of direction, especially in everything which is really important, whether moral or ritual, that leaves no room for doubt, no place for uncertainty or hesitation. And yet, even in these circumstances, so favourable, appa-

rently, for perfect uniformity, differences of opinion, and varieties in practice existed. The cause of these may indeed be traced to the depravity of our nature; but it is not the cause on which we have at present to dwell, but on the fact.

Under the Levitical dispensation, then, divisions the most painful took place. Idol worship was associated with the worship of the true God. Unappointed places were selected; unauthorized persons were chosen for the service of the Most High. Hence the rites became hateful to the people, and they abhorred the sacrifices, as in the case of Hophni and Phineas; or a perversion of the right ways of the Lord occurred, as in that of Jeroboam's separation from Judah, when he set up the idolatrous images in Dan and Bethel.

As we approach the period of our Lord's appearance on the earth, we find the then visible church divided

in opinion and practice. The most cursory reader of the New Testament must be aware, that under the names of Pharisee and Sadducee, two very powerful and opposing parties existed ; and that these were essentially different from another party, composed of those who, like Simeon, waited with hope and humble patience for the consolation of Israel. In the views they entertained of the character and kingdom of their expected Messiah, they differed also widely from each other ; and similar differences have prevailed amongst their descendants down to the present time.

Amongst the immediate disciples of our Lord, even whilst he was with them to correct their errors and to point out to them the way of truth, a diversity of opinion prevailed. The perversity of their nature was evinced in the difference, and consequent strife which existed amongst them as to "which of them should be the greatest in his kingdom." After the promised Spirit had been given, and churches planted by the apostles, the members that constituted them were not completely joined together in one mind and in one judgment. There were *schisms* amongst them ; and hence in more than one epistle, especially in the 1st to the Corinthians, and in the Epistle to the Galatians, the apostle not only labours to correct their errors, but also to direct their minds into clear, uniform, and harmonious views on those points in which they differed among themselves, or from the truth of God. In dwelling on the various views entertained by the Corinthians, he touches on their errors as to his apostolic character, the claims of false teachers, the resurrection of the dead, and the observance of Jewish rites and ceremonies. And he corrects the errors of the Galatians on the difference between the legal and the evangelical dispensations, and the false doctrines of some, who had deluded not a few of them with the idea, that the observance of the former was necessary to secure the blessings of the latter.

In the present day very extensive

unity in religious opinions will be sought for in vain. Efforts to produce it have been made, and they have failed. From all that appears, a comprehensive union will never be attainable in this life. It is worthy of remark that the church, in its diversity of opinions, is an epitome of the world. The four great religions of the globe—the Heathen, the Mohammedan, the Jewish, and the Christian—widely different from each other, comprehend the whole human race.

The uninformed mind may well ask, How, in the midst of this diversity, am I to make a right choice ? In reply, we may observe, that so far as the four great systems above mentioned are concerned, we may, with perfect safety, follow the example of the good bishop Beveridge. For if we compare them, and weigh their respective claims to our regard and acceptance, we shall not long hesitate which to choose. Rejecting the Heathen and the Mohammedan, we shall fix on the Christian ; not, indeed, as the only Divine religion—for Judaism is as much from God as Christianity—but as the only one which is in its entirety binding on us.

But there is a more difficult question to come. It is this : Of all the opinions which exist amongst professed Christians, and of all the sects or parties into which they are divided, which am I to choose ? To answer this question more care and more time are required. Some sects found their separation from all the rest on the doctrinal views they entertain ; others, on points of discipline involving questions of church government ; a large party of professing Christians hold themselves aloof from all others on account of the different views they entertain as to the rule of faith, the centre of influence, and the all-important question of authority on points of doctrine and discipline. In juxtaposition to the above, we may place the sect which separates itself from all the rest of the Christian world on the ground of a difference of opinion, as to the subjects of baptism, and the man-

ner in which that rite should be administered.

Now a cool, impartial, and unprejudiced observer of all these varieties of opinion and practice, especially if he should be ignorant of the great and leading truths of revelation, might be very much perplexed with the thought, that where differences are so numerous, and some of them so great, a certain knowledge must be exceedingly difficult to secure, and truth all but unattainable. It is probable that, because perfect unity of opinion, and uniformity in practice, do not exist amongst Christians, some careless or doubting inquirers are led to conclude, that where a complete harmony of sentiment and of conduct cannot be attained, either truth is not to be found, or, which is worse, truth does not exist. "Agree among yourselves," might an unbeliever, or a half-believer be supposed to say, "agree among yourselves, ye Christians, and then I will examine the claims of that religion you say is divine; but till then, I must leave religious zealots to fight their own battles, while I, with calm indifference, quietly await the issue of their conflicts. I have no interest in the strife, let the result be what it may."

Such language as the above is no proof of wisdom. It is rather an indication of ignorance, of indolence, of impiety, of the most criminal negligence. Chargeable with all this it must be, unless, indeed, it can be proved to a demonstration, that there is in reality no such thing as religion; which is, in other words, saying there is no rational nor accountable being in the universe, no future state, no righteous Judge of the quick and the dead; but that when we pass out of this world we cease to exist as conscious beings, and that death and the rest of the grave are the eternal close of man's earthly career. There are, indeed, some minds which appear to labour under the delusive notion, that while religion is important to others, it is not so to them; others may be responsible and in danger, but to them a mysterious and unaccounta-

ble privilege belongs; they are not, indeed, they may probably acknowledge, exempt from the frailties and even sins of other men, but they are exempt from their accountability. In what way they have arrived at this knowledge it is impossible to say. They do not know even themselves. It is a mere fancy, a figment of the imagination; which has no more of real substantial being than the evening reverie or the midnight dream.

And yet, on this unsubstantial shadow of a reason, there are those who justify either their calm and stoic-like indifference to eternal truth, or their determination to wait for unity and uniformity amongst Christians ere they examine and judge for themselves. It is the want of these that they assign as the *reason* for their conduct; but the true, though latent *cause*, is the fallacious and utterly groundless notions to which we have adverted.

But to neglect religion, on any grounds, is to be an unbeliever, an infidel, all but an atheist, and, perhaps, even that. It is to subject ourselves to the well-merited reproof not only of Christians, Jews, and Mohammedans, but to be an object of pity and contempt to the poor and dark heathen. To say, then, that piety is a fiction, that religion, with all its claims, assurances, and comforts, is a dream, is to oppose the authority of divine revelation, to be at issue with the best of men of every age, and to be assimilated with the very worst. And no one says this but the impious man or the fool. The former in daring hardihood, the latter in mental imbecility. He who possesses the least degree of right feeling, or the smallest particle of wisdom, will tremble to make the affirmation, or to give place to the thought even for a moment.

What a height of folly is it to refuse to give the least degree of attention to religion, because it so happens that some of our fellow-creatures, from their ignorance, their weakness, or their sinfulness, cannot agree on all the subjects for consideration which she pre-

on which to exercise faith, or to employ investigation. On this plan the three worlds, of nature, providence, and grace, will be despoiled of all their wonders. Who can explain the fructification of a plant, the formation of a bud, the unfolding of a flower; the latent and gradual development of the meanest insect, or the most insignificant vegetable? And as to Providence, how can we solve its apparent difficulties, and unravel its inextricable perplexities? If we are to believe no more than is visible and tangible, how are we to refer its mysterious movements to a God of infinite power, wisdom, and benevolence; and while we see "clouds and darkness around him," how, on this principle, can we ever attain to the cheering conviction, that "righteousness and judgment are the habitation of his throne?" And as to the gospel dispensation, with all its gracious and wonderful manifestations, we shall so limit its disclosures, diminish the number of its facts, and neutralize its distinguishing principles, that there will be nothing left to us but duties without motives, doctrines without consolations, and facts and circumstances, which it needed no revelation to make known.

Was it in anticipation of this intellectual arrogance, that Zophar was taught to put the humbling questions, "Who by searching can find out God? Who can understand the Almighty to perfection?" And was it to check this vain boasting that the scornful declaration was subjoined? "It is high as heaven, what canst thou do; deeper than the abyss, what canst thou know. The measure thereof is longer than the earth and broader than the sea," Job xi. If we cannot comprehend the cause, it is more than probable, that we may not be *quite* able to understand the effect. If we cannot "find out" the Creator, we may possibly be at *some loss* when we attempt to discover all the properties and relations of the work of his hands, and all the wondrous movements of his providence. But in the Holy Scriptures we come nearer to the Creator than the creature; nearer to the cause

than to the effect; are we to be surprised, then, if the object is too vast to be embraced by our limited capacity too resplendently bright for our feeble organs of vision? Are not they, therefore, who bow down at the shrine of human reason, and, as a natural consequence, reject all the grand peculiarities of revelation, reprehensible for their pride, and ridiculous for their absurdity? They mistake the power of prejudice for the force of intellect. Their conduct proves, not that *any* part of the revealed will of God is contrary to the dictates, though *many* may be above the grasp of enlightened reason; it only proves that they are destitute of all correct ideas as to the respective limits of reason and of faith; and ignorant of the fact, obvious enough to every well-instructed mind, that dark and mysterious passages must necessarily be found in the communication made from the infinite mind of Deity to the feeble, frail, and transient creature of a day.

3. *Your inquiries for religious truth will issue in error or disappointment, if you indulge the secret determination NOT TO ALLOW ANY DISCOVERIES YOU MAY MAKE TO INTERFERE WITH THE GRATIFICATION OF YOUR SINFUL PROPENSITIES.*

The slave of sin is equally remote from the truth with the man who bows down at the shrine of human reason. The latter pollutes revelation at its source; the former hesitates not to defile its pure and limpid streams. To the latter intellectual pride is the great obstruction, while iniquity dims the sight and vitiates the mental and moral taste of the former. The new heart and the right spirit are wanting in both. Destitute of these, dimness and obscurity are complained of amidst the full blaze of Divine light. Let these be earnestly sought for, and bestowed, then darkness will pass away, and the holy truth of God appear in all its importance and beauty. But the unconverted and unaffected sinner is no fit investigator of the holy volume; and to interpret its meaning he is utterly

incompetent. So long as he remains in this state, its plainest truths will appear perplexed, and its most cheering and consolatory doctrines repulsive. He is destitute of that moral taste (or shall we not rather call it religious taste?) the absence of which always renders men liable to put "darkness for light, and light for darkness;" "bitter for sweet, and sweet for bitter;" to "call evil good, and good evil." To him who indulges habitually in any one known sin, every passage of the word of God which condemns it is seen indistinctly, with half-averted or half-closed eyes. And if a man in this state venture to peruse, with some degree of attention, certain passages which denounce every act of transgression against God, their perversion is the almost inevitable result.

"The text that suits not with his darling sin,
Though plain to others, is obscure to him.
The will made subject to a lawless force,
All is irregular, and out of course.
And judgment drunk, and bribed to lose his way,
Winks hard, and talks of darkness at noon day.
A critic on the sacred book should be
Candid and learn'd, dispassionate and free;
Free from the wayward bias bigots feel,
From fancy's influence, and intemperate zeal:
But, above all, (or let the wretch refrain,
Nor touch the page he cannot but profane,)
Free from the domineering power of lust;
A lewd interpreter is never just."*

In concluding these remarks, we need, then, do little more than say,

4. *That if you search for Divine truth with a MIND ATTENTIVE, PRAYERFUL, DEPENDENT ON THE AIDS OF THE*

HOLY SPIRIT, AND DETERMINED TO SUBMIT FULLY TO THE AUTHORITY OF REVELATION, you will soon become acquainted with all that is necessary to salvation.

The first lesson in the school of Christ is humility. He who has learned this will soon attain to higher degrees. In the ways of God the proud and the sensual stumble at every step, while from the path of the humble every obstruction is removed, and his way is made plain before his face. He who is destitute of *this* grace of the Holy Spirit may be "ever learning, and yet never able to come to a knowledge of the truth." From the doubting, labouring, and perturbed spirit of the proud and the sensual, all religious hope, all spiritual peace, are excluded; while he who sits with lowliness of heart at the feet of Jesus, relying on him as his gracious, infallible, and Divine Instructor, will find "rest to his soul"—rest from the perplexities of doubt, the horrors of guilt, and the torments of gloomy anticipation. He shall rest in peace, in hope, in safety; and in full affiance in Him whose disciple he is, till the truth to which he has now attained, and the consolations he is now permitted to enjoy, shall be succeeded by more ample discoveries, by a more calm repose, and by an enjoyment in the world of spirits, and in the immediate presence of his God and Saviour, unutterable, unbroken, and eternal. "The meek will he guide in judgment: the meek will he teach his ways." D.

CHRISTIAN MINISTERS IN THE HAND OF CHRIST.

"These things saith he that holdeth the seven stars in his right hand," Revelation ii. 1.

THE speaker is Jesus Christ, and he speaks of himself. In the preceding chapter he introduces himself thus: "I am Alpha and Omega, the beginning and the ending, the first and the last; I am he that liveth and was dead, and am alive for evermore," &c. This language could be used by no other being

* Cowper's Progress of Error.

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in existence than Christ. God the Father could not have used it. He might have used much of it, but he could not have said, "I am he that liveth and was dead." And yet no one but a Divine Being could have employed the language. It would have been blasphemy for any man or angel to have applied it to himself. The

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language only becomes a God ; but it could never have been used by a God who had not become incarnate. Viewed as the language of " God manifest in the flesh," it is perfectly consistent and intelligible.

This Divine Person appeared to John as holding seven stars in his right hand ; and here he describes himself as " he who holdeth the seven stars in his right hand." The seven stars he explained as representing the seven angels or ministers of the seven Asiatic churches. The doctrine taught by the scene and the description I understand to be, that Christ has an absolute and rightful power of control over the ministers of his own church. I regard this power as extending to the choice and qualification of his ministers ; to their appointment ; their preservation ; and their efficiency.

What can be more self-evident from the nature of the case itself, and what more certain from the plain and positive assertions of Scripture, than that *personal piety* is an indispensable qualification for a minister of the gospel ? What is the design of the gospel ministry, but to teach men the way of salvation, to bring sinners to the Saviour, and to feed the flock of Christ, which he has purchased with his blood, with knowledge and with understanding ? But how can any man teach what he does not understand ? How can any man explain the way of salvation to others, if he is not acquainted with it himself ? How can any one feed the Christian church with knowledge, with spiritual knowledge and understanding, who has not himself been enlightened by the Spirit of God ? Men would see at once the absurdity of employing a blind man to teach drawing ; or a deaf man to teach music ; or a dumb man to teach elocution. But there is just as much absurdity in employing a man who has never felt himself a sinner, who has never felt one gracious emotion in his heart, nor had one ray of spiritual light communicated to his soul, to instruct his fellow men in the things of the Spirit, and unfold to

them the mysteries of the kingdom of heaven.

The word of God, as well as the nature of the case, requires decided personal piety as the first qualification of a Christian minister ; and it is the prerogative of Him who holds the stars in his right hand to impart this qualification to them. He is exalted to give repentance ; he speaks—the dead hear his voice and live ; he quickeneth whomsoever he will. But other qualifications are necessary, besides piety ; some of a mental and some of a physical character ; and wherever these are possessed, they are bestowed by Him who when he ascended up on high received gifts for men, even the rebellious, and distributes them to every one severally according to his will.

The appointment of ministers to their several spheres of labour belongs also to Christ. He not only determines who shall be his ministers, but when, and where. Having the government of this world entirely subjected to his rule, he determines the time and place of their birth, the circumstances by which they shall be introduced to the world which he has prepared for them, and then the spot in which they shall respectively exercise their ministry. This being determined, he makes the way clear for their introduction to their appointed place ; and then causes events to transpire that shall keep them there, or remove them, just as he sees fit. He qualifies men for their times and for their stations ; and then makes them willing to undertake the specific work assigned them. It is his own church that is to be benefited by the labours of his ministers ; it is his own work that is to be done ; it is his own gracious purposes that are to be accomplished ; and who has so great a right as he to determine who shall do the work, at what time, and in what place ? It must be a source of great satisfaction, pleasure, and thankfulness to any congregation to have reason to think that their minister is just the man that the Head of the church had prepared for them ; and you may rely on it, that it is no

little gratification and support to a minister's mind, to have reason to believe that he is labouring in the very spot which the Lord of the harvest selected for him.

But He who qualifies and appoints his ministers, *preserves* them also. He holds the stars in his right hand, and that is the place of preservation and safety. So long as they are held there, they will be kept from falling; he "is able to keep them." Many enemies beset their path; many snares are laid for their ruin. The prince of the power of the air, no doubt, for obvious reasons, feels towards them the greatest hatred, and turns against them his heaviest artillery, and his best marshalled forces. But in the midst of all this, they can "smile at Satan's rage," and defy "the armies of the aliens," so long as they are held in the right hand of Jesus.

He can preserve them also from despondency, from growing weary in their work. In the midst of all discouraging and depressing circumstances he can nerve them with fresh courage, and inflame them with fresh ardour, either by granting them success, or by giving them fresh infusions of his love, or a double portion of his Spirit. He can keep them, too, from error. The enemy of ministers sometimes succeeds in leading them into error, when he cannot succeed in leading them into sin. He is opposed to the truth, because the truth is opposed to him. Almost every conquest that has been gained against him, has been gained "by manifestation of the truth." The sword of the Spirit, which is the word of God, is the weapon which most of all he has to dread. He has in many instances tried to prevent the dissemination of the truth altogether; in some cases he has succeeded, in some, not.

Where he has not been able to prevent its dissemination, he has endeavoured to corrupt it, and he knows well that the most effectual way of doing this is to lead its ministers into error. Alas! with how much success has he prosecuted this fatal art! Even in the days of the apostles, this mystery of iniquity had begun to work. From that day to this, error, gross or refined, error in its multiform aspects, error insinuating, insidious, but fatal, has found an asylum in the church, and advocates in some of its ministers. How is it that the minds of all have not been corrupted, that the views of all have not been perverted, that they have not all been given over to believe a lie, and to preach a lie, and to propagate lies, until the truth as it is in Jesus has been banished from our earth? It is because Jesus Christ has held his own stars in his right hand; for even in the darkest days, he has held a few there who have emitted their pure and silent light. Hearers of the gospel ought ever to remember that ministers are but men, at best fallible and imperfect men, ever exposed to the perverting influence of sin, and ever open to the attacks of the enemy, who hates the light, and wishes nothing better than to be able to lead them first into error themselves, and then to get them to preach error to others, so that the blind may lead the blind, and both go astray together. Brethren, pray for us; pray that He who holdeth the stars in his right hand may hold us there, and keep us steadfast in the faith; rooted and grounded in the truth; diligent and faithful in its administration; valiant in its defence; breathing only its spirit; acting only on its principles; and speaking only as the oracles of God.

Derby.

J. C.

SCRIPTURE ILLUSTRATIONS.

THE ATONEMENT.

1 John 1. 7: "The blood of Jesus Christ his Son cleanseth us from all sin."

The law of Moses provided no typical atonement for certain sins; such as idolatry, murder, adultery, &c. This

was designed and fitted to keep the minds of Israel awake to the promise of complete salvation by the Messiah, who offered himself an expiation for sin; and by His sacrifice is published the forgiveness of all iniquity: his blood cleanseth from *all* sin.

What a source of consolation is this text of Scripture to the sinner, sensible of the number, inveteracy, and aggravation of his sins, and who is ready to say, "Can such a sinner as I be forgiven?" The gospel proclaims the unlimited efficacy of the blood of Jesus: it cleanseth from *all* sin.

THE FALL.

The leading facts of the fall of man may be traced in the traditions of nearly all nations. Serpent worship has been almost universal. The Mexicans call the mother of mankind, "the serpent woman." Though the origin of evil is an awful mystery, yet inexpressible are the advantages resulting from it to all holy intelligent beings, even the manifestation of Jehovah as the God of mercy, which could not have been known, if misery had never existed. So God turns the curse into a blessing. "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable his judgments, and his ways past finding out."

THE TWO SEEDS.

Gen. iii. 15: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

Epaminondas, while haranguing the Thebans to stimulate their courage, exhibited the head of a serpent which he had crushed. "Behold," he cried, "the body can do no hurt when the head is gone. Let us conquer the Lacedemonians, and the rest of the confederates are as nothing."

The above text contains the first great promise of a Saviour, the seed of the woman, who was to destroy the power of Satan, the serpent. Satan and the seed of the woman were the head of a race; they were to sustain an interminable conflict till the one was totally defeated, and the other received a partial injury. Satan was to be vanquished, the Messiah was to suffer in his human nature. "What is wonderful in this triumph of Jesus Christ," says Mons. Saurin,* "is, that the blows he received in his combats were the causes of his victories. It has been by these, that the heel of Jesus Christ was bruised, i. e., his body crucified, that he has vanquished him who had sought his death, and advanced his punishment."

Penryn.

R. C.

APHORISMS;

OR, SELECT SENTENCES FROM THE LIVING AND THE DEAD.

God draweth with his word and the Holy Ghost; but man's duty is to hear and learn; i. e., to receive the grace offered, consent to the promise, and not to impugn the God that calleth.

There are graves of the smallest, as well as of the largest size, in the churchyard, and there are never wanting some in the world who are, like Rachel, weeping for their children, because they are not.—*Boston.*

Socrates was accounted wiser than the rest of the heathen, because his

* *Discours Historiques, &c.*, tome i. p. 48.

notions approached nearest to Christianity.

Nature shows God's power, glory, and majesty, but not his *grace*.

We find among all nations traditions of an immediate revelation of the will of God communicated by words or works of supernatural significance or power.

The nations of antiquity traced the origin of their religion, and even of their civilization, to the instruction of the gods, who, in their opinion, taught their ancestors, as men teach children.

CONTROVERSY.

It generally happens in religious controversies, that the human mind, amidst its present imperfections and infirmity, and its unhappy subjection to the empire of the imagination, and the dictates of sense, rarely follows the middle way in the search of truth, or contemplates spiritual and divine things with that accuracy and simplicity, that

integrity and moderation, which alone can guard against erroneous extremes.
—*Mosheim.*

When the discovery and profession of the truth is attended with danger, it has often happened that the prudent were silent, the multitude have believed, and impostors have triumphed.
—*Ibid.*

Penryn.

R. C.

POETRY.

THE MARTYRS OF THE ISLES.

BY THE REV. JAMES O. SMALL,

Author of "The Highlands," "The Scottish Martyrs," and other Poems.

A VOICE comes o'er the waters, a voice of thrilling sound,
A voice of lamentation in louder praises drown'd!
'Tis the voice of suffering nature, 'neath dark oppression crush'd,
'Tis the voice of praise to Him who bids that deep, low plaint be hush'd.

With the souls beneath the altar now it cries, "O Lord, how long?"
With the blest in glory now it joins the glad, triumphant song,—
The song of praise to Him who gives His saints that fearless faith,
Whereby they gain the victory o'er agony and death.

Whence comes that sound of wailing that rises from the deep?
Whence come those hallelujahs that o'er the waters sweep?
Hath the lone sea a temple, and are there altars there,
From whence the incense rises of a trusting people's prayer?

Yes, Ocean hath his temples, and afar upon the sea
Are those who put their confidence, O living God, in thee,
And Ocean hath his altars, and his priests prepared to give
Themselves a living sacrifice for Him in *whom* they live.

Where the great deep is heaving its billows dark and wild,
Full many a rocky islet, the Almighty's hand hath piled;
By many an awful token there His power hath He display'd;—
"The dwellers in the utmost parts" behold, and "are afraid."

But long the powers of darkness had held dominion there;
And rites of horrid cruelty polluted all the air;
And the cliffs that frown above them, and the waves that round them roll,
Spoke of wrath, and not of mercy, to the terror-stricken soul.

By the drear expanse of Ocean that compass'd them around,
They were sever'd from the nations that knew the joyful sound;
And the winged winds swept o'er them, and the billows lash'd their shore,
But no tidings of salvation to those distant isles they bore.

But the Lord had not forgotten them, His eye was on them yet;
And the time had come to favour them, the time that He had set:
And He sent from far His messengers, His trusted ones, to bear
The words of hope and comfort to those dwellings of despair.

Then burst the song of praise from those who, wash'd in Jesu's blood,
From darkness unto light were turn'd, from Satan's power to God;
And, strengthen'd with victorious faith, with joyful voice they cried,
"We will not fear what man can do, the Lord is on our side."

But the startled powers of darkness, with terror heard the strain,
Like the trump of foes advancing to invade their ancient reign;
And they summon'd all their hosts around, they bade them rise, and quell
The bands of those who dared against their tyrant sway rebel.

They mark'd with dread the gallant ship as joyfully it bore
The herald of salvation to Erromanga's shore;
And they stirr'd their blinded missions from their ambush forth to rush;
And they thought with carnal weapons the Almighty's cause to crush.

Vain thought!—despite of earth and hell shall stand the high decree,
For Jehovah's voice hath spoken it—"The isles shall wait on me;"
And the arm of flesh may wither,—and dust return to dust,
But the Lord shall keep His people there, while "on His arm they trust."

O sweetly beam'd the light of truth on Madagascar's isle,
And many a heart was gladden'd by a heavenly Father's smile;
And the martyr's voice was joyful as he calmly sank to rest,
While the poison chill'd his life's blood, or the spear transfix'd his breast.

And sweetly did the hallow'd voice of adoration swell
From the glad lips of the captive, in Madeira's lonely cell.
For his trust was in the God of truth, whose word could not be bound;
And he knew the seed his hand had sown was springing all around.

For the Lord's hand was not shorten'd, and it could not be restrain'd;
And the light had beam'd on many a soul where darkness late had reign'd;
And what though bonds await them if to Christ they dare to flee?
"Yet none of these things move them," for the truth hath made them free.

Yea, their life they count not dear to them, but calmly wait the day
That calls them, for their Lord's dear sake, if so He wills, to lay
Their mortal bodies in the grave He robb'd of all its gloom
When He burst its bonds and rose again His glory to resume.

O dark and drear He found it, when for us He laid Him there,
And o'er it long had brooded the wings of black Despair;
But full of light He left it, when the stone away was roll'd;
And the angels watch beside it still, who of His rising told.

And as the two loved Marys who on His cross had gazed
Came early to the tomb from whence already he was raised,
So now another Mary* stands beside that tomb once more,
Willing in death to follow Him for her the cross who bore.

And still the angels speak to her, as on that morn they spoke
When from the slumbers of the tomb the Lord of life awoke,
And now she sorrows not like those for Him who "mourn'd and wept,"
For she knows that "Christ is risen, the first-fruits of them that slept."

Then hush the voice of wailing;—raise high the voice of song,
Ye saints who out of weakness through faith have been made strong,
Patient in tribulation, and calm in midst of strife,
"Be faithful unto death," and yours shall be "the crown of life."

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS of DAVID NASMITH: *his Labours and Travels in Great Britain, France, the United States, and Canada.* By JOHN CAMPBELL, D.D., Author of the "Martyr of Erromanga," "Jethro," "Maritime Discovery," &c. 8vo. pp. 496.

John Snow.

THIS pleasing and instructive record of

one who ranked as a Christian philanthropist will be highly acceptable to a large circle of private friends, and to multitudes beside, who traced the unostentatious but brilliant career of David Nasmith. He was a man of whom it may be said that the world was the better that he had lived. He possessed a genius for usefulness, no less than a princi-

* Maria Jonquina.

ple ever impelling him to tread in His footsteps "who went about doing good." His piety partook less of the contemplative, than of the enterprising and the active; and in his brief but shining course may be distinctly seen what a single mind, of ordinary power, may achieve, by God's blessing, when resolved not to live or die to itself.

To narrate the whole of Mr. Nasmith's "work of faith and labour of love," would be to connect his honoured name with almost every enterprise of benevolence which marked the age in which he lived: but in doing so, we should overlook the *great work* to which God had called him by his providence and grace, and in the successful prosecution of which he earned for himself a reputation which can never die. An accumulation of well-authenticated facts distinctly proves, that the establishment of *City Missions* is one of the noblest achievements of the age; and to him, as an instrument, must be mainly traced those arduous and concentrated efforts, which impressed upon them a character of settled and definite organization. The impulse which he gave to this momentous class of Christian agency continues powerfully to vibrate through all our city populations; and will doubtless continue to vibrate until there shall not be a neglected haunt of wretchedness and guilt in any of the crowded cities which busy commerce has formed in our native isle. If thoughtful men would only make themselves acquainted with the labours of the London City Mission, they could not fail to regard this and kindred institutions as among the best securities which Divine Providence has supplied to meet and to ward off the evils which spring up in the wake of great cities. Nothing but a regularly organized system of domiciliary visits to the neglected, ignorant, and vicious poor can provide for their spiritual necessities. And, in the absence of a well-chosen, well-tested, and reasonably remunerated class of agents, the great work of city missions cannot be performed. It is highly gratifying to find this principle fully admitted in quarters where, but a few years ago, anything like lay-agency was frowned upon as subversive of episcopal rule and clerical supremacy. May we hope that the episcopal sanction recently given to the principle of city missions in the metropolis will not paralyse the glorious enterprise by spreading over it a sectarian hue? Great will be the responsibility of any man, or set of men, who shall stay, or even hinder, this Heaven-directed undertaking.

In introducing Dr. Campbell's memoir of David Nasmith to our numerous readers, we are sanguine that it may contribute to rouse the Christian church to a deeper sense of responsibility in reference to the overgrown populations of our beloved country. The

spirit of David Nasmith led him to weep over them, and to devise means for their moral, social, and spiritual melioration. If at times he attempted more than the powers of any one man could overtake, let it be remembered that, from the long and special attention he had devoted to our city population, he had been visited with an irrepressible desire to work out some deliverance for them; and that his principle was to set a number of other minds to work, and then to hasten to other new and neglected fields of action.

Dr. Campbell has performed his task as a biographer with his wonted ability; and has reared for his honoured friend a monument more durable than that of marble or brass. The world and the church beheld in David Nasmith a man of dauntless zeal and courage, and disinterestedness; but in the description here drawn of him, we see the secret springs of faith and piety which fed and nourished all his efforts for the poor; and we rise up from the perusal of his touching story with a settled conviction that he was "a man of God," who "endured" and acted "as seeing Him who is invisible."

We could have spared some of the minor details of this volume; though we are ready to admit that they are in general well sustained. But we are of opinion that men eminently distinguished by one great feature of character are best preserved to posterity by their being viewed in one steady and commanding light. At the same time, we willingly allow that the accuracy of the likeness is better preserved to those who knew the deceased by those minute fillings-up, though they may but little interest general readers, unless something unique or peculiar attaches to them. Love matters, for instance, are better omitted in a work like the present. We think, too, that Dr. Campbell has fallen into the sin of the age, in spinning out a narrative which would have derived additional force from greater condensation. We are of opinion that the original materials scarcely justify the size of the work before us. There is a dash, too, of mannerism in the construction of the memoir, which a writer of Dr. Campbell's power should not have descended to; we refer more particularly to the commencing of the several chapters with an address to some particular person, who said or wrote something about David Nasmith. Not only the living but the dead are personally appealed to in these addresses, as in the case of the late Mr. William M'Gavin, the far-famed author of "The Protestant." It is true, Dr. Campbell tells us in his preface that considerable delay has taken place in the publication of the work, by which this incongruity becomes manifest; but we object to such a style of biography as diverting the

mind from the great object of the particular narrative, and as breaking in essentially upon that unity of design which is one of the greatest charms in a biographical sketch. But with these slight deductions—and slight we acknowledge them to be—we regard the memoir before us as a valuable addition to the list of our biographical classics, and as such, recommend it to the speedy and careful perusal of all who wish to learn the divine art of doing good to the bodies and souls of men.

A SURVEY OF THE HOLY LAND; its Geography, History, and Destiny. Designed to elucidate the Imagery of Scripture, and demonstrate the fulfilment of Prophecy. By J. T. BANNISTER, Author of "Chart of the Holy Land," "Incidents of Jewish History," &c. &c. With an Introduction. By the Rev. W. MARSH, D.D., Vicar of St. Mary's, Leamington. Third Thousand. Embellished with Maps and Engravings. 8vo. pp. 590.

Bliss and Goodwin, Bath: and Simpkin and Co., London.

The author of this work, intended as a manual or book of reference, on the deeply interesting subject of which it treats, assures us that "it is the fruit of many laborious days and sleepless nights." He "has endeavoured to show the perfect correspondence of the predictions concerning Judæa and the Jews to the present condition of that country and people; history is employed as the interpreter of prophecy, and made to attest the minute and entire accomplishment of those events which were made known to the fathers by the inspirations of Omniscience." As a collection and condensation of a vast mass of important materials relating to the present, past, and future state of God's ancient people, the volume before us is an important accession to the stores of our sacred literature. Well does Dr. Marsh observe, that "with them the dispensations of Jehovah towards our fallen world have been intimately connected," and that "the final victory of truth is yet suspended on their conversion. Important were the results that followed their rejection and dispersion among the Gentiles; but far more important and glorious will be the results of their ingathering and conversion to the faith of Christ; 'for, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?'"

Mr. Bannister's work evinces very diligent and laborious research, and is written, moreover, in a perspicuous and impressive style, greatly fitted to engage the feelings of intelligent young persons, to whom he has largely though not exclusively addressed himself. He has evidently read both accurately and

extensively; and, in this age, when the question of the Jews is rousing the attention of the Christian Church, his labours will be both useful and acceptable. The engravings and maps contained in this volume are beautifully executed; and the typography and paper are of the best quality. On the geographical portion of the work, Mr. Bannister has evidently bestowed the greatest pains; and the results of his labours are highly creditable to him both as a scholar and a divine. He has not loaded his pages with critical references, except where it was indispensably necessary; but in his preface, he has made ample mention of the sources of information from which he has drawn his truly valuable materials. We cannot but wish that a work so well intended, and so admirably executed, may obtain that wide and lasting favour with the public to which it is so well entitled.

1. *The Work of the Holy Spirit.* By DAVID RUSSELL, D.D., Dundee. Second Edition. 12mo. pp. 24.

2. *The Doctrine of Divine Influence Vindicated. Containing Remarks on Mr. Kirk's "Way of Life made Plain."* Reprinted from the Scottish Congregational Magazine. 12mo. pp. 48.

James Maclellan, Glasgow; Jackson and Walford, London.

These tracts have been called forth by certain erroneous views of the work of the Spirit, which have sprung up of late in the Congregational churches of Scotland. The infection, we have reason to believe, was caught originally from the party recently excluded from the Secession church; it found its way into the academy at Glasgow; and now rages like an epidemic among some of the less experienced pastors of the denomination. The body at large, however, continues perfectly sound in the faith; and vigorous efforts are being made by the Glasgow and other churches to restore their erring brethren to a better mind. We have but little hope that the main instruments in this unhappy movement will be restored to sober views of Divine truth; they are already, we fear, looked up to as leaders; and from their love of paradoxical jargon, we suspect that their vanity will tempt them to become the doctors of a new school of theology, the most crude and vapid that has hitherto seen the light. We have greatly mistaken the Scottish character if the logic of such men as Mr. Kirk should prove extensively mischievous; but upon weak and uninformed minds it will have a temporary effect; and meanwhile the Congregational body of Scotland will suffer considerable reproach for the preposterous self-conceit of a little knot of men who contradict themselves

in almost every paragraph they commit to paper. We are glad to find that the committee of the Theological Academy at Glasgow have been firm and decided in their course; and if the Congregational pastors throughout Scotland will imitate their example, and, after faithful remonstrance with their erring brethren, decline fellowship with men who deny efficacious grace in the conversion of the sinner, they will ultimately suffer no disparagement from the worthless speculations which for a time have disturbed their peace.

The two pamphlets which we now introduce to our readers are well adapted, with reflective men, to stay the plague which now rages. They are mild, persuasive, and eminently scriptural. We doubt not they will obtain a wide circulation. The subject of which they treat is a vital one; and we thoroughly believe that if Mr. Kirk's doctrine were to leaven the Congregational body of Scotland its days of usefulness and honour would be numbered. The sooner the new school assumes its own distinctive banners so far the better. It is an unhealthy excrescence, which if not cut off will disease the whole ecclesiastical frame.

PROCEEDINGS of a PUBLIC MEETING held in the Above-Bar Chapel, Southampton, April 2, 1844, for the purpose of presenting a testimonial of respect and esteem to the Rev. Thomas Adkins, on the Thirty-fourth Anniversary of his Settlement as Minister over the Church and Congregation there assembling. 12mo. pp. 44.

G. L. Marshall, Southampton.

We would hail with peculiar satisfaction and delight the appearance of this interesting record, as tending to promote a respectful and affectionate intercourse between Christian pastors and their flocks. The scene which it describes must have been imposing to mere spectators; but to those immediately concerned, it must have been most deeply affecting. Such a testimony to the ministerial fidelity of a Christian teacher, after a pastorate of nearly thirty-four years, could not fail to be very refreshing to the spirit of our beloved and revered brother, the Rev. Thomas Adkins. A memorial, signed by 1040 individuals, and breathing the fullest confidence and love, to say nothing of a presentation of plate and books, of the value of 136*l.*, could not fail to make a deep lodgment in such a heart as that of our friend, especially at a time when some few were ready enough to forget his "work of faith, and labour of love." The delicate manner, too, in which Mr. Reynolds, as chairman, and Mr. Bullar, as representing

the church, performed their task in the delightful ceremony, added much to its impressiveness, while the manly and feeling response of Mr. Adkins to the admirable address of his long-tried friend, Mr. Bullar, gave a character of solemnity to the proceedings of the day, not soon to be forgotten.

We are not of that class of religious professors who are jealous or doubtful of the effect of such services. On the contrary, were such demonstrations of affection more frequent in the churches, we are persuaded that they would tend to endear the pastor to his flock; while they would minister essentially to the confidence and happiness of the pastor in the daily discharge of arduous duties. May the service commemorated in this tract cement, for many years to come, a union which has been the parent of blessings to multitudes of the human race.

FAITH and PRACTICE; illustrated and enforced, in Twenty-four Sermons on the Miracles of Scripture, and the Fire Festivals. Preached in the parish church of Clerkenwell, by the late REV. THOS. SHEPPARD, Minister. With Morning and Evening Family Prayers, with a Memoir of the Author. By the REV. S. PIGGOTT, A.M., Rector of Dunstable.

Masters, Aldersgate street.

At the present crisis, when the Church of England is divided, assailed, and basely undermined, by a semi-popish party, a volume of sermons from a venerable minister of the good old Reformation school, will be deemed most acceptable. And the praise-worthy intention of Mr. Piggott, in preparing the publication, had the cordial sanction of eminent clergymen; such as the Revs. Dr. Marsh, Messrs. Watkins, Bickersteth, and others, who, either personally knew, or highly revered, the late Mr. Sheppard, as a faithful and devoted minister of Christ.

Having been formerly nine years curate to Mr. Sheppard, Mr. Piggott took down these sermons in *shorthand*, as he delivered them; and hence he dedicates them to the clergy, and other inhabitants of Clerkenwell. And he states, in his address, that, "several clerical brethren, friends, and parishioners have expressed a strong desire for the volume, especially as no printed sermon or address has been left behind, to endear his memory to his numerous hearers. His sermons were generally esteemed by them for purity of doctrine, simplicity of language, apt illustration by suitable texts, examples, and comparisons; by their comprehensiveness, and by forcible appeals to the conscience. Many of the laity will prize them

for family reading, for their plainness and simplicity, their truth and faithfulness. They will read them with confidence, because they know that the preacher believed, experienced, and practised what he preached;—Mr. Sheppard's irreproachable character for upwards of fifty years, being well known and appreciated. His memory will be endeared to many friends and parishioners, as long as they live."

Such testimonies as the above, which have our hearty concurrence, render any lengthened remarks of ours superfluous, and especially as the work is a posthumous one.

The subjects are of general interest to all classes, and treat of nothing offensive to any party. They will tend, we hope, to revive many good impressions that the preacher's hearers felt, who came from all parts of the metropolis to hear him. And with regard to many members of families, who are detained at home by various engagements, or by distance from the house of God on Sabbath evenings, the volume may prove most instructive. With a view to the benefit of such parties, we conceive that Mr. Piggott has added very suitable prayers, and adapted to the subject of each discourse, with a few more for other occasions; all of which will gratify the devout reader by their appropriate and concise petitions and thanksgivings. The memoir, perhaps by necessity, is very scanty.

This respectable volume is dedicated, in respectful and faithful terms, to Mr. Piggott's diocesan, the Bishop of Ely. In conclusion, we can only give the following specimen of Mr. Sheppard's faithful preaching, with our cordial recommendation of the work to public attention.

"We wonder at the ignorance of persons under the Old Testament dispensation; that they should have the writings of the Prophets, and not understand nor believe them! Yet there are thousands in the Church of England, who have the Old and the New Testament, and the Articles and Homilies to instruct them, to point out the doctrines of the gospel, and to establish their truth, and yet do not understand nor believe them. Our articles and homilies clearly lay it down, that our nature is altogether corrupt, and that the original sin, with which we came into the world, deserves God's wrath and condemnation. We are clearly told also, that we are 'to be justified by faith only in our Lord Jesus Christ, and that we need the influence of the Holy Spirit to impart unto us a good will, and to work with us when we have it;' and that all this is the effect of God's distinguishing love. Why is it that when men have these things set before them, they need their understandings to be opened? Why, because they know that if they really receive these truths, they

must sacrifice their indolence, give up the world, and follow Christ, by taking up the cross. They therefore close their eyes against truths which war against their worldliness and pride, their lusts and evil tempers. They shut their eyes against the light which reproves them. Oh! happy are they that love to look at the bright light of truth, and suffer themselves to be convinced and directed by it. Happy those who have their eyes open to discern the truth of God's Word. Oh that the number of such may be increased! May God open our understandings to understand the Scriptures!" pp. 224.

WILD FLOWERS. *By Miss C. S. PYER.*
Snow, London.

Many of these "Wild Flowers" are exceedingly beautiful and sweet, and bear about them a freshness which has ever a charm to the lover of that which is natural and unaffected. There is a fragrance in many of them which delights the senses, evincing that they have sprung from a generous soil, which is evidently not incapable of yielding even sweeter and fairer productions. And much as we admire these that are now blooming around us, we shall be glad to see others, the germs of which we think we can discern. To drop all poetry ourselves, we are pleased with the earnest feeling which is displayed in this volume, with the great appreciation of the beauties of nature, with the sound sense and womanly tenderness which breathe in the various pieces, and with the religious element which pervades them. It is refreshing to find a young lady, who possesses a poetic soul, and is given to write in numbers, abjure the mawkish sentimentalities, which to persons of her age and sex, present almost irresistible temptations; and choose for herself themes worthy any pen, and write upon them in a manner that indicates a healthy, vigorous, and independent mind. It is somewhat difficult to make a selection when all are, for the most part, good. We like exceedingly, if we may express our preference, "Baptism for the Dead," "Kind Words," and "Clouds and Sunshine." We had marked several stanzas of the first for selection, but it would be unjust to dis sever them from the rest, and the whole of the piece is too lengthened for insertion. Take the second,—

"KIND WORDS.

"Oh! breathe once more the treasured tone
My spirit loves;
Ye shall not blush, when years have flown,
The undisputed power to own,
Its wisdom proves.
"Kind words! how doth their very weight
The soul oppress;
They live beyond the doomed fate,
Which on the world's best treasures wait—
They live to bless.

ye ne'er felt the life-blood start,
In quicken'd flow,
scents, which might well impart
a courage to thy drooping heart,
Were breathed low?
Birthright of an hour! ah! no,
They shall supply
In the saddest time of wo—
I words!—oh let us feel it so—
Can never die!”

are a few inaccuracies in expression
actuation which have escaped the eye
author, and which in another edition
abless be corrected. We very cor-
commend the volume to our readers,
ast it will meet with much success.
deserves it.

is : or the excellence of Early Piety.
he Rev. J. J. DAVIES.

: or the Conviction of Sin. By the
J. J. DAVIES, Tottenham.

T. Ward and Co.

former of these useful works was
ed by the unexpected, yet peaceful
of a young disciple. To improve this
the excellent author took occasion to
the nature and importance of early
as illustrated in the case of Abijah.
ter is an attempt so to “reason of
ness, temperance, and judgment to
as to produce conviction of sin, and
l, under the blessing of God, to
s, heartfelt religion. Both these little
are distinguished by a clear exhibition
h; simple, pointed language; deep
ness; earnest affection; and a sincere
to do good. We cordially recommend
as peculiarly appropriate to place in
nds of young persons; and as they
ly sixpence each, we hope they will
wide circulation, and be rendered
ively useful.

SAITH THE NEW TESTAMENT?
*The Ecclesiastical Polity of Aposto-
Times.* By the Rev. SAMUEL HILL-
D. pp. 91.

Dinnis.

concise publication condenses within
limits much valuable discussion.
is uniformly a clear and a fair state-
of the controverted points, in a candid
ristian spirit. The book consists of
ctures, on the following subjects:—
ing of the word Church; Constitution,
ment, and Offices of the Church;
astor or Bishop; the Deaconship;
astical Courts, Councils, and Convo-
; Church Discipline; Secession from
st Communities; Lay Agency; con-
Observations. We consider this
ook as very creditable to the author's
and temper, and deserving of an ex-
circulation.

*Works of the Rev. WILLIAM BRIDGES, in
Four Volumes, 8vo. Now first collected.
Vols. I., II. published.*

Palmer, Paternoster-row.

We are glad to see so beautiful a reprint
of the works of the Rev. William Bridges.
He was a giant in theology, and has been far
less known in theological circles than he
deserved. In the two volumes before us, we
have his treatises on Christ's priestly office;
on temptation; on grace for grace; on the
spiritual life; on Scripture light the most
sure light; on the righteous man's habita-
tion; on lifting up for the downcast; on
faith; and on the freeness of grace and love.
Acuteness, depth, and spirituality are the
characteristics of Bridges' theology.

*The HISTORY of CHINA and INDIA, Pic-
torial and Descriptive.* By MISS COR-
NER, Author of “The Historical Li-
brary,” “Questions on the History of
Europe,” &c. &c. 8vo. pp. 393.

Dean and Co, Threadneedle-street.

This is one of the most successful com-
pendiums of Chinese and Indian history
supplied by the modern press. The fair
author has done honour to her sex, by the
very enlightened and acute manner in which
she has performed her somewhat difficult
task. Never was a great subject more success-
fully abridged; so as still to preserve to the
reader the most important facts pertaining
to it. As it respects India, we are prepared
to say, that more correct information will
be found in Miss Corner's brief outline,
than in many elaborate works. She has an
admirable talent for condensation, which
very few possess. Her China is a brilliant
production; and, with its pictorial embel-
lishments, which are executed in the highest
style of modern art, the volume before us
cannot fail to secure for itself a wide cir-
culation, and a deserved literary reputation.

We blame our fair author for two things;
viz., her omission of any but slight and un-
satisfactory references to the spread and in-
fluence of Christianity in China and India;
and her too favourable estimates of heathen
men in both countries. The first is a serious
oversight of the facts of history, and the
second is the result of a somewhat partial
and defective view of the present state of
human nature.

WORKS RECENTLY PUBLISHED.

1. *A Narrative of a Visit to the Mauritius and
South Africa.* By JAMES BACKHOUSE. Illustrated
by two Maps, sixteen Etchings, and twenty-eight
Woodcuts. 8vo. pp. 718. Hamilton, Adams, and
Co.

2. *The Divine Commendation of Abraham;* or,
Parental Duties, and the blessings resulting from

their faithful performance. By the Rev. THOMAS Housrow, Pastor of the Reformed Presbyterian Church, Knockbracken. 18mo. pp. 286. Longman and Co.

3. [The Actonian Prize Essay.]—*Chemistry, as exemplifying the Wisdom and Beneficence of God.* By GEORGE POWERS, Ph.D., Chemical Lecturer in the Middlesex Hospital Medical School. 8vo. pp. 194. John Churchill, Princes-street, Soho.

4. *Protestant Missions in Bengal illustrated:* being the substance of a Course of Lectures delivered on Indian Missions. By J. J. WEITBRECHT, Church Missionary. 12mo. pp. 334. John F. Shaw, Southampton-row.

5. *A Commentary on the first chapter of Genesis;* in which an attempt is made to present that beautiful and orderly narrative in its true light. To which are added, a short Treatise on Geology, showing that the facts asserted by Moses not only agree with, but corroborate geological facts; illustrated by Sketches. A short Treatise on the Deluge, showing from scriptural and geological facts the cause of that catastrophe. By THOMAS EXLEY, M.A. 8vo. pp. 178. Hamilton, Adams, and Co.

6. *Elementary Education;* the importance of its extension in our own country. With a Sketch of

the State of Elementary Education on the Continent. By HENRY EDWARDS, Ph.D., D.D. Imp. 8vo. pp. 186. Longman and Co.

7. [Cambridge Prize Essays.]—*The Christian System vindicated against the more popular forms of Modern Infidelity.* Being the Hulsean Prize for the year 1838, and the Norrisian Prizes for the years 1837, 1839. By the Rev. DANIEL MOORE, M.A., Minister of Christ Chapel, St. John's Wood. Second Edition, with Additions. 12mo. pp. 350. H. G. Bohn, York-street, Covent-garden.

8. *Christian Encouragement;* or, Attempts to Console and Aid the Distressed and Anxious. By JOHN SMITH, Author of "Thoughts on Private Devotion," &c. Third Edition. 12mo. pp. 394. Tract Society.

9. *The Child's Book of Martyrs.* Compiled from Fox and other Authorities. By ALFRED VICTOR ALLEN ESOLAND. 32mo. pp. 480. Nisbet, Berners-street.

10. *The Times of Clarendon;* or, Sketches of the Persecution. By the Rev. ROBERT SIMMONS HANQUHAM, Author of the "Traditions of the Covenanters," and the "Life of Kenwick." 18mo. pp. 228. R. Groombridge.

OBITUARY.

REV. GEORGE WATTON, OF INDIA.

To the Editor of the *Evangelical Magazine*.

Dublin, June, 1844.

MY DEAR SIR,—In the supplement to the *Evangelical Magazine* of 1840, you gave insertion to an interesting memoir of the late Mrs. Watton, drawn up by her bereaved husband, the Rev. George Watton, then missionary of the London Missionary Society at Salem, in the Madras presidency; since then it has pleased the great Head of the church to remove him also from his labours to his rest, leaving eight poor orphan children to mourn their sad loss. As some account of this excellent missionary may be interesting to your readers, I send you the following brief memoir of him. I should have sent it earlier, but waited hoping that some other of his fellow-labourers would have furnished you with a fuller and more interesting memoir. Should you deem it worthy of a place in your valuable magazine, I shall feel much obliged by your inserting it when convenient.

I am, my dear Sir,

Yours very sincerely,

JOHN HANDS.

George Watton was born in India about 1803: of his parents he knew little or nothing; I believe his father was a European soldier, his mother a Hindoo, and a heathen. He was very early left an orphan, and thus cast friendless upon the world. But He who is the Father of the fatherless

had compassion on him, and provided for him Christian friends and an asylum. Not long after the establishment of the Bellary mission, in 1810, I commenced an English school, and placed over it a pious soldier, one of the first fruits of my labours among the military stationed there. This school was supported by local contributions, and was established for the reception of poor destitute orphan children of Europeans and Indo-Britons, numbers of whom were at that time begging about the cantonment, without the means of education or support. As far as our funds would allow, a number of these children were sustained in the school.* George Watton was one of thirty children who were received into the school on the day it was opened; and though he knew not a letter in the alphabet when he entered, he made such progress as soon to leave far behind him the class with which he commenced. His diligence and good behaviour gained him the special attention and esteem of the schoolmaster, who took much pains to promote his improvement. In the general business of the school he made good progress, but the Bible especially engaged his attention, and having a retentive memory, he, while a little boy, treasured up therein nearly the whole of the New Testament, and a large portion of the Old.

* Considerably more than a thousand poor children have been educated wholly or in part in this school, a large number of whom are now filling respectable stations in society: many have manifested decided piety, and some of them have devoted themselves to missionary labours.

ness of time George Watton was of the charity school to assist in institution belonging to the mission, he rendered himself very useful. was about 17 years of age, having satisfactory evidence of genuine piety, received as a member into the mission. I remember we were much with the account he gave before of his Christian experience.

on Psal. xxxiii. 10, was the means version, and led to his entire conversion of himself to the service of the same time after this Mr. Watton, gave a strong desire to make known then the gospel of Christ, and apparently possess a capacity and fitness for work, he was directed to apply to the study of the Tamil and languages, the former of which he was partially acquainted with. He was conducted through a regular course of biblical study; after which he was aided by Mr. Reeve and myself to form of the London Missionary Society an assistant-missionary, and was

From this time he became a diligent and valuable helper in the Bellary mission, was much employed in the superintendence of the native schools.

1. Mr. Watton was united in marriage to Anna Hemkins, a pious young woman, like himself, was brought up and lived in one of the Bellary mission

1. the mission at Salem having survived by death of its valuable minister the Rev. Henry Crisp, Mr. Watton the concurrence of the directors, joined to it, and soon after received from the hands of his brethren, Mr. Reeve, Campbell, and others, at . . . From that time, amidst the trials and difficulties inseparable from missionary labour, our brother was diligent, faithful, and devoted till his death. The Rev. W. . . then missionary at Bangalore, . . . his mission in 1832, says of him

port to the district committee: request of the committee I have of the Salem mission, and can very ably subscribe my name to the report by brother Watton, which gives a just relation of his various labours . . . In the report to which Campbell alludes, Mr. Watton says, service is regularly held in the every Sabbath at nine o'clock in the the attendance is not numerous; chiefly of those attached to the and a few occasional hearers. At children of the schools attend for al exercises, &c. At four in the a goodly number of the heathen

generally attend; a few of the richer natives have been observed during the last six months to be regular in their attendance upon the means of grace. On Monday two services are held—one in the mission compound to about 200 beggars, who come to receive alms, and the other is at Gogi: as the generality of the people of this village speak Canarese, the service is conducted in that language. On Tuesday, it being weekly market, the people are addressed in Tamil and Telugoo; on Wednesday, in the school-room at Shena Pettap; on Thursday, in the Salem bazaar; on Friday, at Amman Pettap; and on Saturday a meeting is held, when a report of the proceedings during the week is read, with a few practical observations, and the service is concluded with prayer. All these services are generally well attended, and listened to with apparent attention. The great Head of the church has been pleased to bless the word preached, so as to induce one and another of the heathen to inquire seriously into the truth of what has been brought to their ears, and to feel a deep concern for the welfare of their souls."

In August, 1839, Mr. Watton was deprived by death of his invaluable wife. This was a grievous loss both to himself and the mission, for not only did she exercise a wise and pious control over her large family, but she also laboured diligently among the poor females belonging to the mission. She was to him a wise and valuable counsellor in seasons of difficulty, and a comfort and support to him in times of depression and trial. Her removal, for a time, seriously affected his health.

About this time an enemy to the mission and to the truth endeavoured to add to Mr. Watton's trials, by circulating a report calculated to injure his character and usefulness. In consequence of this a deputation of two of his brethren was sent by the committee to investigate the matter. The result was that the character of Mr. Watton was most triumphantly cleared from the aspersion, and the calumniator covered with shame.

In 1840, the Rev. Mr. Lechler was appointed to be Mr. Watton's coadjutor, with whom, till his death, he continued to labour in harmony and comfort. Our brother was removed to his rest on the 9th of June, 1841, after a short but severe illness. His end was peace. Mr. Lechler, in communicating the tidings of his death to the directors, says, "The great number of natives who surrounded the mission-house during Mr. Watton's last hours, and afterwards attended his funeral, as well as the attention paid to him by all the European residents of the place, was expressive of the high regard in which he was held. The tears of all

connected with the mission spoke volumes in his favour. His end was peace. He now rests from his labours, and from the many and severe trials by which the Lord saw fit to prepare him for his heavenly glory; and I have no doubt he has heard, ere this, the glad salutation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "

Mr. and Mrs. Watton have left eight children, who are, in a great measure, dependent upon the London Missionary Society for support. May the God of their parents be their father, guide, and friend.

MRS. MARY CHURCHILL.

Mrs. Mary Churchill, forty-eight years the beloved wife of the Rev. Jas. Churchill, Thames-Ditton, Surrey, died May 24, 1844, in the 80th year of her age. Her illness did not assume a serious aspect till within a few days of her death. She then soon seemed to settle it in her mind, that the time of her departure was not far off. Our two sons, with their wives, being now arrived, and standing in tears around her dying bed, we had the solemn pleasure of joining in prayer, followed with feeling expressions of mutual love. "I have," she afterwards said, "an affectionate husband and children; I, at one time, thought I could not give them up, but I have now been able to do it." The beautiful language of the apostle having been repeated to her, viz., "In whom, though now ye see him not," she took up the words which follow, and added, "there is everything in religion to encourage our faith;" and then, as if afresh animated, and that to an unusual degree, with her hands lifted up, her eyes towards heaven, she went on to speak most feelingly of Him who loved her, and gave himself for her redemption, in the following sentences: "Christ is my whole confidence. None but Christ—none but Christ. What could we do without our Saviour? None can bear comparison with Him. Come, my glorious, my beloved, and adorable Redeemer, come and fetch me. I fear I shall stay here too long, and that thou wilt not come yet." At the same time adding, "I have no wish that anything should be said of me, (probably referring to her funeral,) I am but a poor helpless sinner," and then urged us to do all the good we could. It is thought, the continuance and welfare of the little day-school was on her mind, which went in her name, she having for several years had its concerns in her hands. On her being told of the young clergymen leaving his very feeling and kind wishes for her comfort, she said, "I am much obliged to him. I am, through grace, comfortable," emphatically adding, "all through grace. I have long been taught

where to find comfort; but it is not self. I know whence it comes." Re was then made to the apostle's enjo when he expressed his desire to depu to be with Christ, and on her being s she derived pleasure from such a vie replied, "I do enjoy it." Having l love to all her relatives and friends, w fellow-worshippers on earth, and exj her earnest hope, that they might m in heaven, she merely added, "I h thing now to do here. I am very ha long to go." She soon ceased to Nine hours afterwards, as we have ground to believe, she fell asleep in May the writer's and the reader's l be like hers.

While the efficiency of saving g wholly of the Lord the Spirit, it quently pleasant, as in this instat notice the instrumentality by which t and subsequent features of the Ch character may have been formed.

From the earliest part of her y days, the deceased had the advant catechetical instruction, or pulpit m tions of a Tuppen, afterwards the pr sor of Mr. Jay, of Bath; of a Dun merly of London; a Griffin, of Port Bogue, of Gosport; an English, of W a Townsend, of Bermondsey; a H Surrey Chapel; a Wilks, of the Tab Moorfields, and of other great name quently at Portsea.

It was oftentimes a source of sacred ment to her own soul, and edify others, when she called up reminisc the long gone-by days of such excell of God.

Let us hearken. "Your fathers, are they? And the prophets, do th for ever?" Zech. i. 5. Though long gone to be with Him whom they lo preach, they yet speak many useful to us; and will be "yet spoken of."

DEATH OF BLIND BARTIMEUS

The death of Bartimeus, the preacher at Maui, is noticed. He w an active labourer with the America sionaries. The death of this extraor man occurred on the 17th September, at Wailuki, Maui. In that neighbou he had been labouring as a preacher gospel for several years past, with gr ceptance to the people, and good n This good man, at the time the fir sionaries visited the islands, was a t in the service of the queen. On the of the first missionaries, he accompan chiefs from Hawaii to Oahu, wh heard, for the first time, the words o nal life. "The sound of salvation" caught his ear. His attendance o

means of grace became constant. Bartimeus was the first fruit of the gospel in the Sandwich Islands, and was one of the three who were first admitted to the privileges of the visible church by baptism on the sea shore. He then became a preacher, and continued so until death. The charm of his character was his piety, his child-like, humble, modest, and considerate piety. He always seemed to have a soul full of pious

feeling, and was ready for religious conversation, prayer, or devotional exercise. He loved the sabbath, the house of God, and the company of the Lord's people. His Christian virtues shone brighter and brighter to the last. In short, he was eminently a holy man. He lived a peaceful life, and died a peaceful and happy death.—*New York Evangelist*, May 23, 1844.

Home Chronicle.

HALF-YEARLY DISTRIBUTION OF PROFITS,

To the Widows of Pious Ministers,

ARISING FROM THE SALE OF THE "EVANGELICAL MAGAZINE;"

Effectuated July 16, 1844.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
ENGLISH.				ENGLISH.			
H. A.	Ind.	53	10	M. P—y ..	—	40	10
H. B.	—	53	8	J. R.	—	56	8
M. B.	—	80	0	A. S.	—	35	8
M. B—y...	—	34	8	M. S.	—	51	8
M. A. C.	—	74	10	M. T.	—	56	10
H. D.	—	53	10	S. T.	—	78	10
M. D.	—	60	10	G. W.	—	87	10
E. D.	—	50	8	S. W.	C. of Eng.	56	10
A. F.	Cal. Meth.	68	0	M. W.	Ind.	74	10
M. G.	Ind.	42	8	E. J. W.	—	37	8
E. G.	—	70	0	WELSH.			
A. H.	—	61	0	M. B.	—	42	4
H. H.	—	53	0	E. E.	—	82	8
J. H.	—	59	0	E. F.	Cal. Meth.	85	8
M. A. H.	—	59	8	M. G.	Ind.	65	8
E. H.	—	66	0	M. G—c ..	—	76	10
M. J.	—	49	6	A. J.	—	52	8
S. J.	—	41	8	H. J.	—	72	8
C. K.	C. of Eng.	40	8	M. J.	Cal. Meth.	63	8
A. L.	Pres.	68	10	M. L.	Ind.	55	8
J. L.	Ind.	61	10	E. P.	—	66	8
S. L.	—	62	0	E. W.	—	67	8
S. M.	—	75	0	SCOTCH.			
M. M.	—	46	8	J. B.	Pres.	71	8
H. N.	—	61	0	J. C.	—	—	6
S. P.	C. of Eng.	56	0	C. D.	Ind.	46	4
E. P.	Ind.	80	8	J. R.	—	40	8
M. P—ye..	C. of Eng.	10	10	IRISH.			
M. P.	Ind.	59	10	A. G. M.	—	66	8
M. P—c ..	—	72	10				

DONATIONS TO THE WIDOWS' FUND.

The following donations to the funds of the *Evangelical Magazine*, for the benefit of the widows, have been received during the present year, as the result of the appeals which have been made on behalf of widows. We venture to hope that many more Chris-

tian friends will follow the same excellent example:—

Mr. B. and Friends, by Rev. J. J. Freeman	£ s. d.
S. H. P., by Rev. Thos. Lewis	1 8 0
J. T., per Editor	2 0 0
Legacy of Mrs. Harris, formerly an annuitant of the Magazine, by the Rev. J. Crossley	5 0 0
	41 13 4

A Widow in the Country, as a response to the application of "A Constant Reader,"	£	s.	d.
May Number.....	25	0	0
An Old Disciple, a sincere friend to the widow and fatherless	5	0	0
The Chief of Sinners, per Editor	5	0	0
Rev. E. Bickersteth, ditto.....	2	0	0
A Friend to the Widow, ditto	0	10	0
Mrs. Oakley, Wilford, Notts, ditto	2	2	0
	£90	11	4

ASSOCIATE FUND, OR MINISTERS' FRIEND.

Towards the close of last year, the committee of this society addressed an appeal inviting sacramental collections on its behalf, and they beg to convey their thanks to the following ministers and churches who have kindly responded to that appeal:—

	£	s.	d.
Alston, Rev. J. Harper	1	7	0
Albany Chapel, Rev. — Lyon	11	0	0
Barbican, Rev. A. Tidman.....	13	4	6
Brigg	2	14	9
Bedminster, Rev. G. Woods.....	4	0	0
Bromley, Rev. G. Verrall	6	3	0
Beverley, Rev. J. C. Brown	4	14	1
Brentwood, Rev. D. Smith	3	12	6
Bristol, Rev. J. Roper	5	6	0
Brentford, Rev. W. C. Yonge	0	12	6
Castle Camps, Rev. E. A. Marsh.....	0	11	8
Chesterfield, Rev. R. Blands	2	3	10
Chichester, Rev. — Benson	1	15	2
Croydon, Rev. W. Campbell	3	10	0
Clapham, Rev. J. Hill.....	22	10	10
Darlington, Rev. R. C. Pritchett.....	2	0	0
Enfield, Rev. S. A. Davis	5	0	6
Finchley, Rev. — Birch	3	5	6
Foulmire, Rev. — Hobbs	4	2	0
Hounslow, Mr. Sargood and Friends	2	1	0
Gloster, Rev. J. Hyatt	4	0	0
Kingston, Rev. — Edwards	12	0	0
Laver Breton, Rev. W. Merchant	2	0	0
Lyne Regis, Rev. R. Hamilton	4	5	0
Liverpool, Rev. J. Tunstall	2	0	0
Mattishall, Rev. D. W. Wilson	1	8	10
Oswestry, Rev. — Davis	4	8	6
Otley, Rev. J. S. Hastie	5	10	8
Oxford, Rev. W. Jones	8	0	0
Putney, Rev. R. Ashton.....	4	6	6
Rochdale, Rev. D. Hewitt	6	0	0
Royston, Rev. S. S. England	3	0	0
Richmond, Rev. H. B. Martin.....	6	7	8
Ross, Rev. W. M. Byrne	2	0	0
St. Neots, Rev. — Muscutt	5	0	0
Sutton Valance, Rev. J. Hamer	2	14	0
Penrith, Rev. W. Brewis	2	0	0
Therfield, Rev. J. Islip	1	8	6
Tottenham, Rev. J. C. Harrison	3	10	0
Truro, Rev. — Moore	7	0	0
Uppingham, Rev. R. Thomson	7	0	0
Wymondham, Rev. J. Rutherford	2	10	0
York, Rev. J. Parsons.....	9	8	6

It will be perceived, from the foregoing list of collections, how efficiently the objects of this society could be promoted were this method more generally adopted.

The following replies to grants which have been recently transmitted, will convey an idea of the amount of benefit which this society is the means of diffusing amongst the ministers of the Congregational order, who are labouring in spheres of usefulness, but who are receiving but very small salaries for their support:—

D. S. says:—"Be so kind as to express

to the kind and generous friends the thanks of the heart they have gladdened, and to assure them that the aid could not have been more timely. I have appropriated the whole amount toward the payment of a debt contracted during a long family affliction in my former sphere of labour."

R. R. says:—"I received yours yesterday with a cheque for 10*l.*, and beg most sincerely to thank the committee for their great kindness. Nothing could have come to hand more opportunely, as I had not a sixpence in the house to make use of at the time."

J. F., in acknowledging a grant of ten pounds, says:—"The supply comes most opportunely, as my late dear son's long illness was a heavy expense, and I need not say that funeral expenses are great to persons whose means are inadequate to their wants. The Associate Fund has been to me and mine an invaluable blessing."

All communications to be addressed to the Rev. C. Gilbert, Corresponding Secretary, 25, Manchester-terrace, Islington.

THOMAS LEWIS, } Secretaries.
JOHN YOCKNEY, }

CONGREGATIONAL SCHOOL, LEWISHAM.

The annual examination of the pupils in this establishment took place on Wednesday, June 30th. The Rev. Professor Hoppus, LL.D., presided on the occasion, assisted by the Rev. S. Ransom. The whole business of the day gave considerable satisfaction to the friends assembled, among whom were the Rev. Messrs. Rogers, Mirams, Smith, Malden, and Rose. The following report has been presented to the committee:—

"At the request of the committee I have the pleasure to state that, in the classical department, the younger boys, comprising the three first classes, had prepared some parts of Peithman's Latin Grammar. The fourth and fifth classes had read during the school sessions portions of the Edinburgh Latin Delectus. The sixth class had read parts of Cæsar's Gallic War and Civil War; two eclogues of Virgil, and part of the 4th book of the Georgics. One pupil had read the Ars Poetica of Horace, some of the Odes in the first book, and about twenty chapters of Livy; and in Greek, part of the Edinburgh Delectus.

"The examination was extended to most of the above books, and included scanning the metres and turning English into Latin. Considering the short time which has elapsed since a large proportion of the boys entered on their classical studies, and the manner in which the rest acquitted themselves, the examination was of a satisfactory character.

"In arithmetic, algebra, and geometry, the pupils had studied the simple and compound rules, and some of the further branches of commercial arithmetic; fractions and decimals; the square and cube root; the elementary operations of algebra and equations of the first and second degrees. One pupil had also gone through the first four books of Euclid, and the cases of plane trigonometry."

"In this part of the examination, upwards of one hundred questions, prepared by the examiner, were laid before the pupils, who were required to solve them, without aid, either orally or from books. To these questions, 702 answers were returned to the examiner, of which 493 were correct solutions; and more would probably have been done, had not the time allowed been limited."

(Signed) JOHN HOPKINS.

"I beg to add, that I quite concur in the opinion expressed by the classical master, respecting the importance of an addition to the school library of the most modern and useful grammars, lexicons, classical maps, and works furnishing collateral aid to the more advanced classical pupils. A set of such books would materially promote the objects of this valuable institution, the funds of which, it is to be regretted, are too restricted, at present, to place within its reach all the books of the above kind which are desirable, without donations from its friends."

Contributions and donations will be thankfully received at the Congregational Library, Blomfield-street.

PROVINCIAL.

ORDINATIONS.

Rev. Edward Henry Weeks.

On Wednesday, the 29th of May, 1844, the Rev. Edward Henry Weeks, late of Cheshunt College, Herts, was ordained to the pastoral office over the Independent church and congregation assembling in Ebenezer chapel at Dewsbury, Yorkshire.

The services commenced at half-past ten o'clock, when the Rev. H. Bean, of Heckmondwike, read suitable Scriptures, and prayed; the Rev. Thomas Scales, of Leeds, delivered the introductory discourse; the Rev. Walter Scott, President of Airedale College, Bradford, proposed the usual questions, and received the reply and confession of faith of the young minister; the Rev. J. Scott, of Cleckheaton, offered the ordination prayer; and the Rev. T. Raffles, D.D., LL.D., of Liverpool, delivered the charge, from 2 Tim. iv. 5, "Make full proof of thy ministry."

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In the evening, the service commenced at half-past five, when the Rev. R. W. Hamilton, LL.D., of Leeds, preached to the church and congregation, from Micah i. 11, "He shall receive of you his standing." The Rev. Messrs. Calvert and Morris, of Morley; Pridie and Obery, of Halifax; Lorraine, of Wakefield; Martin, of Heckmondwike; Cook, of Gomersal; H. Jones, of Sowerby Bridge; Oddie, of Elland; Bell, of Brighouse; and Clarkson, of Batley, took part in the services.

After the morning service, nearly five hundred friends from the churches partook of a cold collation, provided by some members of the congregation. The capacious chapel throughout the day was crowded to excess. Upwards of forty ministers from different places in the neighbourhood, besides several of the students from Airedale College, were present. A hallowed feeling appeared to accompany the solemnities of the occasion, and the prayers of many ascended, that the Spirit of God would seal, by a rich effusion of his influence, the important services of the day, and the future labours of his servant, in that populous neighbourhood.

Rev. Charles Wills, B.A.

On Wednesday, the 12th of June, the Rev. Charles Wills, B.A., late of Homerton College, was ordained to the pastoral office in the Congregational church at Throop, Hampshire. The introductory discourse was delivered by the Rev. D. Gunn, of Christchurch; the usual questions were proposed by the Rev. S. Spink, of Wimborne; the ordination prayer was offered by the Rev. T. Durant, of Poole; the Rev. J. Pye Smith, D.D., LL.D., delivered the charge, founded on Deut. xxxiii. 8—11.

In the evening, the Rev. B. Wills, late of Holt, Wilts, delivered a sermon. Other ministers assisted in the services.

Rev. Edward Roberts.

On Tuesday, the 25th of June, the Rev. Edward Roberts, late student at the Brecon Independent College, was set apart for the work of the ministry at Zion chapel, Cwmavon, Glamorganshire. At ten o'clock the service was commenced by the Rev. H. Davies, Bethania; the Rev. W. Williams, Hirwaen, delivered the introductory discourse; the questions were asked by the Rev. S. Roberts, M.A., Llanbryn-mair, under whose ministerial care Mr. Roberts had formerly spent several years; the Rev. C. Jones, Dolgelly, of whose church the young minister was originally a member, offered up the ordination prayer; the Rev. E. Davies, M.A., Classical Tutor of Bre-

con College, delivered the charge to the minister; the Rev. J. Evans, Zion chapel, addressed the church; and the Rev. D. Evans, Castellnedd, concluded by prayer. Sermons were delivered in connexion with the ordination service, by the Revs. Edwards, Aberdare; Fairclough, Festiniog; Davies, Cwmaman; S. Roberts, M.A.; Jacobs, Swansea; Davies, M.A.; and Griffiths, Swansea: and the different meetings were introduced by Herbert, Newton; Williams, Aberavon; and Davies, Cwmaman.

On the previous Sunday, the Rev. C. Jones preached and administered the ordinances. The discourses were eloquent and impressive, and it is to be hoped that much good was done, and that the union will be productive of the happiest results to both pastor and people.

Rev. Samuel Brewer.

On Tuesday, July 2nd, the Rev. S. Brewer, late of Highbury College, was ordained to the pastoral office over the Congregational church assembling in Russell-street chapel, Dover. The Rev. J. P. Hewlett, of Dover, introduced the morning service, by reading the Scriptures and prayer; the Rev. J. R. Godwin, of Highbury College, stated the nature of a Christian church; the Rev. J. H. Bevis, of Ramsgate, proposed the questions; the Rev. R. W. Hamilton, D.D., LL.D., of Leeds, offered up the ordination prayer; the Rev. Jas. Stratten, of Paddington, delivered the charge; and the Rev. T. R. Browne, of Deal, concluded with prayer.

The evening service was commenced by the Rev. T. S. Chalmers, of Stafford, and the Rev. P. Thomson, A.M., of Chatham, preached to the church and congregation.

RECOGNITIONS.

Rev. J. T. Barker.

On Tuesday evening, 21st May, the Rev. J. T. Barker, formerly of Wells, Norfolk, but latterly of Leatherhead, in Surrey, was publicly recognised as congregational pastor over the church assembling in Cannon-street chapel, Louth, Lincolnshire. A brief statement of steps preliminary to the solemn occasion having been made, the Rev. J. Anderson, of Caistor, offered prayer for the Divine blessing.

The Rev. Dr. Halley, of Manchester, delivered an instructive and eloquent lecture upon "Protestant Nonconformity," which was continued on the following evening.

During the past few months, the prospects of the Independent church in this place, which had become very depressed, have considerably improved.

Rev. John Curwen.

The Rev. J. Curwen was publicly recognised as pastor of the church assembling in North-street chapel, Plaistow, on Wednesday, May 22nd. The Rev. T. Corney, of Barking, commenced the services of the day by prayer and reading the Scriptures; the introductory discourse, stating the nature of a Christian church, was delivered by the Rev. R. Ferguson, of Stratford; the usual questions were asked by the Rev. Robert Ainslie, who also offered an appropriate prayer; the Rev. Spedding Curwen, of Reading, gave a deeply-impressive charge to his son, and the Rev. T. Thomas, of Stockwell, concluded the morning service.

Several other ministers assisted on the occasion; and in the evening, the Rev. Jos. Angus preached a sermon to the people. The Rev. Thomas Binney, of the Weigh House, and the Rev. George Smith, of Poplar, had kindly engaged to take parts in the services, but were prevented by indisposition. The day was one of peculiar interest, and the numerous friends who were present fervently desired that the great Head of the Church would crown with his blessing the union thus happily commenced between the people and their pastor.

Rev. James Rutherford.

On Thursday, May 30th, 1844, the Rev. James Rutherford was publicly recognised as the pastor of the Congregational church at Wymondham, Norfolk. The Rev. J. Davis, of Denton, commenced the solemnities of the day by reading the Scriptures and prayer; the Rev. John Alexander, of Norwich, delivered the introductory discourse; the Rev. R. Farebrother, of Dereham, proposed the questions, and commended the minister and his people to God in prayer; the Rev. J. Rowland, of Henley, addressed the pastor and church; and the Rev. James Lucas concluded with prayer.

In the evening, the Rev. J. S. Russell, B.A., of Yarmouth, preached to the congregation.

The day was a happy one, the prospects are encouraging, and the impression produced by the discourses so powerful, that there was a general expression of desire that they should be published.

Rev. J. Spencer.

The recognition of the Rev. J. Spencer, late of Cawsand, as the pastor of the church and congregation assembling in Hambleden, Bucks, was held on Tuesday, June 25th. The Rev. G. Newton, of Maidenhead, commenced the services by reading the Scriptures and prayer; the introductory discourse was de-

livered by the Rev. W. Spencer, of Devonport, who also proposed the usual questions; the Rev. J. Mason, of Chinnor, presented the recognition prayer; the Rev. J. Rowland, of Henley-on-Thames, preached to the people, and closed with prayer.

In the evening, the Rev. J. Bull, A.M., of Newport Pagnel, preached an appropriate sermon from 1 Thess. i. 5. The devotional exercises were conducted by the Rev. W. Spencer.

Suitable hymns were given out in the course of the day by the Revs. W. Weston, of Woburn, and Burnham and Styles, of Great Marlow.

A numerous attendance of the neighbouring ministers and members of the surrounding congregations testified the interest felt in the solemnities of the day.

A public tea-meeting was held between the services, when suitable addresses were given by the Revs. J. Spencer, J. Rowland, J. Bull, and W. Spencer.

REMOVALS.

Rev. J. Dean.

The Rev. J. Dean has accepted the unanimous invitation of the church at Cannon-street, Manchester, vacant by the resignation of the Rev. S. Bradley, the former pastor of Mr. Dean, and who, for forty-three years, laboured with untiring assiduity in the good cause. On his retirement, he had the pleasure of welcoming his successor, and of approving the choice of the church. The charge, too, recently vacated by Mr. Dean, was immediately supplied by the Rev. O. T. Dobbin, LL.D.

Rev. John Elrick, M.A.

The Rev. John Elrick, M.A., of Northallerton, Yorkshire, has received a very cordial and unanimous invitation from the church and congregation assembling in Trinity chapel, Sudbury, Suffolk, (lately under the pastoral care of Dr. Jackson,) to become their minister, which invitation he has accepted. Mr. E. commenced his pastoral labours in his new sphere of labour, on the second sabbath of July.

Before going away, Mr. Elrick received a testimonial from the church, of a very gratifying nature, expressive of their affection and love, their deep regret at parting, and their appreciation of his personal and ministerial character and usefulness, since he came to reside amongst them.

Our prayer to God is, that the Divine Head of the church may send them a pastor after his own heart, and also, that the spirit of love and peace which has prevailed, and

the efforts which have been made to promote the interests of the Redeemer's kingdom, since Mr. E., and the people lately under his charge, became acquainted, may continue to prevail and increase.

Mr. Elrick also received a cordial tribute of respect from the committee and friends of the Northallerton British School, acknowledging with gratitude the important services he had rendered the town, as the chief instrument in the establishment of that school.

CHAPELS.

Shrewsbury.

On Tuesday afternoon, June 25, 1844, the foundation stone of a second Independent chapel was laid in this town by J. Lewin, Esq. The attendance at this very interesting service was numerous and respectable, and a devout feeling appeared to pervade the assembly. The Rev. D. James, of Hadnall, gave out the first hymn; the Rev. J. H. Barrow, of Market Drayton, implored the Divine blessing; the Rev. H. Watts, (of the new connexion,) read suitable portions of Scripture. Mr. Lewin then deposited a bottle in a cavity of the stone, containing an account of the origin of the chapel; a copy of the faith and order of congregational churches, published by the Congregational Union; also several coins of the present year, together with a short account of the different Independent churches in the county: and in doing so he said—"I lay this stone, as a foundation, or corner stone of a building to be reared and dedicated to the worship of Almighty God by Protestant Dissenters of the Congregational faith and order, in which His holy gospel will be faithfully, and we trust, through his mercy, very successfully preached; His ordinances duly administered agreeable to his own word; moreover, for the instruction of the rising generation in the principles of the Christian religion, where we hope many will by the saving knowledge of the sacred scriptures be made wise unto salvation through faith in Christ Jesus. This 'Castle-gate Chapel,' is also intended to recognise and maintain the undoubted right of majorities in all Protestant Dissenting churches to choose their own ministers and to manage their own affairs." The Rev. J. J. Beynon, of Dorington, then gave out a hymn, after which the Rev. John Davies, of Oswestry, delivered a striking and eloquent address on the principles of Congregational Nonconformity; another hymn was then given out by the Rev. S. Newth, A.M., of Broseley, and the Rev. George Hunter, minister of the Scotch Church, concluded the solemn service with prayer. At half-past five the ministers and

friends to the number of about 250, met to take tea in the Mechanics' Hall: after tea, powerful addresses were delivered by the Revds. H. Watts (Chairman), J. H. Barrow, S. Newth, A.M., C. Rawlings (Wesleyan minister), George Hunter, and John Davies. The order, decorum, and deeply interesting nature of these services were the universal theme of admiration by all present. "Praise God from whom all blessings flow," was then sung, and the meeting separated.

The chapel will be fifty feet wide by forty-one in the inside, with school-rooms of the same dimensions. The entire cost will exceed 2,200*l.*; the church and congregation have given to the utmost of their ability. Donations in aid of this important object will be thankfully received by their minister the Rev. E. Hill, or by Mr. Lewin.

Taunton.

On Tuesday the 11th of June, the new Independent chapel, North-street, Taunton, was opened for the worship of God.

A meeting for prayer was held in the morning at half-past six o'clock. The morning service commenced at eleven o'clock, but long before that hour the chapel was densely crowded. The Rev. W. H. Heudebourck, of Tiverton, read the Scriptures and prayed, and the Rev. Dr. Reed preached an eloquent appropriate, and animated sermon from Numbers x. 29. The Rev. J. Jackson, of Taunton (Baptist), concluded with prayer. The collection was 105*l.*

About two o'clock upwards of 200 persons sat down to a dinner laid out in the building used as a temporary chapel. The Rev. Dr. Reed presided, and the following ministers were present:—The Revs. J. Jackson, of Taunton (Baptist); Fuller (Baptist); Woolmer, of Wellington (Wesleyan); Cuff, of Wellington; Bishop, of Bridgewater; Heudeboureck, of Tiverton; Poole, of Bishop's Hall; Griffith, of Chard; Meadows of Glastonbury; Underwood, of Milverton; Hodge, of Wiveliscombe; O'Neil, of Wetheridge; Pinkstone, of North Petherton; Feastone, of Hackney; Gammon, of Norton; Strongman, of Kingston; Bishop, of Curry Rivel; Oram, of Otherey; and several others. Letters expressing regret for unavoidable absence were announced from Dr. Payne and the Rev. O. T. Dobbin, of the Western Academy; Bounsell, of Ottery St. Mary; Knill, of Wotton Underedge; Haynes and Jack, of Bristol.

As soon as the cloth was removed, Dr. Reed commenced the business of the meeting by calling for the financial statement which was as follows. The chapel, including the ground, had cost 2,513*l.* A subsequent purchase had been made of a commodious dwelling-house and garden adjoining the

chapel property as a residence for the minister, which had involved a further expense of 450*l.* in laying out the ground, building extended boundaries, and other extras, making a total of 2,950*l.* Up to the day of opening 2,300*l.* had been raised, 110*l.* of which were raised in the Sabbath-school, which left a balance of 650*l.* against the chapel. A friend had promised 100*l.* if the remainder were collected that day. The morning collection was 105*l.*, which left 445*l.* to be raised that afternoon and evening.

Dr. Reed appealed to the meeting in a pointed and practical speech, and the subscription commenced by the Rev. W. H. Heudebourck, of Tiverton, announcing 10*l.* at the close of a very strong appeal. Various sums were announced in rapid succession, until 150*l.* had been handed to the chairman.

A letter was read from Mr. Quick's (the pastor of the church) friends at Stepney meeting, expressive of their affectionate remembrances of his labours among them as their assistant-minister, and as a token of their regard presenting him with the furniture for the new pulpit; consisting of a very elegant velvet cushion, a handsomely bound Bible, and Watts, and the Congregational Hymn-book.

The evening service commenced at half-past six. The Rev. J. Cuff, of Wellington, read the Scriptures and prayed; and the Venerable and Rev. W. Jay preached from Luke xliii. 48, "That sight." The sermon possessed all the distinguishing characteristics of the man who has retained his popularity undiminished for more than half a century. The Rev. J. Bishop, of Bridgewater, concluded with prayer. The collection was 70*l.* A second congregation was formed outside the chapel in the open air, to accommodate a large number of persons who could not possibly get in, and the Rev. Mr. O'Neil was called for from the congregation within to preach to that without.

After the crowd had dispersed, a number of friends remained in the chapel, determined not to close the doors until it was paid for, and in less than an hour the whole amount was subscribed, making the collection through out the day 550*l.* Thanks were then given to God in singing and prayer, and the friends retired feeling assured they had witnessed a day never to be forgotten.

The chapel is an ecclesiastical building in the pure ancient Gothic style. The pews and internal doors of oak. It will seat between 700 and 800 persons. The beauty and chasteness of the building do great credit to the architect, Mr. S. Pollard, of Taunton, who has superintended the whole gratis. The manner in which it has been executed is highly creditable to the builders, Messrs.

Pellard Brothers, who have erected the entire building at *cost price*.

As long as the chapel stands it will be a monument of the *efficiency of the Voluntary principle*; especially when it is remembered that 2,950*l.* have been raised in ten months by a body of persons only sixty-five in number, when the foundation stone was laid in August last. The minister's house has an *exacumbrance* upon it, and school-rooms have yet to be built.

Wakefield, Yorkshire.

The dedicatory services connected with the re-opening of Zion chapel, in this town, commenced on Thursday, May 9th.

In the morning, at half-past six o'clock, a prayer-meeting was held in the school-room beneath the chapel, which was very numerously attended. At half-past ten o'clock service commenced in the chapel, when the Rev. W. Eccles, of Hopton offered the dedicatory prayer; after which the Rev. J. Leifchild, D.D., of London, preached an eloquent sermon from John x., 7th and two following verses; in the course of which he solemnly warned his hearers against the Puseyite novelties of the day, and entreated them to reject the pretensions of those who taught for the gospel the traditions of men, who were declared by Christ to be, in the language of the text, thieves and robbers. In the afternoon, the Rev. J. Rattenburgh, Wesleyan minister, of Manchester, preached; and in the evening, the Rev. T. Raffles, D.D., LL.D., of Liverpool, addressed a crowded audience from the words, "Dost thou believe on the Son of God." On the following evening (Friday), the Rev. T. Scales, of Leeds, occupied the pulpit; and on the following Lord's-day, in the morning, the Rev. R. W. Hamilton, D.D., LL.D., of Leeds, preached; and, in the evening, the Rev. J. Leifchild, D.D. On the following evening

(Monday), these interesting services were brought to a close, when the Rev. J. Parsons, of York, preached from Acts ii. 41.

It was gratifying to see, at these dedicatory services ministers of the Wesleyan, Baptist, and Primitive Methodist bodies taking part in the devotional exercises, thereby showing the unity which ought ever to exist among all true believers.

The former chapel was erected in 1782, and was for upwards of forty years the scene of the labours of the Rev. Samuel Bruce. He was succeeded by the present esteemed pastor, the Rev. John Douglas Lorraine, by the blessing of God, upon whose faithful ministrations the church has prospered, and the congregation greatly increased; the former chapel having, after being twice altered or enlarged during the sixteen years of his pastorate, been found still too small, in consequence of which this new erection was commenced last summer, during which time the congregation have worshipped with the other Congregational church under the pastoral care of the Rev. William Lamb.

The new chapel is of the Roman Doric style of architecture, and is universally admired for its beautiful simplicity and elegance. It will hold about 1,500 persons.* Several of the ministers who preached on this occasion expressed their surprise, when pleading on behalf of the chapel, that such a noble structure had been erected at so comparatively small a cost, the amount being only about 2,500*l.*, besides the old building. This is mainly owing to the disinterested zeal of William Shaw, Esq., of Porto Bello, who gratuitously executed the plans, and has superintended the erection throughout; besides which, he has given between 200*l.* and 300*l.* The collections and previous subscriptions amount to the handsome sum of 1,500*l.*

General Chronicle.

LETTER FROM MR. BURRITT TO DR. DICK.

To the Editor of the Evangelical Magazine.

DEAR SIR,—As many of your readers have been much gratified and entertained by the letter of Mr. Elihu Burritt, the famous American blacksmith, to the Rev. J. A. James, (inserted in your number for May,) perhaps the following letter, addressed to me about the same period, may not be unworthy of insertion.

I am, dear Sir,

Yours respectfully,
THOMAS DICK.

*Broughty Ferry, near Dundee,
5th July, 1844.*

* There is a capacious school-room beneath the chapel, in which about 500 children are instructed on the Sabbath; and a day-school has also been commenced on the British and Foreign system, in which there is about 200 scholars.

Worcester, Massachusetts, U. S. A.,
Oct. 30th, 1843.

REVEREND AND DEAR SIR,—I venture to address you upon a subject in which I am sure you must feel a deep and solemn interest. To you, who have been accustomed to take into an expanded mind the harmony and unity of the material universe, the petty nationalities that serve to alienate the different portions of the human family must appear in their inherent insignificance. The Christians of the two great Anglo-Saxon nations are set apart, apparently, by God, not to *create* boundaries, but to *demolish them*—to break down all the partition walls that make enemies of nations, or shut away any portion of our fellow-beings from the prerogatives or sympathies of humanity. Have we not taken the oath of the covenant together, which binds us to carry the great statute-book of the gospel to the uttermost corners of the earth, and read it in the ears of every human being, irrespective of the *peculiar institutions* of his country? And can we read that book of God, as faithful servants, and not develop among its doctrines those great radical principles of human freedom which were designed to break the iron yoke of oppression, and to let the captive go free? Will our final Judge admit the plea at his bar that we had to suppress some of the fundamental principles of the gospel to avoid collision with some inhuman institution of a state government? Shall we cramp the kingdom of our Redeemer into an accommodation with *state* boundaries and state policy? Shall their profane legislation abrogate the laws of Mount Sinai, and mollify the statutes of the Great Jehovah? In a word, shall the Christian world stand silent by, and see millions of human souls disfranchised of that liberty with which our heavenly Father sets his children free—free in the enjoyment of the indefeasible prerogatives of humanity, free from the bonds that fetter the soul and body to the fate of the brute? Let the terms *foreign* and *foreign interference* be banished from the Christian's vocabulary; for there are no relations in the great family of man which they can express. And, good Sir, as an American Christian, I would stand on our extreme cape, and send across the waves to you the Macedonian cry, *Come over and help us!* Help us to redeem our beloved country from the leprosy of a system that is preying upon the moral and political constitution of the republic like a cancer of fire. Help us to rescue the greenest fields of this world from the withering blight of *slavery*.

We feel that your country has got the start of us in the blessed work of emancipation, and your example is stimulating us to new efforts and emulation in the cause.

A deep pervading sentiment of the dreadful tendencies of the dark institution of slavery, is arousing an energy of action through our free states, which must soon shake the foundations of that inhuman system. And, it is in view of this character of the crisis that I address you this hasty communication. A few individuals of us, residing in different parts of New England, have formed an *Anti-Slavery Tract Association*, whose operations are to extend over all the free states of the Union. In the language of our circular, we propose "to engage eminent literary men of political erudition and Christian philanthropy, to prepare a series of *Tracts*, which, in language that cannot irritate or provoke any prejudice, shall present lucidly and succinctly all the moral, social, political, and pecuniary bearings of slavery."

I have taken it upon me, as my department of the work, to correspond with eminent clergymen, and other literary men, not only in this country, but in *England* and *Scotland*, with the view to secure the aid of their talents to the enterprise. We hope to secure for the year *fifty-two* of the most powerful writers of the day, each furnishing matter sufficient for one tract, upon some one of the infinite aspects of this great evil. We are confident that the united efforts of such minds would invest the cause with a dignity and power it has never assumed in this country. Such a phalanx of eminent men, appearing suddenly in the field at this crisis of the struggle, would almost certainly ensure a conquest for humanity which would be remembered and celebrated in the future jubiles of the race. Our system will disseminate the tracts through every city and village of our free states, *weekly* and *gratuitously*, like the noiseless dispensation of the evening dew. And, Sir, it is with the confidence that your great heart must beat with sympathy in this common cause of humanity, that I venture to appeal to you, and a few of your Scotch and English brethren, for a few thoughts to put into our general fund of circulating matter. I am sure nothing divides us but the Atlantic; and are we not your *brethren*?

Come, then, and enlist with us in this blessed enterprise, to endear and strengthen that fraternal relation. We pledge you all the energy of our ability, to bring whatever thoughts you may contribute in contact with 500,000 human minds, susceptible of illumination from the light of yours. What a volume will these fifty-two tracts make!—what an *album* for the race!—what a *book of remembrance* for the unchained myriads of bondsmen, to bind to their bosoms, as the record of those who remembered them while groaning in the prison-house of their bondage!

To each of these writers we intend to pre-

bound volume of these tracts, to be read by his children and posterity; all grow prouder and prouder of such sense that their father and ancestor with, a champion of justice and freedom that *book of remembrance* will inscribe your name, with a few words and sentiments in behalf of the

Will you not, during the ensuing spare or condense from your manuscript sufficient for one tract of pages, upon any bearing of *slavery* you select? It will cost you the labour of hours only; but its effect may reach to the remotest ages of mankind, and generations of the free *rise up & you blessed*; and bless your children and your children's children, for the they bore. And, my dear sir, God remember that book, when He shall pay his jewels, and reward the charity of cold water given to the fainting the name of a disciple of Jesus, and of our common Father. Let me in the hope that you will not consider it as a peal intrusive or improper. The inspires me with confidence to prefer it, not only to you, but to other men in England and Scotland.

I reside in Worcester, Massachusetts, and have spent my time chiefly in working the trade, and lecturing before literary and scientific associations. On the 1st of 1811 I commenced a religious newspaper, the "Christian Citizen." My mother and our family are well, and remember with gratitude and veneration, &c.

Yours,

With the most profound respect,
ELIHU BURRITT.

The above letter may be considered as of great interest, particularly as showing the inhabitants of the northern part of America are now beginning to turn themselves to a determination to subvert, if possible, that abominable system of slavery which has so long remained as a blot upon their character and institutions.

With the writer of this letter I had an occasional correspondence for six years. About five or six years ago I came to my acquaintance with *Elihu*, I had a frequent and intimate correspondence with his brother, Elijah H. Burritt, a gentleman of a strong and sound mind, and of a Christian and benevolent disposition, who had received a collegiate education. He was an natural philosopher, astronomer, and mathematician, and is well known as the author of the "Geography of the Heavens, Celestial Atlas," and various other publications. He died unexpectedly, about the

year 1838, while on an expedition to Texas, deeply lamented by his family, friends, and acquaintances; and several near relatives who accompanied him were cut off nearly at the same time. The following is a brief sketch of Mr. Elihu Burritt, the writer of the above letter, extracted chiefly from some American documents:—He was born in New Britain, Connecticut, in the year 1811, of honest and respectable parents. He enjoyed the privilege of attending the "District school" for some months every year, till he was sixteen years old; and by his diligence and attention to his studies he became well versed in the elementary branches of an English education, and by cultivating a taste for reading, he acquired much valuable information. When he arrived at the age of sixteen his father died, and he was apprenticed to the trade of a *blacksmith*; and when the term of his indenture had expired, and he had attained his legal majority, he had gained the reputation of being a young man of good moral and religious character, a skilful workman in his vocation, and one who cherished an ardent attachment for books. The Bible was the first book which he thoroughly studied; and at a very early age, he was familiar with almost every passage in the Old and New Testaments. He next availed himself of the opportunity of reading afforded by the "Social Library" in the town in which he lived; and afterwards was dependent on the kindness of his friends. Before he reached the age of twenty-one he was conversant with the English classics, both in prose and poetry, and passed delightfully many of his leisure hours in poring over the pages of Milton, Young, Thomson, Cowper, Addison, &c. In the winter of the year in which he attained his majority, he commenced under the direction of a brother-in-law, who was an accomplished scholar, the study of mathematics. About the same time he entered on the study of the Latin language, for the purpose of reading Virgil in the original. He soon after turned his attention to French, which he mastered with wonderful facility. He then acquired the Spanish, and afterwards the Greek and the German languages. During two winters he devoted nearly all his time to study, but he was occupied a large portion of his time during spring and summer in working at his trade as a blacksmith, and in this exemplary way, acquiring the means of subsistence.

When about twenty-three years old, he accepted an invitation to teach a grammar-school, but this employment did not suit his convenience or his inclination. He was then engaged for a year or two as an agent for a manufacturing company, when he re-

turned to his *anvil*, and has since been industriously engaged in the honourable occupation of a blacksmith, to which he was apprenticed in his youth; but devotes all his leisure hours to literary pursuits. After having mastered the Hebrew, Greek, and Latin languages, and all the languages of modern Europe, he turned his attention to Oriental literature, and in order to avail himself of the facilities afforded by the valuable library of the American Antiquarian Society at Worcester, he removed to that place, where he has ever since resided, and been regarded as a useful and exemplary citizen. By dint of hard labour he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete—among them are Gaelic, Welsh, Celtic, Saxon, Gothic, Icelandic, Russian, Slavonic, Armenian, Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamul! It was stated, in a public meeting, in 1838, by Governor Everett, that Mr. Burritt by that time, *by his unaided industry alone, had made himself acquainted with FIFTY LANGUAGES.* Mr. Burritt shows no disposition to relax from his labours. He usually devotes eight hours to labour, eight hours to study, and eight hours to *physical indulgence and repose*; and, by pursuing this course, he enjoys the advantages—vainly coveted by many literary men—those connected with “a sound mind in a healthy body.” Nor does he confine his labours to the mere acquisition of literary wealth—he also diffuses it with a liberal hand. He has written many valuable articles for periodicals of high standing; he has delivered many lectures which have been replete with interest and valuable information; and has been repeatedly listened to by large and highly respectable audiences, in New York, Philadelphia, and other places, with edification and delight. He has not yet reached the meridian of life, and it is to be hoped that many years of usefulness are still before him; he is, indeed, a man of whom New England may well be proud.

The following notice of Mr. Burritt is given by Lord Morpeth. “In my travels on the great continent of North America I chanced to fall in with a blacksmith of one of the interior States, who, while he most assiduously performed all the requirements of his calling, accomplished the mastery of, so as to be able to read, about fifty languages. I have just put down an extract which was made from the journal of this blacksmith linguist. It is a diary of his daily business for five days, taken by chance, in the course of the year. The extract is from the commonplace-book of Elihu Burritt, in 1838—

“June 5. Read 50 lines of Hebrew, 37 of Celtic; six hours forging. June 6. Read 37 lines of Hebrew, 40 of Celtic; six hours forging. June 7. Read 60 lines of Hebrew, 60 lines of Celtic, 54 pages of French, 20 names of stars; five hours of forging. June 8. Read 51 lines of Hebrew, 50 lines of Celtic, 40 pages of French, 15 names of stars; eight hours forging. June 10 (Sunday). Read 100 lines of Hebrew, 85 pages of French, four services at church, Bible class at noon.” Many days he was unwell, and sometimes worked 12 hours at the forge.

I have just now before me a number of the “American Eclectic,” a work of great erudition, about the size of our quarterly reviews, in which there is an elaborate paper by Mr. Burritt, on “Icelandic Literature, with translations and introductory notes.” I have also six or seven numbers of the “Christian Citizen,” of which he is editor, which contain a variety of excellent papers of a Christian and philanthropic tendency, a considerable portion of which is the production of the editor. The history of the life of this extraordinary individual furnishes a striking illustration of the important results which attend industry and perseverance in the pursuit of knowledge; and it presents a noble example to stimulate the mechanic or the labourer, who has been debarred by poverty or other untoward circumstances from a regular education in early years. It likewise sets before us one of the noble ends to which learning ought to be consecrated, namely, to enlighten our fellow-men, and to promote the interests of religion and philanthropy. To this object Mr. Burritt has devoted his talents and acquisitions. In all the letters I have received from him—every one of which might with propriety be published—the spirit of Christianity and of piety breathes with a becoming ardour, in conjunction with an earnest desire to promote the best interests of mankind. An assembly of such American blacksmiths, composing the British Senate—in point of moral and mental energy—would put to the blush most of the nobles and dignitaries of our land. T. D.

We will not apologize to our readers for the length of the preceding article. Both the letter of Mr. Burritt, and the judicious comments of Dr. Dick will be alike acceptable to them. Such instances of genius and mental power, sanctified by divine grace, and consecrated to the best interests of mankind, are blessings to the age in which we live.—EDITOR.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



WHITEFIELD CHAPEL, JAMAICA.

WHITEFIELD STATION, PORUS, JAMAICA.

THE Rev. William Alloway, at present on a visit in England, has furnished the following notice of this truly interesting sphere of Missionary labour, where he hopes shortly to resume his important duties:—

"Whitefield Station was commenced by the Rev. W. Slatyer, in April, 1835. Its beginning was small, and its progress has been through many and severe trials. At no one of the stations, connected with our Mission in Jamaica, have the visitations of sickness and death been so frequent; and at no other station has God more manifestly crowned the labours of his servants with success.

"Since the commencement of the station by Mr. Slatyer, in 1835, it has been successively occupied by Messrs. Hillyer, Wooldridge, and Holland; and is now under the care of Mr. Alloway, who removed thither from Dry Harbour, in February, 1842.

"At an early period, God gave his servants labouring at this station favour in the sight of the people, so that before Mr. Slatyer left it the chapel was enlarged: during the brief period of Mr. Wooldridge's labours, another considerable addition was made to it; but still it was found far too small to accommodate the numbers that pressed to hear the word of life.

"In 1838, the whole of Porus, a large estate which had been thrown out of cultivation for more than twenty years before the passing of the Emancipation Act, and on a part of which the Mission-premises stood, was sold out in lots, which were eagerly bought up by the labouring population. This circumstance proved peculiarly favourable to the interests of the station, as it enabled the people attached to it to form a permanent settlement in its immediate vicinity,—induced others to come from a distance and settle with them,—and afforded the Missionaries an opportunity of purchasing a more healthy and central site for larger and more substantial Mission-buildings.

"In 1841, a neat and commodious house was built for the Missionary on the new premises; and on the 22nd of July, 1842, the foundation stone of a new chapel was laid by W. Davy, Esq., of Bellefield. A collection was made on the occasion which amounted to 40*l*. On the 1st of September, 1843, the new chapel was opened for public worship, and again the people testified their grateful joy by contributing 80*l*. towards the building-fund.

"The chapel is built of stone, and measures 70 feet by 45, with a school-room underneath, and is every Sabbath filled with attentive worshippers.

"The progress of the work of God at this station in the past year, furnishes matter for gratitude to the Giver of all good. The church has enjoyed uninterrupted peace, and has received an encouraging addition to its numbers. Among the newly-received members, there are several distinguished for their piety and zeal, and whose connexion with the church promises to be a powerful means of promoting its further prosperity. The deacons, six in number, are faithful and devoted men.

"The number in church-fellowship is 120; besides which there are 265 persons in classes, all of whom receive weekly catechetical instruction from the Missionary; and from these, there is reason to hope, that large accessions will, from time to time, be made to the church.

"The day-school contains 109 children, and has, for some years past, been efficiently conducted by Mr. George Stricker, a native Teacher.

"The contributions of the station during the past year amounted to the sum of 350*l*. sterling."

In our engraving for the present month a correct representation is given *the Chapel at Whitefield.*

London Missionary Society.

THE YEAR OF JUBILEE.

THE Appeal of the Directors to their brethren and friends throughout the country, to celebrate the Fiftieth Year of the Society's operations by special efforts to extend its labours and increase its efficiency, has been received, as they anticipated, with Christian kindness and cordiality.

The blessing of God on the labours of half a century has been followed by the opening of new and enlarged fields of labour, and the most powerful encouragements to unwearied perseverance; and the Directors are truly thankful that, by the generous co-operation of the Society's long-trying and devoted friends, the Year of its Jubilee will, they trust, be distinguished by generous efforts worthy of the occasion.

In London and its vicinity, on Lord's-day, September 22nd, (the *first* day of the Fiftieth Year,) Sermons will be preached and Collections made in our several Places of Worship; and on the succeeding days of that week other Public Services appropriate to the occasion will also be held.

We rejoice in being able to state, that our attached friends at Manchester, Liverpool, Hull, Norwich, and other principal Towns, will celebrate the interesting season by Simultaneous Collections on the Jubilee Sabbath, and subsequent Special Meetings.

In Bristol, and other places, where the Annual Meetings of Auxiliary Societies occur in the Autumn, our friends, in order not to interfere with their ordinary contributions, and to render their special efforts more productive, have wisely postponed their Jubilee Services till the ensuing Spring.

CELEBRATION OF THE JUBILEE SERVICES IN THE METROPOLIS.

LORD'S DAY, September 22.

SERMONS will be preached, and COLLECTIONS made, at the various places of Worship connected with the Society, the particulars of which will be stated in our next Number.

MONDAY EVENING, September 23.

The Rev. JAMES PARSONS, of York, will preach to the JUVENILE FRIENDS of the Society, at the POULTRY CHAPEL.

TUESDAY, September 24.

Morning.—The Rev. WILLIAM JAY, of Bath, will preach at SURREY CHAPEL.

Evening.—The Rev. DR. RAFFLES, of Liverpool, will preach at CRAVEN CHAPEL.

WEDNESDAY, September 25.

A SPECIAL GENERAL MEETING will be held at EXETER HALL.

Additional Arrangements to be published next Month.

May these solemn and important Services be anticipated by the friends of the Society in the spirit of humble and importunate prayer, and may they be honoured by the presence and blessing of the King of Zion! "*Let thy work, O Lord, appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*"

INDIA.

PROSPECTS OF SUCCESS IN THE MYSORE COUNTRY.

Our brethren in this part of India have for some time past entertained a conviction that the period is not distant when, by a gracious influence from on high, Christianity shall obtain an extensive and manifest triumph among the native population of the Mysore. That an expectation, so reviving and animating to the heart of the Christian labourer, has been formed upon grounds which neither few nor feeble, appears in a convincing manner from the submissions contained in a letter received, under date of April last, from the Rev. Mr. Rice, of Bangalore :—

Effects of former labours.

I am happy to say that we are not without encouragement in our great work. Several circumstances, which have lately occurred, afford ground to hope that a movement in favour of Christianity is beginning to take place amongst the people. A fortnight since, Mr. Sewell and myself visited Osoor, a large and populous town, (twenty-four miles distant from Bangalore,) where we remained two days declaring "the truth as it is in Jesus." We were delighted to find there a number of persons, whose consciences have been aroused by means of the preaching which they heard on occasion of former visits, and the books which we left in their hands. These books they have carefully preserved, and attentively read. This was evident from the intimate acquaintance with their contents manifested by several individuals.

Conflicts of the native mind.

During the two days of our stay in the town, many natives came to see us, sitting down and listening with the deepest interest to the instructions that were given. The reading and exposition of portions of the Scriptures seemed to be that which they were more especially anxious to hear; and all that they heard appeared to come home to their hearts. Many confessed, with much feeling, that they were fully convinced of the error of their present course, but were restrained from becoming Christians through fear. On observing to one of them that they were in the position of a man halting between two roads, afraid to walk in one, and equally afraid to leave it and pursue the other, he immediately seized the idea and said, "That is exactly our condition."

Refutation of false hopes.

Conversing with one of them on the transmigration of souls, he was much astonished to hear it said, that neither he nor any one else would ever again be born into this world. "What!" asked he, "and are all those who have died since the creation now together in heaven or hell, and must they

remain there for ever?" He appeared to have been taking refuge in the thought even although he might be cast into hell for his sins, yet that his suffering would come to an end; and when the thought first flashed across his mind, the future rewards and punishments were startled and alarmed him.

Nearness to the kingdom of heaven.

There was one person in particular whose case greatly interested us. He came to us several times, and freely confessed the uneasy state of his mind; but this he only did when he found us alone. In the presence of other natives, he avoided anything upon the subject. He stated that he felt afraid to remain among the people, being convinced that they were in the road to perdition; but said, he had not courage to come out from among them, knowing what must inevitably be the consequence. Several passages of the Scriptures, appropriate to his circumstances, were read and explained: he evidently felt the force, and seemed almost on the point of deciding to come with us to Bangalore and receive baptism; but the fear prevailed. The eagerness with which he listened to portions of the Scriptures, the manner in which he welcomed the announcement of those peculiar truths of the Gospel which are ever most precious to the heart of a true believer, were very striking. After I had read to him some portions of the 1st, 3rd, and 8th chapters of the Epistle to the Romans, he was particularly delighted and said, "That is what I want. Give me such a book as that."

The secret disciples.

Within the last two days a religious young man, a Brahmin, has been to the Mission-house several times, in a very pleasing state of mind. He is a Socrates-like, would say nothing to the contrary to his feelings until he had a full opportunity of doing so with great privacy. He then stated, that, at the place where he came, there were three young men, who had for some time been

lying our books; had made up their minds to join us; and had, indeed, deputed to seek us out and acquaint us with the

Although convinced of the truth of Christianity himself, he says that he is not yet wared to follow his friends; but hopes so soon after a while. He mentioned, also, several others, in different villages in vicinity of his place of residence, are in similar state of mind. We intend to pay a visit to that neighbourhood in a few days, as he has promised to introduce all these persons to us, that we may inquire more particularly into their case. I trust we may find them really prepared by the Lord for reception of his truth.

Impulse of faith and fear of persecution.
There is much in the present state of the people to encourage hope. In various parts of the country, several young men have lately been baptized: their position in society was such as to subject them to a fiery trial, ere they could act according to the dictates of their consciences, and the restraints of the word of God; and it is manifestly evident that there are many persons, whose minds are considerably enlightened, who are sincere inquirers after

truth, and who, indeed, are "almost Christians." But the consequences involved in an open profession of their faith in the Gospel are such, that those who are intimately acquainted with the peculiar difficulties of the case cannot feel surprised that so many shrink from taking the final step.

Need of spiritual influence.

Such a decisive course seems to require not merely strong faith, but a degree of moral courage which the Hindoos naturally are incapable of manifesting. Until the Spirit of God shall please so to operate upon their hearts, as to bring home eternal things to their minds with irresistible power, they never can be willing to incur the sacrifices required of them in making a profession of Christianity. Such individuals demand our tenderest sympathy, and our most fervent prayers. May the Lord in mercy hear our supplications on their behalf, and so powerfully "convince them of sin, of righteousness, and of judgment to come," that they shall no longer be able to hesitate; but at once "come out and be separate," and stand prepared, if necessary, "to leave father and mother, and sister and brother, and houses and lands," for the sake of Christ!

DEMON-WORSHIP IN TRAVANCORE.

(From the Rev. C. Mead, Neyoor, April 15, 1844.)

General custom connected with demon-worship.

Though many thousand natives have abandoned the worship of devils in Travancore, yet demonology still exists to a considerable extent. Annual festivals are held at the shrines of the evil spirits, when all visit the temple and present the offerings called *neirchi*, i. e. conditional vows made at a time of personal or relative affliction. One of the principal shrines of demonology in Travancore is situated at the village of Mundicaudoo. The feast begins in March; and, when the sun enters Aries, "Tookam," or swinging, commences. This is an absurd and degrading practice, and a monstrous appendage to demon-worship in India. At the late feast, there were eight "swinging." Each man is suspended on a beam made to hoist up and down, like a *kole*—a machine or water-drawer used in Indian wells. This is fixed on a frame and wheeled once round the pagoda. The beam is supported by two strong pieces of timber, one of which is fixed under the arms, and the other at the loins; near which a small hook is transfixed, on which the person is said to be suspended.

Its degrading and unnatural character.

The men that go through the ceremony are substitutes for persons who pay them a

certain sum each for their trouble. The whole ceremony is very disgusting, and the parties engaged in it get through it as speedily as possible. The poor deluded men, whom we saw as the chief actors in the scene, presented the appearance of being under the influence of some narcotic drug, casting their eyes wildly about and dangling their legs in the air. They had a target in one hand, and a stick in the other, with which they beat down the garlands of flowers from the canopy over their heads. Two of the men took up infants in their arms. The great heat and excitement, it was feared, might throw the men off their guard, and the scene produced a greater sensation in the crowd than in the other instances; but the swinging happily passed off without injury to the infants. As one car was turning a corner, a poor woman and a man were crushed severely against a large stone pillar near which they were sitting. The former had her leg broken, and it was feared that she would not survive, as the fracture was severe, and there were no means of having it properly treated.

Christian efforts during the festival.

How much needs yet to be done for the poor Hindoos before they can be said to be brought within the pale of civilization!

Many of the natives confess the emptiness and folly of the Hindoo system; and, by numbers, who assembled on the different days of this festival, the Scriptures and tracts read were listened to with great attention and apparent interest; the demand for books was great; and 600 Gospels and Epistles, and 1,100 tracts were distributed among those who could read. The people entered into conversation, without reserve, upon the comparative merits of Christianity and Hindooism, deciding in favour of the former, and abandoning the latter as utterly defenceless. The Native Teachers were regarded with attention and candour, especially on the principal day of the feast, when about 10,000 persons were supposed to have been present.

Sufferings of the young connected with demon-worship.

"Piercing the sides" of children is practised at this festival, and was repeated on the present occasion. The poor victims of superstition and cruelty were adorned with gold and silver jewels, and had their faces marked with red ochre, chunam, and saffron-water. The skin was pierced by a thin ratan about three cubits long, the ends of which were held by four men, who, with the little sufferer, whose sides were pierced, danced slowly along, in the midst of a crowd of persons beating drums, playing music, singing, and crying. They went round the pagoda three times, when the ratan was taken out: in the place pierced a scar remains for life.

Decline of the superstition.

Another ceremony consisted in having a crown of flowers plaited: this was presented to the demon, and then put on the heads of little girls, decked with various other ornaments. A part of this crown is cut off near the temple, as an offering to the idol. The parents lighted an oil-lamp made of dried pastry, and placed it on the palms of the hands of the children, who then went round the pagoda three times. The excitement, from the danger of having the hand burnt

and the tender age of the children, was great; and the heat of the day almost insufferable. When the children were unable to walk, the parents carried them.

We were glad not to witness or hear of any persons "rolling on the ground," round the temple at this festival. Upon the whole, it is easy to perceive that the goddess is not so popular as formerly, and that most of those who attend are allured by the dancing, singing of songs, and fireworks exhibited on the occasion; or else they come to enjoy a holiday, and a bathe in the sea. Others have an opportunity of purchasing various articles brought by travelling merchants, in much the same way as at fairs in Europe. During the whole of the night, the people sleep in the open air upon mats, and thieves take away clothes, jewels, and money, (only secured by being tied in the corner of the cloth,) but not to the extent that might be imagined.

Gifts presented by the worshippers.

The general offerings made to the demon were money; or *gold and silver eyes, hands, and legs*;* brass vessels, cups, fans, umbrellas, and cocoa-nuts. The most numerous offerings by the poorer classes were representations of heads, hands, and legs, made of light wood, rudely painted. These are of no value, and are used for firewood after the feast is over; but the gold and silver ones are broken up, and the value added to the collection; which is said, on a moderate computation, to be one-tenth less than when the pagoda was first established, 150 years ago. The value of all the offerings is not equal to the expenses of the feast, which are chiefly borne by the native government. Most who attend content themselves by sacrificing rice, fowls, and sheep. They boil the former, and kill the latter close to the temple. These sacrifices are generally consumed on the spot; but some take the slain animals home, after pouring out the blood before the sanguinary goddess.

NATIVE TRACT SOCIETY, NAGERCOIL.

WE have received from the Rev. James Russell, an interesting account of the annual meeting of the Nagercoil Native Tract Society, held at that station, March 12. The following are among the addresses delivered by the Native Teachers who were present on the occasion. In these our readers will not fail to recognise a promise of excellent ability for the public exercises of the Christian ministry; and, combined with this, very just and scriptural views of the guilt and

* Offered in consequence of cures obtained in these members of the body.

rance and superstition of others. For example, one day while going about to read the word of God, I saw a number of people who had come from the 'deceiver, Moottoo Kootty, sitting under the shade of a tree. Having come near to them I began to read. Many among them, being unwilling to listen, made vain and foolish objections. A heathen happening to pass at the time, said to them, "The things which are said about Moottoo Kootty in the tract are true, and well calculated to make you ashamed. Why, then, do you continue to worship that deceiver as a god? Not long ago I was like you—I did not believe what the book said about him; and when my son became unwell I took him to that man whom you think a god, and according to his instructions I made him drink water and daub himself with holy earth; but from none of these things did he derive any benefit. I asked him what must I do next? He replied, 'If you give food to ten of my disciples he will become well.' But though I did this also, not the least health came to him. I then reproved him before all on account of his unsatisfactory conduct and his many deceitful ways of procuring money; and, taking up my son, I returned home, and by means of the medicine which a doctor gave, my son became well. From that day to this my mind has been much disposed to embrace the Christian religion, and I take every opportunity of receiving and reading the books which make known that way." The people hearing these things, and becoming greatly ashamed, hung down their heads and went away. After this I gave him a few books, telling him that embracing Christianity would not remove bodily diseases, but would provide the only medicine which removes the disease of sin from the soul.

From these things and the accounts which you hear from year to year, it is evident that much good is done by the circulation of these books. For that let us give thanks to God. But let us not think that the enemies of the truth have been entirely defeated, nor that the black darkness of heathenism has been already removed. No, wherever we look the opposers of the true religion, which has come down from heaven and which leads to eternal life, are many. And the darkness of heathenism, as the black rainy cloud, is everywhere great. In the midst of this darkness, our little books appear like little fire flies. As our feeble labours are not sufficient to remove so much darkness, should we not try to give as much assistance as we can to print and circulate religious tracts, which indeed make known the way of salvation to lost sinners, and lead them into the way of life?

After the collection was made and a verse

or two of a hymn had been sung, YEAUDIAN, the senior teacher in the Seminary, spoke as follows: Dear friends,—You know that some of our brethren, who attended the meeting last year to speak on this means of doing good, have been taken away from us, and have entered upon that night when no man can work either for his own salvation or that of his neighbour. But, my friends, we have still our daylight. It is our Lord who has brought us all here at this time, that we may rejoice together and devise the best means of carrying on the operations of this Society, which is the means of doing good to ourselves and our neighbours. Do you truly feel thankful to God for this? For what purpose do you think we are preserved alive? Is it merely that we should eat and drink with our families, and fall down before images and cars, and thereby provoke God? No intelligent person would think so. Friends, perhaps some among you are rearing a calf. What trouble do you take for it! You give it water at proper times, and find it with grass, cotton-seed, and other things, lest it should become lean, and thus you are at great pains to rear it. But if, instead of being useful to you, it becomes too fat, is barren, and vicious, what will you then think of that cow? Will you rejoice, saying, my barren cow is very fat and looks pretty? You will not. Will you not rather say in sorrow, when shall I have done with this useless cow?

In like manner, brethren, we enjoy all the privileges of mercy from our God. If we prosper and do nothing to promote his glory, how will it grieve our kind Father! If you ask why then do we live? I answer, the word of God says, it is for God that we live. What is meant by living for God? It is living to promote his glory, for which alone he has prolonged our lives. Do you, therefore, ask now with seriousness and anxiety, what must we do to promote His glory? I reply, that the work, of which we are now come together to speak, is one means of promoting his glory. Besides, you pray, "Our Father which art in heaven, hallowed be thy name;" and, "Thy will be done on earth as it is in heaven;" Do you make then all possible efforts to see that it be done according to your requests? Is not this your chief duty?

Suppose there was a good king in a country, who knew that fire would come from heaven and destroy one of the provinces of his kingdom, and wishing to preserve the inhabitants, wrote a letter to one whom he loved, and requested him to make the danger known all over the province, so that the people might escape from it; and suppose he read the letter and knew the danger, but not having the least com-

passion for his countrymen, did not make their danger known to them, and consequently the people perished in the destruction; what would you think of such a man? would you not think that he was a great murderer, a traitor, and a hard-hearted man, who had no sympathy even for his own countrymen? O yes, in this manner our hearts will burn when they think of him.

But, friends, whom does he resemble? Certainly he is like many of us. Why? Is not our country filled with abominable idolatry, cruelty, murder, and many other heinous crimes? Does not the extreme wickedness of our country daily cry to God for vengeance? Is there not a great number liable to perish by the everlasting fire of God's wrath from heaven, like the

cities of Sodom and Gomorrah? In order that we may escape from that destruction, God, who is our heavenly King, has sent us a letter—his Word; by which he tells us to flee to the only rock, Jesus the Saviour of the world. Have you ever exerted yourselves faithfully with your whole heart to make known their danger, and the only way of escape, to the people of your own country or village? If any of them perish, will not their blood be upon you? If any one perish by your carelessness, time will come when you will hang down your heads before your heavenly King. But if you are diligent and faithful, his name will certainly be glorified. In order that we may be so, may God grant us his grace!

AUTOBIOGRAPHY OF A NATIVE TEACHER AT CALCUTTA.

ONE of the most devoted of our native teachers in the North of India has received the name of our reverend friend, the Rev. Dr. Collyer; from whose liberality, in conjunction with that of some members of his church, this faithful servant of God derives his temporal maintenance. The following communication, translated from the Bengalee, by the Rev. W. Morton, of Calcutta, under whose superintendence he labours, has been transmitted by him, through Mr. M., to the friends who so generously contribute for his support. It affords a very interesting view of the means by which he was graciously delivered from the hopeless miseries of idolatry, and brought to the knowledge of that Saviour in whose love and service he now delights:—

My father and mother were worshippers of idols. When I was a little child, they used to take me with them to the temples, and they taught me to perform the usual ceremonies before the idols: thus was I, too, from childhood, an idolater. But, when I was about ten years old, the Rev. Mr. Gogerly came to our village, at Krishnapore, (East of Calcutta,) where there were two or three native converts to Christianity; and soon after my father and mother forsook their idolatry, gave up caste, and joined the Christians, amongst whom I was thus introduced.

I was now sent to the school established by the Missionary in our village, and there I learned to repeat the Catechism, and read the Holy Scriptures. I did not then understand what I was taught to repeat, although the gentleman tried his best to make me comprehend. Thus two years passed away, at the end of which I was baptized as being the child of Christian parents.

Soon afterwards the Calcutta Missionaries opened a boarding-school for Christian boys in the village of Kidderpore, to which, with others, I was sent. I was then ignorant, and without repentance; but one day, while reading the Scriptures, I came to that passage in which the Lord Jesus says, "Except one be born again he can-

not enter the kingdom of God." Not being able to understand the meaning of these words, I went to Mr. Campbell, the Missionary, and begged an explanation of them. This he readily gave me; showing that it was not a second birth in flesh which was meant, as Hindoos imagine, but a new birth in a spiritual sense, that is, a *new heart*; and he went on to point out what a new heart was, wherein it appeared, and what conduct it led to in its possessor.

Upon learning all this my mind was filled with fear; because I saw at once that I had not a new heart; for if I had, my thoughts, and words, and actions, would have all become new and good. It was certain, that so far from having obtained a new heart, or undergone any change of this sort, I was up to that time full of sin. At this I became very uneasy, and thought within myself that I should certainly not be saved.

While yet exercised with such fears and anxieties, those words of the Lord Jesus when he says, "Whatsoever ye shall ask the Father in my name, he will give it unto you," occurred to my mind. I then thought that I was indeed a great sinner; for that I had never once asked anything of God in the name of Jesus; and therefore he had not given me a new heart. Hereupon I began to call upon God, and to confess my-

self a sinner before him; and the Lord graciously put forth his power, and so changed me, that whereas before I had felt no desire to pray, I now felt the wish to pray becoming stronger in me from day to day. Indeed, I now delighted in prayer; and soon this fruit followed, that I began to abandon those sinful practices to which I had been addicted, and to take pleasure in religious exercises and duties; and so there grew up in me a trustful hope that God would not reject or abandon me; and this, amid all my sins and unworthy conduct, I continue to indulge to the present day.

After some time I felt a rising wish, as I had the happiness myself to know the Saviour and the true way to heaven, to point these out to others, and to give myself up entirely to the work of an Evangelist. On communicating my thoughts and wishes to the Missionary gentlemen, they were pleased to express their satisfaction, and myself and several other young men were put under a course of instruction in the truths and his-

tory of Christianity, and other important branches of learning; having gone through which they began to employ me in speaking to the people around. In this work of declaring the glad tidings of the Gospel, I continue to be occupied.

Permit me to add, that I am greatly encouraged in doing so by the Christian love shown me by you, dear Sir, and by your people. I bear your name: I am supported by your benevolence: I would offer you the humble expression of my most grateful acknowledgments.

Finally, Sir, I am yet enabled through grace, to encourage a confidence that the Lord will not forsake me, until at length he give me a place near himself. That this hope may not be vain, and that the Lord may keep me without falling to the end, I entreat the help of your prayers, and of those of the pious members of your church. I am now residing with the Rev. Mr. Morton, who shows me much love and kindness; and under his superintendence I carry on my labours as an Evangelist.

DEATH OF A NATIVE EVANGELIST AT CALCUTTA.

FROM our brother, the Rev. Thomas Boaz, we have received the following deeply affecting account of the death of the excellent Native Evangelist who, for several years, was supported at Calcutta under the name of RAMSEY PATERSON, by friends connected with the Orkneys Auxiliary Missionary Society. Our native brother, who is now enjoying the reward of the faithful servant, was more immediately associated in Missionary labour with the Rev. A. F. Lacroix, who, while deeply mourning the loss of his zealous co-adjutor, has united, with Mr. Boaz and Mr. Campbell, in bearing the most honourable testimony to his Christian character and labours through a long course of years:—

(From the Rev. Thomas Boaz, Calcutta, April 16, 1841.)

ONCE more I have the mournful duty to inform you, that death has been in the midst of us. Alas! alas! how often does he invade our circle. But so it is, and we can only say, (and may we do it in the spirit of Christ's followers!) "Not our will, but thine be done." This time the fell messenger has passed by the European, and smitten the native, labourer; thus teaching all in every circle how frail they are, and how little we ought to depend in God's work on the most efficient agency. Our esteemed native fellow-labourer, Radanath, (Ramsey Paterson,) fell asleep in Jesus on the morning of the 2nd of April.

His death was almost entirely unexpected by us, and was therefore the more keenly felt. He had been indisposed some days previously, as we supposed from fever. It, however, ultimately proved to be suppressed small-pox, the most dangerous form which that disease can assume. The evening previous to his removal, his medical attend-

ant pronounced him in a dangerous condition: still, we did not anticipate immediate danger. Mr. Campbell often saw him, and, under medical advice, did all that Christian kindness could effect. Early on the morning of the 2nd, our friend Campbell was sent for, and just arrived to witness the last struggle of the dying saint. His end was peace—his reward glorious.

From the time that the sickness fell upon him, he had a presentiment that he would die; and, under the influence of that presentiment, manifested a calm, intelligent, and scriptural faith in Christ. The evening previous to his death, he said, "he had no concern about himself, all was right for eternity: he could commit all into the hands of a faithful Redeemer." His only anxiety was about his offspring: He has left three dear children; and his poor widow expects every day to be the mother of a fourth. "Who," he said, "will bring them up in the fear of God?" I need scarcely add, we

shall do all we can to secure to them such an education as he would himself have sought to impart. His eldest child, Peter, is a fine lad, and a pupil in the Christian Institution. May he follow in his father's steps!

In the death of Radanath, our Mission has sustained a severe loss, and one which will not be soon or easily repaired. He had been connected with the Calcutta Mission upwards of 18 years, and over all that period in every way, and under all circumstances, he reflected honour on the Gospel. For twelve years he was engaged as a Catechist in direct Missionary work; and all the brethren with whom he has been associated cheerfully attest that he was "a brother beloved," and one "approved in Christ." He possessed, naturally an amiable and obliging disposition, combined with great perseverance. To these natural endowments were added the gifts and graces of the Spirit of Christ, rendering him additionally "lovely and of good report." In labours he was "abundant"—he was humble and prayerful: meekly faithful to his brethren, and full of Christian love to the heathen. He was peculiarly inclined to look with charity upon the failings of men, but unhesitatingly stern in the reproof of their sins. He had a ready perception and a sound judgment. In the conduct of the affairs of our Mission we always felt, in confiding the execution of plans to him, that he would exercise as wise a discretion as any of our European brethren.

In a word, it has never fallen to my lot to see any native like him; and but few European ministers, enjoying the scanty advantages of his early life, better adapted to the Christian ministry. He always brought to my remembrance, many of those

eminently useful men connected with Rowland Hill's Village Itinerant Society, who afterwards entered the ministry. He was respected equally by Heathen, Mahomedans, and Christians,—all testified of him that "he was a good man." His loss will be peculiarly felt at the present time. We had just arranged all our plans connected with our native churches, and had appointed to each native pastors.

He was to have had the superintendence of one church, and a general surveillance, under Mr. Lacroix, of the whole of the people in the south of Calcutta. Mr. Lacroix had, the two Sabbaths previous to Radanath's death, visited Rammakalchoke and Gungree for the purpose of arranging for the settlement of these native pastors in their several localities. At this hopeful crisis, he, on whom much depended for success, was as in a moment removed, and the plan in a great measure disconcerted. Thus, are God's ways ways of mystery and darkness; yet we must and do believe that all things will work together for good.

The good man was interred in the Scotch burying-ground on the evening of the day he died. Mr. Campbell read and prayed in Bengalee with the people, previous to the removal of the corpse from the Institution at Bhowanipore. Mr. Morton prayed in Bengalee, and I officiated in English, at the grave's mouth. Some of our Christian friends connected with the Union Chapel, and several of the native Christians from the South, attended the burial. On the following Sabbath-day evening, I endeavoured to improve the sad event in Union Chapel, from the words, "Well done, good and faithful servant." "Mark the perfect man, and behold the upright, for the end of that man is peace."

THE MISSIONARIES AND THEIR HINDOO CONVERTS.

THE following curious and instructive document is extracted from the native paper, extensively circulated in India under the name of the *Prabhakar*. The writer, as will be seen, betrays profound ignorance of the true nature of Christianity, and a lamentable spirit of opposition to this divine remedy for human sin and woe; while he bears an undesigned, but powerful, testimony to its renovating influence and triumphant progress. Such an attestation is peculiarly valuable as proceeding from an enemy to the cause, and cannot fail to afford to its friends the greatest encouragement.

"We have received a letter from a friend detailing the circumstances of an event which he heartily deploras. It seems that a native of this country, who is a Christian, has recently induced an ignorant Hindoo lad to leave the parental home, and take up his abode with himself, and retains him with the intention of making him a Christian also. We give the letter for the information of our readers."—*Editor of the Prabhakar*.

"Nothing, as it appears to me, short of a gracious divine interference can bring a remedy for the miseries we Hindoos endure

under English rule, arising from heavy revenue exactions, and many other oppressions. Yet were we but left undisturbed

in mind, we might even still, perhaps, sustain both impoverishment and privation. But, alas! how bitter are the fruits of destiny! not for a single day may we enjoy in quiet, the comfort even of our homes—our domestic satisfactions—for the religious guides of the ruling power, excelling in intelligence and ability, are ever throwing the net of deception into the waters of instruction, in order to catch the untaught minds of Hindoo youth; that, like heedless fish, swim therein; and we know not at what moment the fair-speaking Missionary gentlemen will succeed, by the bait of soft words, to allure and captivate them, as those same silly fish are taken by the baited hook: day and night our hearts are filled with anxiety on their account. As hungry bees that, in search of food, are deceived by the fragrance of the thorny ketaki, and ignorantly believing it will afford them a supply of delicious nectar, flying to seize it, are speedily impaled and miserably perish on its spikes; so our inexperienced and unwary youth, looking upon the outward appearance and promises of these respectable white-skinned teachers, deluded by their craft, fall ultimately into an endless variety of sorrows and vexations. Alas! alas! how specious are the pretences of these holy instructors! what artifices they employ to win upon the weak minds of their native scholars! hood-winking and throwing dust in their eyes, by means of misconceptions from the Bible, and then opening before them the whole wallet of their deceptions. Blinded by their own ignorance, the poor boys readily believe as they are taught to believe, sitting submissively at the white-lotus feet of their fair-complexioned teachers, regarding them as incarnations of the deity: yet are they only fascinated by the lure of earthly and temporal enjoyments: not one amongst them can tell you what *is* religion after all—they are wholly ignorant of its very nature.

Among the foremost and most accomplished of these Padre gentlemen is Dr. Duff; and, if even such a personage as the late Governor-general of India, Lord Auckland, was confounded and taken captive in the net of his writings and his speechifications, it is little matter of astonishment that Hindoo children, mere infants in years and understanding, should first forget their filial duties and fail in obedience to the authority of their parents; and next, by plunging into the pond of apostasy and a false religion, should catch the deadly fever of sin, and miserably perish.

Formerly it was only these white-skinned teachers themselves who, exercising the vocation of religious instructors, offered on every hand the four objects of life to degraded human quadrupeds or biped

brutes; but now, Christian Sabibs, *naties* of the soil, too, are busied in making disciples, and teaching the mysteries of their foreign faith. Only two days ago, an instance occurred of one of these *lesser* gentlemen decoying to his home a lad of the Kaynath caste, in order to make an offering of him to his deity. I have been told this child is not more than fourteen years of age, is wholly ignorant, untaught in any branch of learning, and can only babble out a few words like a parrot just learning to imitate the human voice; yet under the hearing of his reverend instructor, wonderful to relate, he is the subject of I know not what wonderful internal change forsooth, producing all at once so utter a distaste for mundane concerns and the duties of life, that he abandons the parental roof to embrace a heterodox faith, and addict himself to the practices it enjoins! Mr. Editor, it is surely a wonderful *mantra*, a sacred lesson of most magic power, that has been whispered in the ear of this boy-disciple by his new spiritual guide and conscience-keeper, that under its influence he should coolly, and with a countenance of dissatisfaction, thus address his natural protectors, the members of his family, who come to invite his return, 'Why have you come to molest me? I have found the path of salvation, and will not again return home.' Ah! how afflicting is all this! a child, a mere sucking infant, still dandled on his mother's lap, and who has not even cut all his teeth, has yet been furnished with a poisonous fang to dart at his blood-relations and his father's race!

'It were of no use to complain to the ruling power in this matter. If a thief is found stealing away secretly a little of the mere household stuff of a neighbour, he is immediately punished as his offence deserves; but gentlemen of the ruling caste, who dry up the religion of the Hindoo subjects, by proclaiming the deeds and teachings of Jesus, may entice away children, nay, by cunning or open force, tear away from the bosoms of fathers and mothers the germs of their future hope, the sons who form all their wealth, and be scathless; for the ruling power protects, and favours, and honours them: grief and lamentation then are unavailing. Meanwhile what care the Padres? the snake-goddess dances under the influence of the charmer's fumigations: they have secured the boy and their joy knows no bounds. Does the tiger shrink from cow-murder? While they have glutted themselves in the ruin of the poor youth's future and eternal welfare, they have augmented the number of their sectarists; and the native gentlemen, in particular, who have been the agents in this nefarious business, are only the more encouraged to go

seeking for fresh converts to the

is clear, then, that since those who rise from the ranks of Hindooism are among the professors of the religion of our rulers, we must regard it as an attempt to delude us, should they any talk of a pledge of non-interference with the religion of the country. If the Government were sincere in its professional and impartial protection to all their subjects of every various faith, this pestiferous child-stealing could not have spread as doing. Reason rejects the position here is any virtue in proselyting men other religion to one's own. Have been another and secret object in view? alone can tell: still one may venture to suppose, that as, when the subjects of a Government come to be largely of the same

faith with their rulers, there is of course a strengthening of the cords of good-will that bind the governed and the governing together, and many thorns of mutual annoyance and of difficulty in carrying on the course of administration gradually disappear; till, when all are of one religion only, no internal enemy remains to be subdued; and the subjects being all well-affected to themselves, no ground of alarm for the public tranquillity remains; so it is not improbable, I think, that our Government may have thus reasoned, and therefore are in secret concert with the priestly converters.

"I will only add, that the child is clearly a minor, and is not, therefore, legally his own master; and I hear that consequently his father is preparing to carry the matter into the Supreme Court."

SOUTH AFRICA.

TRIUMPHS OF THE GOSPEL AT KAT RIVER.

(From Rev. James Read, Sen., Kat River, May 29, 1813.)

THOUGH great mercy, we have still cause grateful for what God is doing. Although the excitement, which we had two ago, has considerably abated, yet it is a gradual increase of the church.

Lord's-day we propose receiving six church-fellowship—two Hottentots, Jonas, and two Fingoes; and we have from 40 to 50 inquirers, that is, per whom we believe to be awakened to a sense of their lost state, who lament over their sins, and are seeking forgiveness through Jesus Christ. Most of them are Fingoes, among whom the work of God is still powerfully advancing.

On Lord's-day I visited Upper Blinkwater—the source of the rivulet on which Calderwood is residing. It is one of our out-stations, and there we have an excellent native teacher, who is a great blessing and has been the means of bringing many souls to Christ—he has a school of nearly 100 children. I had a large congregation, chiefly Fingoes and Gonas. As the place of worship could not contain more than half of those who attended, I stood at the door and preached both to those within and those without, from, "Behold, he is with clouds."

Our native teacher has succeeded in getting several members of the church to reside at each kraal, or village, of the Fingoes. Frequently there is now at each of these a religious service every evening, at which all the people attend: a hymn is sung, an exhortation is given, and prayer is offered—these simple means seem greatly blessed. On the Sabbath all attend at the

place of worship: a great change has taken place in this part of the settlement in the last two years—Caffres, Gonas, Fingoes, Mantatees, Hottentots, and numbers of the late apprentices, have been brought to a knowledge of the Saviour.

From Buxton, we have also had a rich harvest of souls: it is one of our largest locations—we have a good school there. The school-room, which is so large, that it serves also for a chapel, has been built chiefly at the expense of Sir Fowell Buxton. The people are very proud of the name of their place: the situation is delightful; the soil very fertile, being watered by a small stream which is tributary to the Kat River. It is furnished with forests of the finest timber.

About three weeks ago, eight inquirers were sent in from this place. One of these, a very interesting young Fingoe female, was much affected. When asked what she had to say, she exclaimed, "O, Sir, I am a murderer." "Whom have you murdered?" I said. "O, I have murdered the Son of God," was the answer. "How have you murdered the Son of God?" "By my sins," she said, "I have rejected his word, I have resisted his Spirit."—"And what will you now do?" I said. "I throw myself at his feet" was the answer.

A Fingoe man, when asked what had brought him, said with much emotion, "My heart brought me—my heart is unclean—my heart is full of sin—I wish to give my heart to Jesus Christ." "Who," I asked, "is Jesus Christ?" "God's Son." "Where is he?" "In heaven." "Was

he ever on earth?" "O, yes, he came to suffer and die for me."

Next Sabbath, with the Lord's will, five persons are to be baptized—two Gonas, two Fingoes, and one female of mixed descent. The last has been living a bad life, but God has most powerfully given her to see the evil of her ways, and turned her to himself: her convictions have been most keen, but her joy is now great. To-day she

could scarcely speak: her heart was full; and, trembling from head to foot, she said, "I have been one of the greatest sinners on earth; but God has, I trust, forgiven all my sins, for the sake of Jesus Christ." I said, "Are you ready to give yourself openly to Jesus Christ?" With floods of tears she said, "To whom otherwise should I give myself? I wish henceforth to live to him alone."

WEST INDIES.

VISIT TO INDIAN SETTLEMENTS IN BERBICE.

(From Rev. J. Waddington, Fearn, Berbice, Aug. 23, 1843.)

On the 7th of August, Mrs. Waddington accompanied me on a visit to the Indians. It was very pleasant, and, I trust, very profitable to ourselves and many others. We held twenty-three meetings with the Indians, and other inhabitants of the river district. Our places of meeting were sometimes the Indian-ahed, sometimes the negro-hut, and sometimes the more comfortable dwelling of the wood-cutter.

All received us with very great kindness. The attention of the Indian was so deeply fixed, while we told him of the God who made him—the love of Christ in dying for poor sinners—a future state—the resurrection of the dead—judgment, eternity, and the necessity of being born again. One poor Indian captain frequently exclaimed, as we spoke of these things, "Nobody come to tell us this before."

The negroes were all ready to thank us for going to tell them "the good story." Europeans and their descendants listened attentively while we reasoned with them of righteousness, temperance, and a judgment to come. One of our meetings, consisting of about forty persons, was composed of Britons, Africans, Indians, Portuguese, and coloured people.

We received many little presents of wild pines, Indian-fans, fowls, and plantains,

&c., which we valued beyond their worth, on account of the evidence which they afforded of the kind of "entering in" which we had among them.

I had some long walks to Indian settlements in an open and very extensive savanna, which abounds with game. It has a pleasing variety of hill and dale, and is richly stored with grass, which would feed thousands of cattle. The soil is hard and sandy, and the air salubrious—a perfect contrast to the portion of Berbice which we inhabit. It only wants a cooler climate, and more inhabitants, to make it a delightful land. We often said to the inhabitants of this pleasant region, "You only want the Gospel to make you happy."

Six couples gave us their names, wishing to be married. They were, two coloured men, one Indian, and three negroes; two coloured, one Indian, and three negro women. Messrs. Dalgleish and McKellar have engaged to pay them a visit in October, and we hope soon to place a teacher among them.

We reached home again on the 19th, improved in health, and grateful for the opportunities of usefulness we had enjoyed, and the great encouragement which we experienced in seeking to carry the Gospel to the regions beyond us.

EAST LANCASHIRE AUXILIARY.

THE Anniversary of this Society was held in Manchester, June 16, and three following days. Sermons were preached in seventeen different chapels in the town and its immediate vicinity, on the Lord's-day, by the Rev. Dr. Heugh, Rev. Dr. Vaughan, Rev. J. Parsons, Rev. S. Martin, Rev. J. Stoughton, Rev. N. Shepperd, Rev. G. Gogerley, and several of the ministers resident in the town; and upwards of 1,600*l.* were collected. On Monday morning, two prayer-meetings were held—one in Cannon-street Chapel, and another in Chapel-street Chapel, to supplicate the divine

blessing on the various services of this Anniversary. In the evening, the public meeting was held in Mosley-street Chapel, Samuel Fletcher, Esq., the Treasurer, in the Chair; when the Rev. A. Tidman, one of the Secretaries of the Parent Society, powerfully presented the claims and operations of the Institution. At this and the subsequent meetings, addresses were delivered by the above-mentioned visitors, and also by the Rev. Dr. Nolan, Rev. J. Dean, Rev. A. E. Pearce, Rev. Dr. Clunie, the Secretary, Rev. D. Hewitt, Rev. J. L. Poore, Rev. Dr. Halley, Rev. R. Fletcher,

Rev. D. E. Ford, Rev. J. W. Massie, and Rev. T. G. Lee.

On Tuesday evening, Juvenile Missionary Meetings were held in Rusholme-road Chapel, and Chapel-street Chapel, which were numerously attended, and proved exceedingly interesting: their effects will be seen, it is hoped, after many days.

On Wednesday morning, the Anniversary was closed by an excellent meeting at a public breakfast held in the school-room of

Rusholme-road Chapel; when James Kershaw, Esq., presided, and many deeply affecting statements and powerful appeals were made on behalf of the Society.

The proceeds of the whole amounted, as far as could be ascertained with correctness, to about 2,000*l.*, including some contributions for special purposes. The spirit which pervaded the several meetings was of the most gratifying and hopeful character.

RETURN OF MR. BLOSSOM FROM THE SOUTH SEAS.

Mr. Thomas Blossom, of Eimeo, accompanied by his son, has arrived safely in Eng-

land, after a voyage of six months from Tahiti, *via* New York.

ARRIVAL OF MR. GILLESPIE AT CALCUTTA.

On Friday, May 10, the Rev. William Gillespie arrived by the Ship *Elizabeth*, Captain Morris, at Calcutta, whence he hoped

to have an opportunity of proceeding, in a fortnight or three weeks, to Hong Kong.

ARRIVAL OF MR. AND MRS. HAY AT MADRAS.

On Monday, May 13, the Rev. John Hay and Mrs. Hay arrived in safety at Madras,

by the ship *Sophia*, on their way to Vizagapatam.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz.:

For Dr. Hobson, China.—To the Hackney Ladies' Chinese Association, for a box of surgical instruments, value 3*l.*, and a case of medicine value 3*l.*; to the friends and young people of Commercial-street Chapel, Northampton, per Mrs. Frost, for a box of useful articles, value 2*l.*

For Dr. and Mrs. Legge's Schools.—To the young Ladies of the Maberley and Kingsland Juvenile Missionary Society, for a case of useful and fancy articles, value 5*l.*. To Mrs. Legge, and friends, at Broad-street Chapel, Reading, for a box of useful articles of wearing apparel, &c. value 4*l.*

For the Native Boarding-school, Persewaukum.—To Miss Capon and Miss Hawkes, Coventry, for a box of children's clothing, &c.

For Rev. E. Lewis, Coimbatore.—To the Ladies' Working Society, Royston, for a box of useful articles.

For Rev. A. F. Lucroix.—To Ladies of Craven Chapel, per Miss Burn, for a box of useful and fancy articles for the schools.

For Rev. B. Rice.—To Ladies connected with Hope-street, Spitalfields, for a parcel of frucks.

For the Madras Mission. To friends at Hertford, per Miss M. A. Nunn, for a box of fancy articles.

For Revs. Messrs Flower and Clarkson.—To Mrs. Bowhay, Cawsand, for a box of clothing, and other useful articles.

For Mrs. Mault.—To Friends at Manningtree, per Mrs. Finchback, for a box of useful articles; to

Mrs. Ward, and the Misses Smith, Newport Paget, for a box of dresses, &c.

For Rev. John Hay.—To the Bedford Ladies' Missionary Working Society, for a box of useful articles, value 13*l.*

For Mrs. Philip, Cape Town.—To the Misses Arnot's Boarding School, Anstruther, for a box of useful articles.

For Rev. R. Birt.—To Mrs. Budden and friends at Blandford, &c., for a case of apparel, prints, &c.; to James James, Esq., Birmingham, for a silver plated wine tankard, two wine cups, and two plates; to Mr. T. A. Clarke, Stroud, for a large bale of clothing, blankets, &c.

For Rev. John Monro.—To two young Ladies, members of the church under the pastoral care of the Rev. R. C. Pritchett, Darlington, for a box of clothing.

For Rev. D. Livingston.—To friends at Glasgow, per Mr. J. M'Robert, for two barrels of nails, and one box of clothing.

For Rev. S. Haywood.—To the Ladies of the church and congregation under the pastoral care of Rev. C. Gilbert, Barnsbury Chapel, for a box of useful articles of wearing apparel, &c.

For Rev. E. Davies.—To Mr. Tyrrell, for a parcel of Temperance publications.

To Miss Houghton, for 50 copies of Mrs. Weitbrecht's "Letters on Female Missionaries in India;" to Miss Cornwall, Avebury, for a parcel of fancy articles; to the Ladies of the congregation of Rev. W. J. Unwin, Jersey, for a box of wearing apparel.

Further Acknowledgments unavoidably postponed.

To Correspondents.—The Contribution proposed by "A humble disciple of the Lord Jesus," will be gratefully accepted.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 30th of June, 1844, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Richard O'Brien, Esq. M.P.	52	10	0	Mr. Dubois	1	0	0	Kensington Auxiliary	30	4	7
A thank-offering for mer-				B. Claydon, Esq.	12	0	0	Shadwell, Ebenezer Cha-			
ceries, per the Home Se-				Legacy under Will of late				pel Sunday-school	5	0	0
cretary	30	0	0	Mr. John Hall, less duty	270	0	0	Cornwall-street Branch	1	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
Stepney Ladies' Branch, on account	9	11	8	Lower Darwen, Sab.-sch. 290l. 16s. 11d.	5	5	0	Llanelli, Siloam	4	0	0
Highbury College Students, per Mr. Batley	4	2	10	Ramsgate Sabbath-sch. for the Ship	0	12	0	Glanorganshire Association, per Rev. E. Griffiths	4	16	8
A family subscription for native girl at Calcutta, Rosalinda Phipson	6	0	6	Church Town, North Meols Sunday-school, for the Ship (omitted in February)	3	5	0	SCOTLAND.			
Ladies' Society for Female Education in India, for Mrs. Hill's School, Berhampore	15	0	0	Lancaster For Nat. Tea. S. Bell, and M. Ormandy	10	0	0	Portsoy, Free Church Sunday-sch. for the Ship	0	10	0
Mr. Gore, Steward of the Star team packet, for the Ship	1	0	0	43l. 5s. 1d.				Glasgow Aux. Soc. per J. Risk, Esq.	1	0	0
Berkshire.				Garstang	15	0	0	Bryce, J. D. Esq.	1	0	0
Newbury, on account	15	11	8	Leicestershire.				Friend, S. D. (one half for China)	1	0	0
Windser, Legacy of Mrs. Martha Ould, 40l. 3 per Cents. less duty, &c.	35	7	6	Lubenham, M. J. Ellison	0	9	4	Henderson, J. Esq. Park	5	5	0
Reading, C. account	79	0	0	Lincolnshire.				Henderson, Miss, Blythwood-square	1	1	0
Buckinghamshire.				Barton-on-Humber	9	0	0	Depot-road Sab.-school, per Messrs. Henry and Barr	0	8	7
Bracknell	5	0	0	Middlesex.				Gordon-st. Sab.-school	0	12	4
Woburn, Mrs. Angel	10	0	0	West Drayton Messrs. Lane and Mills, for the Ship	1	0	0	Boys, for Ship	0	12	4
Cambridgeshire.				Norfolk.				Grey Friars, Incle Factory-lane Sab.-school	0	7	6
West Wrating, E. and R. II. for the Ship	0	5	0	Per J. Colman, Esq.—Aux. Soc. on account	100	0	0	Church Assoc. for Religious Purposes	10	0	0
Duxford Branch—				Norwich, Princes-street, three Friends, for the Ship	1	10	0	Hutchinson Town Relief Church Soc. for do.	10	0	0
Little Shelford	1	4	8	North Walsham, Mrs. Barcham, for girl at Berhampore, Susanah Barcham	6	0	0	Strang, Mr. Female Bible Class	0	4	0
Foulmire	11	5	5	167l. 10s.				Port Dundas Sab.-morn- ing Female Class	1	3	2
Ilton	31	2	4	Nottinghamshire.				Regent-street Church	3	0	0
Duxford	17	5	8	Carlton Hall, R. Ramsden, Esq., for School in India	10	0	0	Juv. Mis. Soc. for the Ship	3	0	0
Less expenses	60	16	1	South Petherton, Legacy of late Miss M. Payne, per Mr. J. Daniel	5	0	0	Glasgow Ladies' Aux. on account	40	16	1
Derenshire.				Bath, for Nat. Tea. Wm. Jay, 11th payment	10	0	0		74	14	5
Beeralston, for the Ship	1	4	0	Warwickshire.				Less expenses	4	4	2
Durham.				Birmingham Rev B. Brook, as Trustee	230	0	0		70	10	4
South Shields, R. Ing- ham, Esq.	1	0	0	Suffolk.				On account of Collections			
Essex.				Bacton, J. R. S. L.	0	2	6	by the Deputation	183	17	7
Aux. Soc. per W. Ridley, Esq. on account	200	0	0	Wiltshire.				Edinburgh Aux. Soc. per Geo. Yule, Esq.—			
Hampshire.				Chippenham, Legacy of late Mr. William Gale	50	0	0	Left Local Sab.-school, Constitution-street	0	10	1
Laverstoke, Overton, Miss Portal	20	0	0	Worcestershire.				Portobello Seces. Ch. Mis. Soc. Rev. Mr. Deans	2	0	0
Isle of Wight.				Kidderminster, Mrs. Walker, for Chinese Mission	1	0	0	Forfar Juv. Soc. for Rel. Fur. per Mr. A. Omond	2	0	0
Ryde, in addition to 21l. 15s. 6d. last month	66	9	4	Yorkshire.				Greenside Children's Mis. Soc. in Dr. Bell's School for China	0	10	0
For Nat. Tea. T. Guyer 70l. 9s. 1d.	10	0	0	Per W. Stancelle Esq.—				Argyle-square Chapel, South Bridge-street, Sab.-sch. additional for Missionary Ship	0	9	0
Shanklin	1	6	6	Bradford, Balance	0	11	7	5l. 9s. 1d.			
Lancashire.				Brighouse	23	14	0	Per Mr. Q. Dalrymple, for the Ship	0	3	6
East Aux. Soc. per S. Fletcher, Esq. on account	1679	19	2	Burley-in-Wharfedale	7	11	10	Heriot's School	0	3	6
Mid Aux. Society, per T. Eccles, Esq.—				Delph	4	9	3	Mr. J. Giffard's do	0	3	0
Blackburn, Chapel-st.	107	15	1	Honley	6	1	0		6s. 6d.		
James-street	77	10	11	For Femal. Education	6	14	0	IRELAND.			
Mrs. B. Eccles for Native Teacher	10	0	0	For Nat. Tea. J. Oldfield and J. Wrigley	20	0	0	Balbriggan, Col. by Miss Stonier, for the Ship	1	0	0
Accrington	2	11	4	Pontefract	58	13	10	SWEDEN.			
For an Orphan at V. zagapatam	2	11	0	For Nat. Tea. Eben. Pontefract	10	0	0	Friends of Missions, by Rev. G. Scott	20	0	0
Colne	11	7	6	5l. 1s. 6d.				VAN DIEMEN'S LAND.			
Haslingden	5	0	0	Stainlan Sunday-school for the Ship	5	5	0	Contributions, per Mr. W. Rout	15	0	0
Burnley	38	12	7	WALES.							
For Fem. Education	5	0	0	Dolgelly, Mr. T. Davies	20	0	0				
Clitheroe	7	0	0								
Darwen, Lower Chapel	18	3	6								

Contributions in aid of the Society will be thankfully received by Sir Cullen Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.

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Rev W W Williams

168 Fourth St

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle,

FOR SEPTEMBER, 1844.

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SIXPENCE.

TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Redford, Burder, Vaughan, and Urwick; and from the Rev. Messrs. Davies, Lewis, Houston, Barlett, Morris, Smith, Williams, Pake, Calvert, Neale, Mair, Nettleship, Tabbs, Hammond and James.

Anti-Pascyite; T. T.; S. P. J.; T. A. M.; An Observer; James Smith; Jaher; and Barnabas.

"Evander's" question, touching the sale of Magazines, &c., in Sunday-schools, on the Lord's-day, is an interesting one; and we have no hesitation in saying, that if the works distributed are unobjectionable and *Scriptural*, the pence of the children may be lawfully remitted for them. The first day of the week was employed by the primitive Christians in raising a fund for their poor brethren.—M. R. S.'s MSS. will be left at the publisher's as soon as they can be found; but we find it very difficult to return papers forwarded to us.—We cannot inform our Liverpool Correspondent where "the Gleaner" may be had.—"A sincere and real Friend" is very oracular, and ought to be singularly wise.

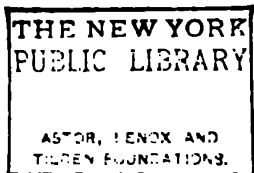
In the Obituary department for August, p. 412, for "Watton," read "Walton," and for "Hemkins," read "Hankins."

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Georg B. Mannering.
London.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1844.

MEMOIR
OF
THE LATE REV. MR. DEWAR,
OF NAIRN.

(Concluded from page 391.)

THE general features of Mr. Dewar's character were obvious. Devoid of all hypocrisy, as he characteristically was, no study was needful to ascertain "whose he was, and whom he served." He was a "living epistle of Christ, known and read of all men." He was naturally very cheerful and lively, rendering his society at all times agreeable; but there was often coupled with this a tinge of melancholy and depression, which took its rise from the afflictions and difficulties with which he had to contend in his youth. Notwithstanding this, he was seldom seen without a smiling face, indicative of the warm feelings of a kind friend. With a temper naturally sanguine was blended a singularly affectionate disposition. As a father and a friend, his heart literally overflowed with "the milk of human kindness." Associated with this warmth of heart were also to be found benevolence and charity, manifested in deeds of sympathy which, viewed with his limited means, were numerous.

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Much of this was unknown even to his own family during his life, for the right hand knew not always what the other had done. It was a doctrine of his that what he gave always came back again in some other shape, and of this he gave repeated instances. There have been some (now gone to their rest) of whose support he had for years the chief burden; and others, still alive, to whom he acted the part of an affectionate parent, and with no other claim on his sympathy than what he imposed upon himself as a Christian friend. On one occasion, when in the Highlands, his affording to a few young men merely such a small sum of money as enabled them to reach a place where they found employment for a season, (without which they would have suffered want at home,) was instrumental in opening a door of usefulness in that district not only to himself, but to others who followed him. "Cast thy bread upon the waters, for thou shalt find it after many days." Mr. Dewar

2 L

was a man of great self-denial, both at home and abroad. However much his own personal comfort was involved, he felt it no sacrifice to show favour or kindness to others. He did not seem to know that such a thing as selfishness existed. Indeed, he carried out this almost to a fault; but his reply, when chid for it, was, that it did him service in causing him to attend more assiduously to his duty. If he were itinerating with a friend, he would select for himself those districts which were more distant and difficult of access, leaving to his companion the easier route. He was distinguished for modesty and humility,—“esteeming others better than himself,” and always wishing to give place, whether there was a proper claim or not. Though meek and unassuming, he was firm and decided in his religious principles, and in nothing almost was he more decided than in his abhorrence of sin. That he feared its power in himself may be gathered from the following entry in one of his diaries :—“How strong are the bands of sin that still bind my soul to this world! When I search my heart, my sins are more in number than the hairs of my head,—the remembrance of them is grievous, and the burden intolerable. O that I could devote my heart more to God, and be weaned from this sinful world! Too long did I live to the lusts of men, following the fashions of the world. Hold me up from sinking in prevailing iniquity.” That he lamented and mourned over the prevalence of sin wherever he discovered it, and that he was faithful in warning professing Christians as well as the openly careless, survivors can bear witness. When itinerating with a fellow-labourer, it was observable that he always cultivated that gravity and sound speech which Paul enjoined upon an evangelist; and if any of his companions evinced the smallest degree of levity, however innocent, they will still remember what solemn admonitions he would give, charging them to be aware what effect their sayings and doings would have

upon others, and to bear in mind how responsible was the embassy in which they were employed. The party who furnished the writer with this incident remembers many such warnings. So tender was his conscience, and so much did he hate “the appearance of evil,” that, in one instance, a person, having in public let fall an unguarded expression, (even in the way of quotation,) in a moment of excitement, thereby forfeited an esteem which was previously great. Another entry in his diary confirms this: “Oh! give me a tender conscience, that I may be pricked to the heart every time I offend. The least sin in my own sight must be very great in the view of thy infinite purity. Oh! for a tender spirit, that I may shun the least appearance of sin,—for the lamb-like spirit of the holy Jesus, who bore all his sufferings with submission and patience. The same seed of evil which leads all astray, even in the flower of youth, is in my heart also; and if not subdued by the power of God, and prevailed over by grace, I shall go to equal lengths of wickedness. Oh! what grace has done for me! May the Spirit of my loving Master reign in my heart!” He was a man of faith and of prayer. Conscious of his need of supplies, he was a frequent and fervent suppliant at the throne of grace, and was never happier than when thus exercised. But he feared the power of indwelling sin, and prayed for renovating and preserving grace. He continues, in his diary,—“Do thou, Lord, use any correction thou seest necessary to mollify my heart and to make it a copy of thine. Strengthen my faith. Confirm my hope, and reconvert every moment, all the faculties of my soul, to be instruments of thy praise, as they have been of thy dishonour. May I cast all my sins in thy sepulchre, and especially that abominable sin, pride. Lord, root it out of my heart for ever. On thy truth I build my hopes for time and for eternity. In other things my hopes are often disappointed; but in thee I find an everflowing spring of consola-

tion, and since thou remainest unchangeable, my all is safe. I ask no more on this side of heaven, than to lead a life of faith and devotedness to God. Keep the world and its allurements under my feet. Let me not catch at shadows, but seek realities. May I seek with fervency those blessings which will give peace in life and comfort in a dying hour. And what is the reproach and scorn of fools?" Such were the sentiments that characterized his private devotions, and the practice of his life to his dying hour. All who knew him will bear witness that he was a friend of peace, and "a lover of good men." To promote union, harmony, and peace, he would sacrifice all but principle. And he seldom failed in its attainment; for his friends knew that he aimed at promoting the genuine charity which "beareth all things, believeth all things, hopeth all things, and endureth all things." Possessing an acquaintance with most ministers of all denominations, in the north and many other parts of Scotland, he was universally esteemed for his unprejudiced manifestation of Christian brotherly love towards all true servants and disciples of Christ, by whatever name they were known. These sentiments were felt and appreciated, and uniformly reciprocated whenever opportunity occurred. A few days after his death, (during the time of the parochial sacrament,) sincere tributes of respect were paid to his memory, from the pulpit, and from the communion-table, by some* who knew him well, and who spoke of him as a man who did not know what *sect* was, and whose equal as a Dissenter in cherishing liberal sentiments towards churchmen, and in co-operating with them in every good cause, was seldom known. A cordial friendship, and mutual regard, likewise, subsisted betwixt him and the late lamented Rev. Mr. Meln of the Secession church. Nor was his loss unfelt by the Rev. Mr. Grant, minister of the

parish, by whom he was ever highly regarded during a long period of intercourse together. In the intimacy of nearly forty years, with the neighbouring brethren of his own denomination, no jar nor jealousy ever occurred to obstruct the operation of brotherly love. In their recollections, the memory of their departed brother will be cherished while the heart continues to beat; and this "frail memorial" of their beloved friend may assist them in linking together other fragments of a life spent in harmony with themselves.

Mr. Dewar manifested an unwearied solicitude for the salvation of sinners; and in the most tender and earnest strains, while the tears rolled down his furrowed face, he would discourse of the surpassing love of God to guilty man, and beseech them to turn to him and live. One of his brethren at a distance writes thus to a friend:—"The last letter I had from him breathed such a spirit of anxiety about the salvation of sinners, as showed that he had been imbibing yet more fully the spirit of Him who came to seek and to save that which was lost." As a preacher he was distinguished for brevity, for artlessness and simplicity, both of manner and style, for scriptural statements of the great truths of the gospel, and for extensive knowledge of Scripture history and Scripture character; from which he was accustomed to bring powerful and convincing truths to all classes of his hearers. But there was no department of his public ministry in which he shone more than in dealing with the awakened, the weary, and the heavy-laden. Having himself been born again in an extensive revival, and having seen many of these in other places, and at home, he obtained such an extensive acquaintance with the different cases of anxious inquirers, that few were more fit to meet with persons in that state of concern. Many cases might be selected from various quarters; but one which occurred fully twenty-five years ago is fresh in the writer's recollection. On a sabbath evening, Mr. D. preached from a text of a most

* Rev. Dr. M'Donald, of Ferrintosh; Mr. M'Lancklan, of Cawdor.

rousing tendency, when at least one person present was brought under conviction. This individual came the following night to his house (long after he had gone to rest) in a state of mind bordering on despair, and expressing a firm belief that she was forsaken of God, and a prey to Satan. He listened patiently till the person had done speaking, and then replied, "You have forgotten one promise which ought to dispel all your fears, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' " The passage had the effect of dispelling fear and bringing peace of mind, and the individual has ever since given, and does still give, evidence of being a child of God. As a minister of the gospel, he was honoured in having many "seals of his apostleship." Besides what the Lord had done by him at home, his visits to other churches were blessed for the conversion of sinners. In the Highlands he was eminently useful, where not a few have ascribed their conversion to his instrumentality. Some, who are now in other lands, own him as their spiritual father; and one minister of the gospel, who, not many years ago, occupied his pulpit, was able to point out the seat in it where the gospel first came home to his conscience with power. His visits to the church at Avoch were productive of much good. Some who have finished their course with joy, and others who are now giving all evidence of being children of the Most High, had their attention first directed to the saving truths of the gospel by means of his visits there. The day alone will declare it; but many in distant places enjoyed his visits as those of a father to his children. His mild and gentle manner of address was always calculated to obtain a favourable hearing; but his fervency and faithfulness were likewise fitted to arouse. Shortly after his conversion, he met with a severe accident from an explosion of gunpowder. Though confined to bed and suffering severely, those who were concerned about their souls would not

keep away from him, but assembled around his bed-side to enjoy his wonted prayers and instructions. It is still vivid in the recollection of many, that he one day got up among them, pained and suffering as he was; and so great was the impression produced, both by his appearance and his fervid address, that his brother—then only seventeen years of age, and but recently turned to the Lord—stood up and asked that he might be allowed to pray. He did so, and some of the believers then present told him, years after he became a preacher, that they never heard him pray with more satisfaction. Mr. Dewar was diligent and laborious in the performance of his public duties, and was in the habit of preaching, for many years before his death, four times every sabbath-day, besides week-day duties. In his attention to public duties he was also most punctual, and was never known to have broken a preaching engagement save one. On that occasion he attempted to cross the river Nairn, when it was much swollen, and was carried a considerable way down the stream; and although his life was miraculously preserved, he had barely strength of body left to enable him to reach home. He was "instant in season and out of season," declaring with anxious solicitude "the whole counsel of God." It was his constant wish and prayer that he might not be spared, if unable to serve his heavenly Master; and his wish was granted, for he was but three or four sabbaths unoccupied, (and that from illness,) during the whole course of his ministry.

As a citizen he was universally beloved. Without pretension to display of any kind, he sustained a weight and worth of character which the most careless acknowledged and respected, and which by the pious was most highly valued. The respect which his fellow-citizens and friends entertained for him was evinced by the circumstance of their having erected for him, nearly twenty years ago, a substantial dwelling-house, and by otherwise promoting

his comfort, and gratifying his feelings, in ways which the limited resources of the church could not have supplied. Nor did he in return manifest indifference to local improvements, but he aided their furtherance with and even above his means, and cordially co-operated with his presence and advice. But the advancement of religious and benevolent institutions was dearest to his heart. He evinced the most lively interest in sabbath-schools and prayer-meetings, from his settlement in Nairn. He was the founder of the Nairnshire Bible Society; and, along with the Rev. Mr. Barclay, of Auldearn, materially aided the late Rev. (then Lieutenant) Donald Mitchell, from whose zealous and Christian exertions sprang the Missionary Society. In the establishment of the Tract Society he bore a part, and he was the instrument of entirely abolishing in the town the nuisance of drinking before funerals.

His illness excited the universal sympathy of the community, and the

announcement of his death was received with deep regret by all in every quarter to whom he was known. His remains were interred in the churchyard of Nairn on the 13th of December, and were followed to their last resting-place by his brethren of the Morayshire Association, by the other ministers in the neighbourhood, and by a large concourse of the inhabitants of both the town and surrounding parishes. He was "a faithful man, and feared God above many."

On sabbath the 25th, the event was improved in an impressive discourse from Heb. xiii. 7, 8, by Mr. Macneil, of Elgin; which passage—it is striking to notice—was marked in Mr. Dewar's sermon book as that from which he was next to have addressed his congregation, had his life been spared; and formed the sum and substance of his walk and conversation—"Jesus Christ, the same yesterday, and to-day, and for ever."

ON FAMILY RELIGION.

(Concluded from page 347.)

WE have mentioned a devotional spirit as the first requisite to a right attention to family religion, because with this every part of the exercise ought to be imbued. This will preclude indifference, coldness, and mere formality. The truth is, that this state of mind renders everything a man does acceptable to God; from those engagements which are exclusively religious, such as prayer, praise, and the perusal of the Holy Scriptures, and holy intercourse with fellow Christians, to the widely different occupations of our secular and ordinary pursuits in the busy world. He who has no accurate thought, no devout emotion during the performance of family worship, cannot expect to maintain a devotional spirit through the day. He will feel, when exposed to the excitement and

agitation of worldly business, like the ancient combatant who had left behind him his shield, that his best defence is not at his command. A difficulty will depress; an obstruction discourage; a temptation find him weak; while Satan and the world will console themselves with the thought that he will soon become an easy prey.

Not so the man who is habitually devout at family prayer. The faith, the hope, and the love, with which he commenced the day, will, in all probability, accompany him to its close. He will "endure temptations, as seeing him who is invisible." With a hope full of immortality, he will think little of the trials and disappointments of life; bereavements, even when most painful and most touching, will not destroy, or even injure his affiance in

God ; and breathing the elements of holy love to God, and Christian benevolence towards man, he will be defended equally from the fiery darts of Satan, and from the illusive blandishments of the world.

But we mentioned, as a second qualification of family religion, the inculcation of short and suitable precepts. If they are not short they will not be suitable. They will not be attended to, much less remembered. Long expositions of Scripture, circuitous observations on points of duty, privilege, or religious consolation, are here quite out of place. These may do well amidst a company of theologians, or even of well-instructed Christians, but of what avail are they to the child, to the youth, and to the domestic. In military tactics obedience follows a succinct command, and the Roman critic or poet says, that whatever is uttered as a precept should be short. The precepts of our Lord are expressed in as few words as possible ; and a reference to the close of the apostolic epistles will suffice to show that the servants, in this respect, followed most closely the example of their Master.

There are four modes of conveying instruction at family devotion : the *hymn*, the *Scripture*, the *observation*, and the *prayer*. Some do not sing at family prayer, they have not time, or they have not ability, or they have no inclination. Matthew Henry says, " He who prays with his family, does well ; he who reads the Scripture and prays, does better ; but he who reads, prays, and sings, does best of all." If it be said that time is wanting, we should ask ourselves if three or five minutes thus devoted would be better employed, or if the claim on the three or five minutes which might be thus employed be really so imperative as we persuade ourselves. If we want ability to sing, we may yet read a few verses of some appropriate hymn. But if inclination be against the practice, we should inquire if our aversion is confined to this particular religious exer-

cise, and if the other parts are attended to merely from habit by the urgency of relatives or friends, or from some opinion we cherish, either of the propriety or expediency of maintaining the semblance of family religion.

In reading the Holy Scriptures at family prayer, it is very desirable that a certain order should be observed, that the reading should be as far as possible consecutive, yet at the same time comprehensive. To explain this observation, we would say that the Old Testament should not be read to the exclusion of the New ; nor the New to the exclusion of the Old. Our attention should not be diverted from the historical books, by an attention exclusively given to the psalms, or other devotional parts of the word of God ; nor should those prevent us from fixing our regards on the historical, the narrative, and the biographical portions of the holy volume. Taste must not dictate here. Scripture is our only safe teacher ; and its lesson is this : " All Scripture is given by inspiration of God, and is profitable for instruction, (teaching,) for reproof, for correction, for instruction in righteousness." While, therefore, we may with propriety observe a certain order in the perusal of the Scriptures, we must ever bear in mind the saying of the great apostle, which has been just quoted, and be at once comprehensive, as well as methodical, in our selections. A judicious master of a family will select, in his course of reading, from *all* parts of the sacred volume ; while he will omit from *all* parts those passages which are more suitable for public worship or private devotion, and those also which relate to the rise and fall, in the prophetic record, of some comparatively obscure nations, which, though essential to the vindication of prophecy, and to the completeness of the great scheme of revelation, are yet, without more comment and explanation than are suitable at family worship, not level to the comprehension of children and servants.

To make our selection from the Old

Testament in the morning, and to read the New Testament in regular order in the evening, will be found, we think, the most expedient. As to the use of any exposition, paraphrase, or comment, differences of opinion prevail. We prefer, we confess, the "sincere milk of the word," to that same word diluted by paraphrastic observations, or even by illustrative commentaries. A few short pithy remarks, to give clearness when there is apparent obscurity, or to show the connexion of passages that are nearly related, though to the superficial reader apparently not so ; or to impress on the heart or conscience some momentous truth, are, we think, much better than any lengthened observations, any wearisome comments, or any diluting paraphrase.

In addition to observations on the passages of Scripture read, it may be well, occasionally, to touch briefly on any passing event, whether it affect us nearly, or relate to our friends or neighbours ; to mention with becoming feelings any violations of the laws of God or man, the report of which is rife in our vicinity, and to suggest, with all possible brevity and point, the suitable warning or caution. Let all that is said be uttered with affection and devotion of spirit, as well as with all possible clearness or intelligibility ; ever keeping in view the superiority of the mind over the body, and the worth of the soul and its eternal interests above the unsatisfying and passing scenes of this world.

It has been made a question, moreover, whether at family worship the head of the family should read the Scriptures himself, employ one of the children, or, if the family be large, whether each one read two or more verses in turn. The last appears, from the writer's own experience, to be the best plan. It keeps attention awake ; no trifling matter in an exercise of so frequent occurrence. Richard Cecil, than whom few men have been distinguished by more practical wisdom, gives us this account of his practice. " In my family worship, I am not the

reader, but employ one of my children. I make no formal comment on the Scripture, but when any striking event or sentiment arises, say, ' Mark that ! ' ' See how God judges of that thing ! ' Sometimes I ask what *they* think of the matter, and how such a thing strikes *them*. I generally receive very strange, and sometimes ridiculous answers ; but I am pleased with them. Attention is kept all alive, while I am explaining wherein they err, and what is the truth. In this manner I endeavour to impress the spirit and scope of the passage on the family." Again, " I avoid absolute uniformity ; the mind revolts at it : though I would shun eccentricity, for that is still worse. At one time I would say something on what is read ; but at another time, nothing. I make it as NATURAL as I can. ' I am a religious man ; you are my children and servants ; it is NATURAL that we should do so and so. ' "

It need hardly be said that every thing like melancholy and gloom should be kept far remote during family worship. It should be made, if possible, the most interesting and delightful exercise of the day. This is quite compatible with a serious and devout demeanour ; for at family worship a frown is much less allowable than a smile. There is no gloom in heaven ; there every countenance is open, every face beaming with ineffable sweetness ; and our family services ought to be an anticipation of the delightful and glorious happiness of the great family above. Everything which would induce weariness and disgust ought to be sedulously avoided. We must not be severe or morose. We must be careful not to employ an hour, when one quarter of that time is amply sufficient. Gentleness and quietness are necessary ; and moderation no less so.

Circumstances may arise in which it may be inconvenient to attend to family worship. We may be exposed to painful, or, in the event of sudden or severe illness, to distressing interruptions. In cases of this kind we must avoid superstitious fear. There

is the duty and obligation on the one hand, and these are not to be forgotten ; nor is the broad precept of holy writ to be kept out of view, that God "requires mercy rather than sacrifice." At other times, and in other circumstances, I will let all around me perceive what I feel to be my duty ; but now, under these trials or difficulties, I use my liberty, and teach them that family worship is a privilege and a delight, not a task which must be performed under the fear of wrath, at all risks and at every hazard, of peace, of health, or even of life.

As to the most important part of family worship, prayer, it is not our intention to discuss the question of the superior advantages of the free or extempore, over the written prayer. There are some persons of piety, and even of Christian intelligence, who are unable, either from fear, from nervous excitability, or some other cause, to express themselves in prayer in an intelligible and proper manner. There are others who have no such disqualifications. Discussion and disputation as to which is the more preferable, free or written prayer, would be therefore quite out of place here. The course is so plain and open, that a child may find his way. The man who has the ability, ought to use it. The man who has not, ought not, on that account, to refuse the aid afforded by the volumes of devotion which have been composed to meet his case. He who has not the gift which qualifies for the highest form, must not refuse, if the Master assigns it to him as his place, to take even the lowest. This would evince a pride ill accordant with his claim to be a disciple. His first duty is to pray in his retirement for humility, that he may not refuse the valuable aid we have alluded to. But when the ability exists, and a form of prayer is employed from habitual indolence, guilt is incurred, and the transgressor will be punished according to that which he hath, and not according to that which he hath not.

He who prays extempore with his

family ought to avoid tediousness, formality, far-fetched phrases, fine language, and an artificial arrangement or connexion. Tediousness will weary, formality will chill ; curious, figurative, and far-fetched expressions or phrases, will perplex ; and the least appearance of what is artificial, will tend to fix the attention on the method of the petitions, rather than on their spiritual and all-important meaning. Our prayer at the head of our family should be simple in language, succinct in expression, inartificial in arrangement, serious in its manner, warmly devout in its spirit, and not so long as to induce any approach to weariness. It should comprehend ascriptions of glory and honour to God, humbling expressions of our own insignificance and sinfulness, a distinct reference to Jesus the Saviour of lost man, the only intercessor, and the channel of all spiritual good. It should embrace thanksgivings for mercies received, and at present enjoyed, especially those which are spiritual, such as the Bible, the sanctuary, religious friends, a family altar, religious impressions, convictions, and consolations. It should comprehend petitions for the mercies of the day and of the night, as each recur. As to the night, that we may be preserved in sleep, and refreshed by it, that our waking moments may be well employed. As to the day, that God may be with us through the day, to shield us from temptation, to preserve us in his fear, and to keep us from the sins of the hand, of the tongue, and of the heart. Nor should we omit, at least occasionally, intercessions for our relatives, our Christian friends, our neighbours, our country, for missionary efforts, for the ministers of the gospel, especially for that minister whose instructions we receive, and for the world at large.

It is not intended that every prayer should comprehend all these topics, but all of these should be touched on in the course of not very many of our family exercises. To peculiar events or circumstances, we need hardly advert. They are such as these : afflic-

tions or bereavements, prosperity or adversity, either in our own family, in the families of our relatives, our friends, or our neighbours, or in the religious, or even the political world. To limit our petitions at the family altar to the members of our own household exclusively, will prevent that largeness of heart, that all-comprehensive benevolence of feeling and of desire, which it is the happiness of the Christian, both to cherish in himself, and to encourage in others. The church is to be the first in our regard, but the world is not to be forgotten. He whose prayer in one important crisis of his life was poured out especially for his disciples, taught these same disciples to pray, "Thy will be done on earth as it is in heaven," and gave them the commission, to go into all the world, and to "preach the gospel to every creature." True Christian charity has its centre at home in the midst of the domestic circle; but its benevolent range, confined within no narrow limits, comprehends in its wide embrace every member of the great human family.

Our family prayers will be of little benefit to our children and domestics, unless they see in our disposition and conduct, at home, in the sanctuary, and in the world, an illustration of the precepts of the New Testament, and a counterpart to the excellences there inculcated. Our lengthened prayers, our warm expressions of gratitude, our holy aspirations after conformity to Christ, if not thus seconded and sustained, will only give the idea of hypocrisy. Our Lord condemned some in his day whose evil dispositions and iniquitous practices belied their long prayers; and he teaches us also that everything like an outward display of piety, especially if it accord not with what is moving within, is hateful in his sight. The publican went down to his house justified: not so the Pharisee. The latter uttered only a short prayer, but it came from a humbled heart. The former pronounced a long and self-gratulatory address to God; but

pride and censoriousness were mingled with it, and it was hateful to the Most High. Follow the publican to his house, and his humbled heart is evinced by his kind, gentle, and meek demeanour; there is nothing unsuitable to his character as a sinner convinced of the error of his ways. His words and his works are in accordance with his prayer. But follow the Pharisee to his habitation, and his lofty and accusatory spirit is manifest in the lack of all the amiable graces of true piety, and in the utterance of words, and perpetration of acts, utterly at variance with any claim to the lovely, pure, and self-condemnatory religion of Jesus the Son of God.

How utterly incompatible with a petition for perfect submission to the arrangements of Divine Providence is that restless and anxious state of mind which appears fearful of everything, and satisfied with nothing. The man prays for his daily bread, and, as far superior to that, for spiritual blessings; he speaks and acts as if the former were the more important. He prays against the love of the world, but his children and servants see that it sits on the throne of his heart. He prays to be made like Christ; but, in the irascibility of his temper, he is sometimes more like a demon than an angel. Now, if a man be a saint in his devotions, and all but a devil in his dispositions, what good will his prayers do him—what glory will they bring to God—what valuable impression can they possibly make on his family? He ought to cease to sin, or cease to pray. His family devotions, instead of being a blessing to others, will be a curse to them; a disgrace to the name of Christian himself, his prayers will bring Christianity no honour, and instead of having a beneficial effect on the members of his household, they will serve rather to render religion in every form distasteful to them, if not an object of disgust.

How widely different the effect produced where there is a harmony be-

tween a man's hours of devotion and his other engagements in the family and in the world. He prays for contentment, and he never murmurs; for resignation, and he never complains; for temporal benefits, as God sees good to bestow them, and he is never seen to pursue with the eagerness of gain, or to clutch with the grasp of avarice, the "mammon of unrighteousness." His prayers are expressive of deep humility and firm reliance on God; and his lowliness and meekness, blended with cheerful hope, and a well-founded assurance of an interest in all spiritual blessings, beam in his countenance, and are sometimes exposed by the language of his lips. This is the man who, like David, "blesses his household." He shines as "a light in the world." None will charge him with hypocrisy, and learn from his conduct to despise religion; but not a few seeing his holy and consistent walk, will

learn to respect it, and especially those who know him best, the partner of his bosom, the children of his love, and the servants who wait his bidding.

The prayers, the instructions, and the conduct of such a man teach every one, who knows him aright, that he at least firmly believes that there is a God, another and a higher state of being, a gracious Saviour, an all-powerful Sanctifier, and that "without holiness, no man can see the Lord." Let every one who practises family prayer see to it that his heart is right with God, and that his conduct concurs with the profession which family prayer implies. Let the man who has not established family prayer in his house, and the inconsistent man who practises it, tremble; and let the holy and consistent be encouraged; for while the "curse of the Lord is in the house of the wicked, he blesseth the habitation of the just," Prov. iii. 33. D.

THE SON OF GOD VISITING THE CHURCHES.

"These things saith he who walketh in the midst of the seven golden candlesticks." Rev. ii. 1.

THE golden candlesticks represent the churches. The number seven was most likely chosen in the representation, because that was the number of the churches in Asia Minor, to which epistles were about to be dictated. There might possibly have been also an allusion to the golden candlesticks in the temple, which consisted of seven branches, bearing seven lamps. Our Lord here represents himself as doing among the churches just what the priest used to do among the lamps in the temple. Some of these lamps were continually burning, three of them by day, and the other four were lighted up in the evening, and burned all night. It was the business of the priest to inspect them, to clean them, to supply them with oil, and to see that some of them were burning perpetually. It is probably in allusion to this that our Lord represents himself

as walking between the golden candlesticks.

He walks between them to inspect them. He visits all his churches in every part of the world; he knows them all, their constitution, their practices, their state. He visits them just as the florist visits his garden, to watch the progress of choice plants and flowers; as the shepherd visits his flock, to inspect the condition of his sheep, and make provision for them; and as an officer visits his soldiers, to see if their discipline is maintained, and their arms are kept in good condition. His visits to his churches, and his inspection of their members, may properly encourage some, and may well alarm others. No single member, no character, no practice, no thought, wish, or feeling, escapes the notice of his eye. He sees those who resemble the wise virgins, having oil in

their vessels with their lamps, having their lamps trimmed and their lights burning, and waiting for the coming of their Lord, and he pronounces his blessing on them. If there are any like the foolish virgins, who have lamps, but no oil in them, he sees these also; he marks them—marks them as false professors, who are out of their proper place, who are where they are, as the result of the deception they have practised on themselves or others, or both; and he foresees the terrible confusion that will overtake them when the bridegroom cometh, when the door will be shut, when they will be disowned, and doomed to outer and eternal darkness.

When he is walking in the midst of his churches, he sees if any of his professed followers have met in the indulgence of any improper feelings. If any of them are becoming worldly in their thoughts, affections, and habits—if any of them are indulging a spirit of unbelief, or a spirit of covetousness or avarice—if any of them come together with revenge or anger in their hearts, brooding over offences fancied or real, uncharitable in their spirit, unwilling to forgive, and failing to exercise fervent charity towards all the brethren—he is there to see it, he does see it, he marks it with disapprobation, and sometimes instructs his ministers to preach against the very feelings that are indulged. Christian professors! have you never felt reproved while listening to the preacher? Have you not sometimes thought him personal, that when he was denouncing certain states of feeling as sinful, he was referring to you? But perhaps you were the last person he would have thought of. No, no, he did not mean you, he did not suspect you; but the Son of God had been walking in the midst of your church, and he saw what was wrong in your heart, and told your minister what to say in your hearing. The message was delivered by your minister, but it was sent by your Saviour.

When he walks in the midst of the churches, he takes notice of those who

are zealous and diligent in his cause. There is not an act they perform for him—there is not a sacrifice they make for his cause—there is not a cup of cold water they give in his name, but he knows it, notes it down, and anticipates with joy the day when what is done in secret shall be proclaimed on the house-top—proclaimed to the glory of his grace, and to the everlasting honour of his faithful and devoted servants. What, if their labours are unknown to the world! What if they are unnoticed by the church! They are all noticed by Christ, and acknowledged by him too. “I know thy works, and charity, and service, and faith, and thy patience, and thy works.” Christian labourer! it is your Master who says, “I know thy works.” Is not that enough to encourage you to labour and faint not?

He does not walk in the midst of the churches without seeing those who are at ease in Zion, the idlers in his vineyard, the indolent among his professed friends, who pray little, give less, and do nothing for the salvation of souls, and the extension of his kingdom in the world. He has given to all of them talents, more or less, and with the gift he has coupled the command, “Occupy till I come.” He sees those precious talents wrapped in a napkin, and buried in the earth. Oh what will indolent professors say, when he calls them to a reckoning, and commands them to give an account of their stewardship?

Nor does he fail to see, when visiting the churches, if any are absent from their solemn assemblies who ought to be present. Do any stay away from the church meetings, from the week-night services, from public worship on the sabbath, from his table where his dying love is commemorated, and his dying command obeyed; he misses them, and takes a note of their absence. Let no one think that his presence or absence will not be observed among so many. Though the church be composed of many hundreds, when the great Inspector visits it, every member

present is distinctly noticed, and not one single vacant seat escapes the notice of his eye.

He walks in the midst of the churches to supply the wants of his disciples, as well as to inspect their state. The priest in the temple had not only to *light* the lamps, but to *keep them burning*. For this purpose he had to supply them with oil. So Christ has not only to kindle the fire in the hearts of his people, but to keep the sacred flame alive. To do this, he must feed it with the oil of Divine grace. This is one of the purposes for which he walks

in the midst of the golden candlesticks. Where two or three are gathered together in his name, there is he in the midst of them, instructing the ignorant, directing the inquiring, confirming the wavering, strengthening the weak, comforting the sorrowful, imparting courage to the timid, inspiring hope in the fearful, and improving the piety of all, by shedding abroad his own love in their hearts. Christians! when he visits your churches with such blessings, take care that you are there to receive them.

J. C.

AN ADDRESS TO THE WEALTHY PROFESSORS OF RELIGION.

BY A CHRISTIAN PASTOR.

CHRISTIAN FRIENDS, — The great business of the Christian minister is to preach Christ, and to "watch for souls as one that must give an account." The paramount concern of his life should be to commend the Lord Jesus as the only Saviour, as he is prominently set forth in the gospel. "I determined," said the apostle Paul, "to know nothing among you, save Jesus Christ, and him crucified."

In the word and doctrine of salvation by grace, we must keep nothing back which our Divine Master has commanded us to teach, and which may be profitable to souls. It should be our frequent and fervent prayer to God the Father, that those who have received Christ Jesus the Lord may be found rooted and grounded, and built up in him, established in the faith, and enabled to go on their way rejoicing.

But whilst these great things are to engage our deepest cares and largest attention, you will, I am sure, grant that it is an indispensable part of our duty to press you, with all urgency, to "adorn the doctrine of God your Saviour in all things." It is essential that the *principle* be well and faithfully inculcated; it is also needful that the

visible evidences be duly enforced. We are bound to teach that the graces of "repentance towards God and faith in our Lord Jesus" are to be manifested by "maintaining good works." Now, of these manifestations there is one specimen to which reference is rarely made; but the frequent visitation of bereavement that of late has cut off so many of the friends of the Redeemer, has brought it forcibly before the writer of these lines, and induced him to place it *now* pointedly before you:— It is, *the obligations devolving upon the more wealthy professors of evangelical religion, not only liberally to help out different religious and benevolent institutions during their life, but to grant bequests at their decease, and thus secure the permanent support of these institutions.* Fellow Christians of this class, I beseech you, bear with me, while I offer to your serious consideration, a few thoughts on these obligations.

The ways by which individuals become possessed of wealth are various. To some it is the fruit of industry, hard labour, and strict economy; it may come to others by appointments to lucrative offices; and to many, again, from the bounty of friends or relatives

who have bequeathed them property to a large amount. These may be the immediate channels ; but you know full well that God is the original donor, and that it is he who has enriched you, whatever sources it has pleased him to open for that purpose. It is not, then, to your own wisdom or exertions, nor to the good-will of men, you are primarily indebted for your possessions ;—no, but to the sovereign, undeserved goodness of Him whose are all your treasures, whether of silver or gold, or other species of property entrusted to you. If so, think you not that he has made you such depositaries for wise and good purposes ? As enlightened Christians, you cannot suppose that wealth is given you simply for your own sakes, to do with it what you please. He has taught you in his own word, to regard yourselves only as *his* stewards ; and he will, in his own time, demand an account of your stewardship. Christian friends, are you preparing to render that account ? and would you render it “with joy and not with grief ?” Then, sure I am, you will seriously inquire into your responsibilities, and seek to fulfil them. But the amount of your resources and privileges is the measure of your responsibilities ; “for unto whomsoever much is given, of him shall be much required :” and if ye have more than others, the question will naturally arise, “What *do* ye more than others ?” You have to provide for those of your own house. True, their interests are not to be overlooked. They have a claim to an equitable,—we will even say, a *liberal*, provision. You have also, it may be, certain individual charities to dispense. Your bounties are, perhaps, “making the blessing of him that was ready to perish to come upon you, and causing the widow’s heart to sing with joy.” All this is well, and ought to be encouraged. But while you may freely enjoy these luxuries of benevolence, many of you have still ample means for responding to claims no less urgent, no less important.

We are now living in a highly advanced state of society. Modes of doing good are greatly multiplied, and that upon a scale of vastness far beyond what our fathers before us ever ventured to contemplate. For carrying out these modes, the principle now acted upon is the concentration of individual efforts. It is thus that our numerous religious and benevolent institutions are sought to be supported. Created and organized by associations of the wise and good among us, they now stand out the glory of our land, having in view the noblest ends that can engage the mind of man. These ends are nothing less than the accomplishment, by an instrumentality agreeable to his own will, of God’s most gracious designs towards an apostate and perishing world—the recovery of our fallen race from sin and wretchedness to himself and to life everlasting. How sublime the conception of such a work as this ! But it is obvious that our various institutions depend, for their existence and action, on the combined services and supplies of individual Christians. They live and operate, stintedly or extensively, as you shall support them. The tributary streams falling into the bed of a mighty river, give the depth, and strength, and fullness, by which it widens and spreads over the land ;—in like manner must the efficiency of our benevolent societies be maintained. I beseech you, then, if you believe the cause they have in view to be that of the Redeemer himself,—the spread of his kingdom upon earth,—the deliverance of immortal souls “from going down to the pit,” by making known the ransom, I beseech you, suffer them not to languish for lack of your aid. I ask you not whether you contribute in any degree to these institutions ; but whether your contributions are proportioned to the abundance God has given you ? Do you content yourselves with a scanty pittance from your superfluities,—an amount of which you are scarcely sensible ? Let me ask you, or rather,

ask yourselves,—are you “offering to the Lord your God of that which costs you nothing?” Think, I pray you, of the claims which the condition of the world, at home and abroad, has upon you,—claims fully made known and powerfully pleaded by the institutions that represent them. The instruction of the rising race around you,—the diffusion of the Scriptures throughout the world,—the mission of the gospel to the heathen ;—these, with other Christian charities, are the objects, to the aid of which, He, of whose wealth you are the depositaries, expects you cheerfully to advance your share. And as to what your proper share ought to be, you surely *will not, cannot*, content yourselves with the smallest possible estimate, if you do but hear, each one for yourself, the solemn question put to your conscience, “What owest thou to thy Lord?”

My dear friends, think it not hard, if we press upon you to reconsider the calculations you have hitherto made, and see whether the prosperity with which God has blessed you will not justify a considerable augmentation of your contributions to the good cause. Among the many considerations that may well stimulate us to willing sacrifices in the service of religion, there is one which has ever appeared to me of no small weight. It is this: Our holy religion has had to encounter persecution and opposition, more or less, from the world in every age. Not a few of our forefathers, in maintaining the cause of Christ and the gospel, were fined,—were imprisoned,—were exiled,—were even put to death. Such were the hard terms on which they worshipped their God, “holding faith and a good conscience.” But, thank God, this is not our lot. We are comparatively at ease. “We sit, every man under his vine, and under his fig-tree, none daring to make us afraid.” How, then, is the sincerity of *our* adherence to the truth to be tested?—by what sacrifices shall *we* declare to the church and to the world the firm-

ness of our religious principles, and our paramount attachment to Christ?—By what, if not by a voluntary and liberal surrender of our property in behalf of his cause, whenever it is wanted? This is the testimony our Lord calls on us *now* to make for him; and oh, how gratefully, how cheerfully, ought we to make it! And see, my dear friends, that it be made, not only while you possess the health, vigour, and activities of life, that you may have the high satisfaction of seeing the streams of benevolence you are feeding flowing with increasing power and effect in your own day; but, as you know that much ground will remain to be reclaimed, after you are gathered to your fathers, let me counsel you to *bequeath* to these streams, for their future, their permanent efficiency, such supplies as your means will afford; you will thus have to indulge the pleasing reflection of having attended to the apostolic maxim, “For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.”

And if I may be permitted to suggest a mode whereby regular and continuous aid might be secured to the institutions referred to, I would recommend a domestic arrangement like the following. Let every Christian family make a point of setting apart something weekly for the cause of God and the interests of religion. The husband, the wife, the children, the servants—*all, and each, should contribute his or her share, however small, to the common stock.* Let one be appointed treasurer, to receive and disburse. Then, on every call for some important object, there would be always something ready for it; and the only point for consideration would be the amount to be given, according to the claims of the object. So the apostle recommended; and it would be well, in this as in other things, to follow the primitive model. Let this be regarded *as a religious duty and*

privilege ; it is surprising how easy and delightful it will become ; and how the different calls of Christian benevolence may be thus met, to an extent of which we can form but little conception. This do, and may the "God of peace make you perfect in every good work

to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen."

T. L.

Islington, April, 1844.

ORIENTAL ILLUSTRATIONS.

No. III.



THE RUINS OF JERICO.

THE city of Jericho, whose ruined walls, with their surrounding scenery, are depicted in the accompanying woodcut, is the subject of frequent and interesting reference in the inspired records. After the division of the land of Canaan, it belonged to the tribe of Benjamin ; and is distant, in a north-westerly direction, from Jerusalem, about twenty miles. Moses speaks of it, Deut. xxxiv. 3, as the "City of Palm Trees ;" and Josephus and other ancient writers refer to its palms, balsam trees, and other symptoms of general fertility. *It is rendered me-*

morable in Scripture history as the scene of a stupendous miracle wrought on occasion of the settlement of the Israelites in the Promised Land. West of the Jordan, it was the first conquest made by Joshua, a conquest achieved not by human might or power, but by the arm of omnipotence. "The Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof and the mighty men of valour," Josh. vi. 2. The mode of victory was in every way remarkable. For six days, the men of war were to go round the city once every day ; seven priests

were to bear seven trumpets of rams' horns before the ark ; on the seventh day they were to perambulate the city seven times, with the blowing of trumpets ; " And it shall come to pass," said Jehovah, " that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout ; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him," Josh. vi. 3—5. All was done as the Lord commanded ; " So the people shouted when the priests blew with the trumpets ; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city," chap. vi. 20. In the midst of these miraculous displays, it is recorded that " Joshua abjured them at that time, saying, Cursed be the man before the Lord, that raiseth up this city Jericho ; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it," chap. vi. 26. This curse was fulfilled in the days of Ahab, five hundred years after, in the person of Hiel, the Bethelite, 1 Kings xvi. 34 ; but, as it appears from Judges i. 16 ; iii. 13 ; 2 Sam. x. 5, that during the interval there existed a city called the City of Palm Trees, or Jericho, it has been supposed that the act against which the curse was directed was the restoration of the walls which had been miraculously overthrown. Be this as it may, it is obvious, as Dr. Hales observes, that " this stupendous miracle, at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the Israelites, by showing that the loftiest walls and strongest barriers, afforded no protection against the Almighty God of Israel."

There are other circumstances in the inspired records, which impart to Jericho a character of peculiarity. In

the days of Elijah it was one of the schools of the prophets, 2 Kings ii. 5. Here, too, the prophet Elisha healed the waters of a certain spring, so that instead of its being the occasion of disease and death, it became ever after a source of health and fruitfulness, 2 Kings ii. 21. We learn also that Jericho was one of the cities appropriated for the residence of the priests and Levites. In the New Testament frequent mention is made of it. When the Saviour was upon earth, it yielded only to Jerusalem in point of extent and magnificence. It lay in a district of the Jordan, called the great plain, and boasted of a splendid palace, and other distinguished edifices, built by Herod. Its prosperity and importance continued till it was sacked by Vespasian. It was in some measure restored by Adrian, and, after many vicissitudes, was made a bishopric by Justinian. By the crusaders it was regarded as a place of consequence ; but was completely destroyed in the twelfth century by the troops of Saladin ; and its site is now occupied by a most wretched Arab village, called Rihhab.

The road from Jerusalem to Jericho is gloomy and dismal beyond description. Frowning rocks, without anything like verdure to relieve the scene, fill the mind of the traveller with awe. The line of road, too, is infested greatly with thieves and banditti. It was not without meaning that our Lord made this celebrated pass the scene of one of his most touching parables. " A certain man went down from Jerusalem to Jericho, and fell among thieves," Luke x. 30. Mr. Buckingham has drawn the following striking picture of the road leading from Jerusalem to Jericho :—

" The whole of this road from Jerusalem to the Jordan is held to be the most dangerous about Palestine, and indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any

happening to us in this early journey, and partly, per- calm our fears on that score, a messenger had been dispatched guides to an encampment of us near, desiring them to send to meet us at this place. We were here, accordingly, by a band of twenty persons on foot, all with matchlocks, and presenting a ferocious and robber-like appearance that could be imagined. The

this was heightened by the which they sent from hill to hill which were re-echoed through the alleys, while the bold projections of rock, the dark shadows in every thing lay buried below, the ring height of the cliffs above,

forbidding desolation which here reigned around, presented a scene that was quite in harmony in its arts. It made us feel most the propriety of its being the scene of the delightful compassion which we had so long admired for its doctrine, and gently of its local beauty. One

amid these wild and gloomy, surrounded by an armed band, I feel the impatience of the who rushes on to catch a new scene every pass and turn ;—one alarmed at the very tramp of the horses' hoofs, rebounding through the armed rocks, and at the savage rush of the footmen, scarcely less in the echoing thunder produced by the discharge of their pieces in the alleys ;—one must witness all this at the spot, before the full force and glory of the admirable story of the Samaritan can be perceived. The danger, wounds and death would be accompanied with double terror, the frightful aspect of everything

Here, the unfeeling act of leaving a fellow-creature in distress, the priest and the Levite are said to have done, strikes one with horror, as almost more than inhuman. But, too, the compassion of the Samaritan is doubly virtuous, from the purity of the motive which must

have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such a delay to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature."

In this dreadful pass, Sir Frederick Henniker was attacked, in 1821, by the Arabs, with fire-arms, who stripped him naked, and left him severely wounded. "It was mid-day and burning hot," says Sir Frederick ; "I bled profusely ; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me."

Referring to the present state of Jericho, Mr. Buckingham observes :— "At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen about the sight of this abandoned city ; but the complete desolation with which its ruins are surrounded is undoubtedly to be attributed rather to the cessation of the usual agricultural labours on the soil, and to the want of a distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, than to any radical change in the climate or the soil.

"The population is all Mohammedan, and consists of from forty to fifty families only. Their habits are those of Bedouins and shepherds, rather than those of cultivators of the soil."

Mr. Cranes says, "Jericho is at present a wretched village, consisting of about thirty miserable huts, compared with which the worst Irish cabin is a palace, so low, that at night one might almost ride over them, without being aware of the fact. The once celebrated 'City of Palms' cannot now boast of one of these beautiful trees in its vicinity. The plain that surrounds it, through which the Jordan flows, is watered by a beautiful fountain, called the fountain of Elisha ; it has even

been venerated as the same which the prophet Elisha healed," 2 Kings ii. 19—22.

Professor Robinson remarks that, "Jericho and its environs reminded me strongly of Egypt and its villages. The plain is rich, and susceptible of easy and abundant irrigation from copious fountains on its western side; it is easy of tillage, and enjoys a climate

adapted to produce anything. Yet it lies almost desert, or overgrown only by a species of thorny tree; and the village is the most wretched and filthy in Palestine. Only one solitary palm now rears its head in what was once the 'City of Palm Trees.'"—See "*Bible Cyclopædia*," vol. I., p. 667; *Kitto's "Palestine—Physical History,"* p. 99; *Buckingham's "Travels,"* &c. &c.

THOUGHTS ON THE JUBILEE

OF THE

London Missionary Society.

IN the Evangelical Magazine for September, 1794, a paper was inserted by the late venerable Dr. Bogue, dated August 26th in that year, and addressed "*To the Evangelical Dissenters who practise Infant Baptism*," which led to the formation of the London Missionary Society. As we have now reached the eve of the jubilee of that institution, which was formed on the 22nd of September, 1795, it may not be uninteresting to our readers to lay before them a few extracts from a document which, under God, was instrumental in leading to such happy results. Our enlightened readers will not imagine that because the appeal in question was addressed to "*Dissenters who practise infant baptism*," that therefore it breathed anything like a sectarian spirit. The fact is, our Baptist brethren, to their lasting honour, were in the mission field before us, and the author of the said document intended doubtless to stir up the members of his own denomination to a holy jealousy in the cause of their Divine Lord and Master. The opening paragraph is as excellent a jubilee note, as if it had been prepared for the occasion. "God has favoured us with the knowledge of the way of salvation through a crucified Redeemer. Our obligations to him on this account are inexpressible; and I trust we are often prompted from the fulness of our hearts to ask, 'What shall we render

unto the Lord for all his benefits?' If in many things we are anxious to make a suitable return, there is one thing with respect to which, if weighed in the balance of the sanctuary, we shall be found wanting. A survey of the state of the world presents to us more than one-half of the human race destitute of the knowledge of the gospel, and sitting in darkness and the shadow of death. Their deplorable condition it is utterly impossible for words to describe. And what have we done for their salvation? There are hundreds of millions of poor pagans, ignorant of the true God, and falling down before stocks and stones. There are hundreds of millions more, blinded by the delusions of Mahomet, and unacquainted with Jesus, as the only Mediator between God and man, whom to know is life eternal."

"Perhaps," says the writer, "we have not considered our duty resulting from that command, which was directed from the supreme authority to every follower of the Lamb: 'Go ye into all the world, and preach the gospel to every creature.' That has not been done. It ought to be done without delay; and every Christian is called upon to act his part, and cannot, without criminality, withhold his exertions towards procuring obedience to the command of his Redeemer and Lord. *Gratitude* calls loudly to us to be active instruments in the hands of Christ,

claiming to the most distant parts of the earth that grace of which we have ourselves been made partakers. *Justice, too*, unites her strong and imperious voice, and cries, "We were once pagans, living in cruel and abominable idolatry. The servants of Jesus came from other lands, and preached his gospel among you. Hence your knowledge of salvation. And it is not ye, as an equitable compensation for their kindness, to send messengers to the nations which are in condition with yourselves of old, to treat them that they turn from dumb idols, to serve the living God, and to wait for his Son from heaven. Verily their debtors ye are."

We have the greatest encouragement, brethren, to engage in this work. The sacred Scripture is full of promises, that the knowledge of God shall cover the earth as the rivers cover the channel of the sea; every promise is a call and a motive to enter in the service without delay. It is the cause of God, and will prevail. Should we even fail in our attempt, we shall not lose our labour; for though the heathen should be gathered by our means, 'yet shall be glorious in the eyes of our Lord.' But we have no reason to excuse such an issue. For all who are engaged have met with such success, so as to animate others to unite in their pious endeavours. In no one place have pious and persevering missionaries laboured in vain."

The concluding paragraph is strongly expressive of the fervent desire entered upon by our late venerable friend that his own denomination might have grace allowed upon it to take its appropriate share in the great work of evangelizing the heathen world. "With respect to us," says he, "before us so grand and prospects so delightful, I conjure you, brethren, to exert yourselves in the cause of our Redeemer, and of saving souls. An insulated individual, and not having an opportunity of consulting with others, I take this method of recommending the subject to

your serious attention. Think of it in your most pious moments. Let it be matter of prayer before God; and make it the topic of your conversation one with another. As it is the duty of the pastors of the church, 'to be forward to every good work,' I call upon the ministers of the metropolis to consult together on this important subject, and without loss of time to propose some plan for the accomplishment of this most desirable end; that 'our Lord Jesus Christ may have the heathen for his inheritance, and the uttermost parts of the earth for his possession.'"

In this manner did the wise and devoted Bogue express himself half a century ago on the subject of Christian missions, and in little more than twelve months from the period of the publication of his address, he had the happiness of finding his most sanguine expectations realized in the formation of the London Missionary Society,—a catholic union of evangelical Episcopalians, Methodists, Presbyterians, and Independents, for the diffusion of the gospel in heathen and other unenlightened countries. The impulse given to the cause of Missions by the establishment of this society is now matter of distinct history, and the benefits accruing from its labours, in all quarters of the globe, will be the occasion of devout thanksgiving to God in time and in eternity. Our forefathers set us a noble example of enlightened zeal and disinterested liberality; and we, their children, who have entered into their labours, and who have heard of God's wondrous works among the heathen, are placed under weighty responsibilities to God, from which we cannot shrink without contracting great guilt. In Africa, in India, in China, in the West Indies, in the great South Pacific, the adored Head of the Church has smiled upon our labours; and the blessing which has been vouchsafed is now the test of the present generation, by which it is yet to be proved whether we are worthy of the honour which God has conferred upon us. If we are found shrinking from the effects of our own

efforts, becoming weary and faint in the very heat of conflict, relaxing our zeal at the moment when it should kindle into a brighter flame, yielding to a spirit of self-indulgence at the precise juncture when sacrifices more costly are demanded of us than we have ever yet placed on the altar of God,—we may well tremble for the result. The great cause of evangelization will move onward to its grand consummation, but we shall be dismissed from our Lord's service, as wicked and slothful servants.

Let the year of jubilee, then, be improved as a season of recruited zeal in the history of our great society; let its friends be stirred up to a full estimate of their responsibility; let its

actual position and prospects be duly regarded; let the spirit of noble and generous sacrifice be cultivated; let a fund be raised not only sufficient to enable the society, without embarrassment, to maintain its present scale of operation, but also to extend the sphere of its labours; let the spirit of devotion and harmony and love blend with all the happy movements of the approaching jubilee, then will it be a time of refreshing from the presence of the Lord; God will be honoured, the churches will be edified, large resources will be supplied, and the kingdom of Christ will be gloriously advanced.

Chelsea.

J. M.

POETRY.

COUNSEL.

(From Mr. R. A. Vaughan's new volume of Poetry.)

WHEN the hand of evening has woven a shroud
Of the latest laughing rosy cloud
That hung on the skirts of departing Day,—
To hide the place where he sank away;—
When the tremulous stars on the glassy sea
Fling golden showers incessantly,
And when within the wilder'd wood
Sit shadows in their solitude,

And the lingering moon arises alow,
Like a mournful thought of long ago,—
Seek thee a lonely and pathless spot,
Which the noise of the world profaneth not,
To hark to the heart's imaginings
Of the airy Future, fancy-bright,
Or the Past that with her faded wings,
Like dying bird, so faintly sings
From the dells of her memory-lighted night.

REVIEW OF RELIGIOUS PUBLICATIONS.

VIGILANTIUS and his TIMES. By W. S. GILLY, D.D., Canon of Durham, and Vicar of Norham. 8vo. pp. 504.

Seeley, Burnside, and Seeley.

By all who have devoted close attention to the subjects here discussed, this volume will be regarded as a very precious fragment of ecclesiastical history. It demonstrates two things, that the theology of the fourth century, so preposterously obtruded upon public notice in the present day, was miserably imbued with the spirit and usages of heathenism; and that there were, even then, faithful witnesses for God, who, with the bold heart of Vigilantius, contended for truth in its primitive simplicity. Dr. Gilly has shown himself master of his subject;

and has spoken out with a distinctness and energy worthy of the position which he occupies in a Protestant church. "The object," he observes, "of the following pages is to illustrate the ecclesiastical errors and corruptions of the fourth century, and to show what sort of opposition was made to them. The author believes that many of those innovations, which have been called a *development of Church principles*, in regard to doctrine and discipline, were departures from the purer Christianity of the church of the apostles. He believes also that the calumniated presbyter, Vigilantius, was one of those witnesses, who have been raised up from time to time by Divine grace, to bear testimony to the truth, and to be the links of its continuity through ages of re-

and darkness. There is a succession of identity which may be compared to that of Adam. The genealogies of Israel are lost; the sacerdotal line can no longer be traced to Aaron; the tribes are scattered throughout the world; the succession has been interrupted; but the true seed of Abraham cannot perish, nor will the promises in relation to the restoration of Israel be unfulfilled.

In like manner, there is a sacred indestructible line of Christianity, which continued since our Lord's promise of preservation of the church, uncorrupted by those who boast of their succession from the apostles of the Fathers, the church of the Apostles, and the church of Rome: often the visible church, and yet not of the wilderness-church, and the successive witnesses in sackcloth, have been cut from the first, and this implies a position the very reverse of ascendancy, supremacy, and prosperity. The succession of pure gospel truth has been perverted by despised and humble witnesses, Vigilantius; as the succession of another, called *the development system*, has been perpetuated by bold and able men, Jerome, and the Schoolmen, and the like."

The author's materials for preparing a history of the life and times of Vigilantius are of necessity scanty; but he has made the best of them. Finding great difficulty, from any existing records, in ascertaining the process by which Vigilantius acquired his opinions and the habits of a reformer, he has wisely furnished brief, but vivid pictures of the men with whose sentiments and habits he had been familiar at that stage of his life, when his religious system had received its bias. Accordingly, he introduced to an acquaintance with the life of Tours, Sulpicius Severus, Paulinus, and Jerome, the Recluse of Bethlehem. Dr. G.'s object is not to show that Vigilantius sympathised with the ecclesiastical opinions of these men, but that, from a gross discrepancy which he detected in their views and the doctrines of the time, he was led, after mature reflection and protracted observation, to assume the attitude of a witness for apostolic truth, which had been shamefully obscured by the notions which these men had begun to patronise. Having had ample opportunities of watching the development of pernicious errors, and possessing a firm and independent, and nobly equipped with love to the truth of God, he stood forth, in a corrupt age, as the unflinching advocate of "the simplicity that is in Jesus."

The corruptions of the fourth century, in doctrine and discipline, would be visible, if the writings of such men as

Jerome had not been preserved. Their vigils at the tombs of patron saints, their childish reverence for relics and dead men's bones, their actual worship of the departed, their aspersions of marriage, which is honourable in all, and their loud and reiterated praises of celibacy, which was the opprobrium and disgrace of the Christian church, are horrible beyond expression, more especially when an attempt is now being made through all England and her colonies to restore the spirit and practices of this pre-eminently corrupt age.

We are thankful that God is raising up such men as Dr. Gilly in these distressing times; when the spirit of popery is creeping in stealthily into the entire working of the Established Church. We render him our grateful acknowledgments for his able and learned manual of Vigilantius and his times. Will he pardon us if we appeal to him, in the spirit of love, and ask if he and other clergymen who think with him in reference to the existing state of things in England, are doing all in their power to stay the plague in the midst of us? Is there not a deceitful calm which portends a storm? Are the evangelical clergy sufficiently aroused by passing events? Are they not saying, "Peace, peace, when there is no peace?" Must there not be *combination* for the truth, and solemn protest against error? May God himself be our helper, for vain is the help of man!

PROTESTANT MISSIONS in BENGAL ILLUSTRATED: *being the substance of a Course of Lectures delivered on Indian Missions.* By J. J. WEITBRECHT, Church Missionary. 12mo. pp. 354.

John F. Shaw, Southampton-row.

A volume written in the spirit of these lectures is a boon to the Christian church. Though proceeding from the pen of "a Church missionary," they breathe nothing of a denominational feeling, and exhibit no symptom of the absence of that "charity which is the bond of perfectness." Mr. Weitbrecht has long laboured in the East, and now places before the friends of Christian missions the results of a lengthened observation, and a matured experience. When visiting in Germany and Switzerland, he thought it desirable to diffuse information on the subject of Indian missions; and, for this purpose, drew up and delivered a series of lectures, which were everywhere well received. When he returned to England, at the suggestion of friends, he translated them into English, and again read them in one of our public rooms. They proved highly interesting and instructive to those who heard them, and an earnest desire was expressed

by many that the lecturer might be induced to bring the substance of them before the public in a more permanent form. This is the simple history of the volume, which we have great pleasure in now introducing to our numerous readers. It is, in all respects, an unpretending production; but withal an invaluable addition to the store of our missionary intelligence. There is a charm of Christian simplicity pertaining to it which makes it very convincing to the judgment, and very impressive to the heart. The style is excellent, and the illustrations are such as keep the attention awake to the very close of the volume.

The lectures are seven in number. The I. is devoted to a full development of the moral and religious condition of India, which is sufficiently appalling to awaken the benevolent sympathies of the disciples of Christ. The II. gives a correct account of the religious books and mythology of the Hindoos, and exhibits marks of careful research on the part of the author. The III. depicts the idolatrous ceremonies of the Hindoos, and proves their inadequacy to tranquillize the conscience and to purify the character. The IV. furnishes a succinct account of the labours of missionaries in India, and does ample justice to all the devoted labourers in the field. The V., in continuance, supplies ample information on the subject of Bible translation and dissemination, and on the kindred one of education: here, again, the author makes honourable mention of the Biblical labours of all who have been in the field. The VI. presents a very stirring view of the difficulties which impede missionary labour in India: no one can read this lecture without being roused to an intense sympathy on behalf of our missionary brethren, who occupy those high places of the field. The VII. lecture records the success, and unfolds the prospects of missionary labours in India.

We regard the entire volume as one of the most acceptable contributions yet made to the cause of missions. It is brief, but satisfactory; calm, but energetic; devout, but convincing; and faithful to truth, but in the highest degree encouraging. The impression we have received from the perusal of it is, that India is "already white to the harvest," and that the Christian church will be sadly neglectful of its responsibilities if its efforts to evangelize it are not increased a thousand fold.

"As to outward appearance," observes Mr. W., "mission work in India has to wind its way through a chaos of hostile elements: conflicts will continue, and troubles will not cease; and, therefore, he in whom the eyes of faith are not opened, is in danger of being confounded at the leadings of God's providence; but one thing is certain,

the cause *will* eventually prove victorious. Amidst the powerful blows which fall from every side upon the old fabric of Hindooism it must at last be crushed to pieces. If the church of Christ will but act worthy of her high powers and destiny, no atheism, no other hostile infidel system, shall be erected on its ruins; no, a beautiful temple of the Lord shall be built up, in which he shall be worshipped in spirit and in truth, and India's millions of inhabitants shall rejoice with us in God their Saviour.

"Some people believe that centuries will still elapse before heathenism is extirpated in every part of India, and before the whole country can be evangelized. I am not of their opinion, and feel no inclination to join the ranks of those who have nothing but difficulties to produce, and can fix their eyes nowhere but upon the darkest background of the picture. One great event is following another in our days in the political world, shaking whole nations and empires; and do we not perceive the same thing happening in the religious world, events of the greatest magnitude succeeding each other with increasing rapidity?

"While the building of Solomon's temple was in progress, it is very probable that many came and looked on, who, seeing the preparations, were ready to say, it was perfectly impossible that the magnificent structure contemplated could be finished within six or seven years; forasmuch as they could only perceive the foundation being laid, and the ground levelled; but they were little aware of what was going on in the marble quarries of Tyros, and in the cedar forests of Mount Lebanon. Thousands of labourers and artisans were there engaged cutting timber, and preparing the marble blocks and framework of the noble edifice. Every part was made ready, and received its polish there; and so perfect were the preparations, that it is expressly stated, 'And the house, when it was building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.'

"In like manner there are, in the present day, thousands of hands, heathen and Christians, believers and unbelievers, engaged in preparing the materials for the spiritual temple of God. They who know the Great Architect have been permitted to look into his plan, and they can rejoice in hope, being assured that a glorious edifice will be raised, although they are not as yet acquainted with the details, nor how the several parts are to be joined together: they know quite well that the workmen engaged in this service, work, as it were, into each other's hands, and that the various materials are calculated in the nicest manner to fit into their proper

and destined places; yes, they have a happy presentiment, grounded upon facts, that the whole will be finished much sooner than might be expected."—pp. 336, 337.

The Witch of Endor, and other POEMS.
By R. A. VAUGHAN, B.A. 12mo. pp.
84.

Jackson and Walford.

When a youth of ardent and well-cultivated mind addicts himself to poetic studies, as a cherished occupation, we are wont to tremble for the result. Not, indeed, that we are insensible to the charms of poetic compositions, or unwilling to admit the potent and beneficial influence which genuine poetry exerts on man's intellectual and moral destiny; but because, in nine cases out of ten, the effort to versify is a fruitless one, conducting only to such mediocrity of attainment as neither brings credit to the hapless author, nor advantage to the expectant and disappointed public. In very many instances the determination to poetise, in the absence of that inspiration which genius only can supply, has issued in the fatal depreciation of a mind which might have graced the less ambitious walks of literary fame. It has happened, also, occasionally, that a temporary reputation for poetic genius has been reared upon an insufficient basis, by which the public taste has been vitiated, and a host of pretenders to poetry have forced themselves upon the public ear. Happy were it if multitudes of this class would remember the maxim of the late Thomas Scott, that "God had never made him a poet, and that he was never fool enough to make himself one."

But just in proportion as we would deprecate all rash intrusion into the company of the muses, by persons disqualified for their society, we would, for weighty reasons, urge the onward and upward course of those whom the great Author of our being has invested with the power of lofty musings, and poetic imaginings. Such spirits are raised up by God to etherealize men's conceptions, and to repress in some measure the tyrannous dominion of that materialism which drags human beings down to an earthly and sensual state of existence. And when those endowed with poetic genius are the disciples of revelation, and free from the conceits and follies of infidelity, we hail them as among the best friends of their species.

It is no small gratification to us to be enabled to announce a new bard, in the person of one who has been nursed in the lap of nonconformity, and, what is better still, in the school of Christ. Our young aspirant,—for he has not yet reached his

majority,—has greatly distinguished himself by classical and other attainments; of which the dramatic poem before affords us indubitable evidence.

The subject chosen by our author, for the exercise of his youthful genius, is one by no means uninviting to a mind smitten with the love of the mysterious, the sublime, and the preternatural. It is impossible, whatever theory of interpretation we resort to, to peruse the narrative of the witch of Endor, without feeling something like a thrill of horror passing through the mind. The deep and solemn impression it produced on our youthful fancy has not yet subsided; and even now, when the snows of winter have fallen upon us, our frame is agitated on every new examination of its harrowing details. We are happy, for the interests of truth and sound scriptural exegesis, that Mr. Vaughan has rejected the opinions, "that what appeared to Saul was merely the result of a contrivance practised by the sorceress, or else an evil angel who assumed the form of Samuel." It is most strange that any sober interpreter of the word of God could ever have given in to either of these extravagant notions, derogatory in the highest degree to the credit of revelation. Our author constructs his poem upon the only sound principle, that Saul, left to a deceived heart, went by night with his attendants, without any premonition, to consult the sorceress, when she could have had no means of practising an effectual imposture; and that, contrary to her own expectations, and to her utter dismay, the real ghost of Samuel appeared, by the immediate interposition of God. Mr. V. very justly remarks, that "it would have been the interest of the sorceress rather to flatter and console the king, than to invent a reply so unwelcome. It is less difficult to believe in the appearance of Samuel himself, than in that of an evil spirit; though it is not improbable that some angel or angels of darkness might have been permitted to assist the witch in her evil practices. Her surprise at the sight of Samuel, is a sufficient proof, that neither he, nor any being personating him, came up in obedience to her summons. Satan could have had no end to gain by a procedure of this sort, and the language ascribed to Samuel is most unnatural in the mouth of an evil spirit."

As might have been expected, our author has ventured on occasional poetic liberties, in the way of addition to the scriptural narrative; as, for instance, when he introduces the incantations of the witch and the replies of wicked spirits in league with her; but they are in strict keeping with the facts recorded, and give a character of wild and terrific grandeur to the scene corresponding with its preternatural aspects. The structure

of the poem is well conceived, and the illustrations and minor details are admirably adjusted so as to produce a feeling of unity, and to secure the largest amount of well-sustained impression.

The character of thought, throughout this scriptural drama, is strictly poetic, and the imagery is always beautiful, and oftentimes sublime. There are passages, both in the main poem, and in the fugitive pieces which accompany it, of surpassing energy, equaling in compass of thought and force of diction some of the noblest specimens of our standard writers. If we might venture on a criticism it would be this, that our author's mind is so richly imbued with the style and manner of the Greek Tragedians, that he has less prominently exhibited the orientalism of the Hebrews than was desirable in a poem, where Jewish sentiment, phraseology, character, and association required to be embodied. But we are little inclined to indulge in the invidious task of fault-finding, where so much excellence and power combine. As a specimen of Mr. V.'s manner we will select part of the address of Samuel's ghost to Saul:—

"Misguided man! When Israel's God hath left thee,
And when the covering of thy many sins
Keeps out his dew of love that fain would fall,
Or turns it to the blight of enmity,
Inquirest thou of me? As if thou couldst
By crouching in the very mouth of hell
Be shadow'd from the darlings of His eyes.
Thy guilt hath made thick darkness round about thee,
But not less seen through all its clouding foul,
Thine effort to creep out and steal thee help
Which he hath barred up from thee. I that this
Morning thou might'st learn, am hither sent.
Who breathed the wind that raised thee thus to hover
Before men's gazing in an air of glory?
Who, like a new sun from thine obscure chaos,
Created thee to light his troubled people?
Was it for thee of all the worms he form'd
To turn upon him with ingratitude,
And spurn the hand that led thy feeble blindness,
And of thine avarice make a shield of sin
To hide thee from his looks of love grown irksome—
Those looks of love that made thee all thou wast;
Then impiously complain thou wast forsaken?
And when the keen shaft of ingratitude,
Which thou hadst planted in thine inmost soul,
Began to rankle like the worm that dies not,
To call that sure remorse blest penitence—
And murmur that it could not buy him back?
Thou tastest now the first draught of that cup
Which thou hast been so long in secret filling,
Labouring perverse with cursed alchemy
God's precious drops of blessing to transmute
Into a poisoning curse. O penitence!
It would have found thee weeping in thy tent,
Thy depth of sin with deepest groans confessing,—
Thy guilty-tossing heart shook off that dove,
And led thee to this cavern of despair.
Oh! thou wilt stand through time a monument,
Out on the past's most desolate deserts stand,
All ruinous, and unto thee man's thoughts
Shall make sad pilgrimage, to learn how much
Of light from heaven and happy privilege
May gather round poor man to bless and save,
And yet 'neath his transgressions he may fall,

Almost from catching melodies of heaven
Into a death of which we fear to speak."

"Listen! I breathe
The breath of inspiration that makes bare
The future's sky with all its moving shapes.
A waning moon rolls mournfully and slow
Into the dusk arms of a cave of cloud,
Moves on—'t is lost—it is thine emblem, Saul!
Listen! I hear a hum of many sounds,
Rising deep-echoed among solemn mountains,
The sheen of spears through the mists of morning,
There is a rushing clamour as of hosts
Trampling together in the vale of blood,
Their roar is calling to a giant shade
To hang upon thy footsteps through the fight;
He shakes his hand of darkness o'er thy head,—
Thou waverest,—one more struggle—'t is thy last!—
Thou and a host are strewn upon the earth!
O'er all loud sweeps war's pitiless hurricane;
It bears Phillistia's cry of victory,
And leaves the hope of Israel lying there.
Judah sits weeping by her lonesome hearths,
From Asher's orphan'd woods hath fallen their
pride,
Grief's heavy raindrops from the branches bare
Fall countless on the myriad leaves beneath,
Where slaughter, the wild beast, hath trodden
them—
E'en as they fell into one common grave.
The Lord yields up his people to their foes;
The pallid face of silver Ashtaroth
Shall glow, reflecting many an altar's flame,
And many a hideous god with spoils be graced,
His bloody shrine by victors garlanded.
But thou—oh! whither wilt that battle bear
Thy foundered life! At morn thou wast armed
Out of the tent of thine obscurity,
Then came the fight, the sultry noon of trial,—
How basely were those heavenly arms thrown
down!
Now o'er thee gathers night, a chilling night,
And low thou liest upon the plain of death.
'T is true the ill fires thou didst in thee gender
Have rent thee with their lightnings while yet
here;
'T is not for me to close all hope hereafter,
Or stretch a shore about God's boundless pity;
And though thou 'rt now so overhung with black-
ness,
A breath of love an opening may unfold
Through which may mercy's eyes look mildly down!
And even thou may'st faintly far discern
A heaven of moveless rest beyond all storm.
But that thine earthly days are now summ'd up
Know as past doubt,—before to-morrow's eve
Thou and thy sons shall be as I am now!"

Among Mr. V.'s fugitive poems, we think very highly of "God's Hidden Ones," "Counsel," "A Hymn in Heaven," and "The Demoniac." The entire volume we introduce to our readers with confidence, as a work of greater promise than any production in poetry that has issued from the modern press.

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O B I T U A R Y.

MEMOIR OF THE LATE MR. STEPHEN
WESTBROOK.

(*Of Maidenhead, Berkshire.*)

THE memorials of departed worth have for nearly half a century occupied some of the most interesting and useful pages of the *Evangelical Magazine*, and those memorials have not been confined to the record of ministerial character merely, but the dealings of God with excellent private Christians and office-bearers in the Christian church, have found a place there also.

Among those who have borne the office of a deacon, will be registered the name of the individual concerning whom the following brief recital is given:—

Mr. Stephen Westbrook, of Maidenhead, Berkshire, whose name had stood connected with the Independent church in that place for nearly sixty years, was called to his rest on the 6th of June last, in the 80th year of his age, and on the Sabbath following his death was improved by the Rev. W. Legge, of Reading, and the following circumstances were then submitted to a large and deeply-interested congregation, as communicated to us by the family of the deceased.

Mr. Westbrook was a remarkable instance in which that scripture is illustrated, "I will take one of a family, &c., and bring him to Zion," and the footsteps of Divine mercy towards him, by which his early footsteps were conducted to the house of God, are worthy of notice. His father was a reputable farmer, living in the parish of Bisham, but a churchman, whose minister was a good-natured man of the world. His mother was a pious woman, and she was accustomed to bring her son Stephen to Maidenhead meeting, as often as she could walk so far, to hear the gospel. It was principally with a view to his spiritual interest that she prevailed on his father to apprentice him to Mr. Zachary Allnutt, of Maidenhead, linendraper. This settlement was not very agreeable to the son, who much disliked the confinement of a shop, but it was the little hinge on which his future welfare seemed to turn. He became much attached to Mr. and Mrs. Allnutt, and attended with them and his mother at the meeting-house. It was towards the close of his apprenticeship that the Rev. John Cooke first came to preach at Maidenhead as a supply. Mr. Westbrook has often referred to Mr. Cooke's juvenile appearance, his fine black curling locks, and blue straight coat, when he first appeared in the pulpit of the old meeting, and also to the astonishing

flow of thought and rapidity of delivery which marked his early ministration. Mr. Westbrook's heart soon became knit to him, and he loved him till his death. The work of grace in Mr. Westbrook's heart was gradual, and more the effect of the Spirit's drawing, than of the terrors of the law; but a holy, consistent, lengthened life made it delightfully evident that it was a Divine work.

Mr. Westbrook married when twenty-two years of age, Katherine, the only child of Mr. and Mrs. Thomas Aldridge, of the Mount Tarn, Cookham, Berks, but it is not quite certain whether he joined the church at Maidenhead before, or a short time after his marriage. His beloved partner was one who signed Mr. Cooke's call to the ministry; she was devotedly attached to his ministry, and he bore a very affectionate testimony to her worth in a funeral sermon on the occasion of her death, July, 1801, from the words, "And these all died in the faith." The death of his pious, intelligent, and affectionate wife, in her 38th year, leaving seven motherless children, was a severe trial to his heart and to his faith. Fond memory, say his mourning children, recurs to that event with unspeakable interest, and scenes are called up never to be forgotten. The father then seemed to sustain both relations, and with a mother's tenderness, especially to his daughters, he carried out a twofold character. Never, perhaps, did any father enter more fully into all the little cares and throbbing feelings of a young family, the oldest being only thirteen years of age. His children cherish the recollection with grateful love. Never can they forget how he tried to soothe them while his own heart was bleeding, indeed sometimes it were difficult to say whether he was more the father or the mother to them. That care of the mother, especially, which she had attended to with peculiar interest and delight, the spiritual instruction of a rising family, then devolved upon the father, and with scrupulous attention he sought to water the seed, which a gracious mother had sown. It may not be uninteresting to the readers of the *Evangelical Magazine* to know, that on the morning of the Sabbath-day on which Mrs. Westbrook's funeral took place in the afternoon, Mr. William Clayton, who was then Mr. Westbrook's apprentice, and who was about to leave his family, in order to enter on preparatory studies for the ministry, delivered his first sermon in the parlour, to the family circle and relatives. The aged and venerable Mr. and Mrs. Aldridge were amongst his

auditors, and to those who were of age to appreciate such services, it was a profitable and comforting season. About ten years later in life, Mr. Westbrook's parental feelings were greatly exercised by the death of his eldest son, aged 22, and his second daughter, aged 18, who both fell a sacrifice to rapid consumption. On these occasions, which followed very closely on each other, the calm submission with which he met the trials, afforded a profitable lesson to those around him. The sudden departure of his beloved pastor, Mr. Cooke, was a severe shock to his mind, and brought with it a vivid impression of the uncertainty of life, and of the happiness of a soul in a state of habitual readiness to meet the tidings, "the Son of man cometh."

Mr. Westbrook may very properly be noticed in one feature of his character, his paramount regard to the happiness and comfort of his children; on this ground alone he continued a widower until his family was grown up; and in the second matrimonial alliance which he formed with the relict of a very much esteemed friend, he communicated freely with all his elder children, and asked them if such a union would be agreeable to them, and to the honour of that amiable woman with whom a happy union of twenty-five years was formed, it was by her consent and wish such an inquiry was made. He followed her to the grave in November, 1841, and he had lived to see all his early associates pass before him into the unseen world.

Mr. Westbrook was much attached to the late Rev. J. B. Pierce, whose unexpected removal after a very short illness occasioned a great weight of anxiety to fall upon him in relation to the choice of a successor; and the speedy disruption of the connexion formed between the church at Maidenhead and Mr. Adiscott, in consequence of the call from a distant church with which Mr. Adiscott felt it his duty to comply about this time last year, again threw upon the aged deacon, in conjunction with his much esteemed brethren in office, all the cares arising from the widowed state of the flock. He gave himself to prayer, and patiently watched the movements of Divine Providence, and lived to see the man in whom the whole church united, and to whose future ordination he looked forward with great satisfaction.

Among his earliest and most esteemed friends was the late Mr. Fletcher, of Henley. By the wish of the family he attended the funeral of that excellent man; and the day being very bleak and unfavourable, he caught a cold, and on the Thursday following was a little indisposed. On Saturday, the 3rd of June, he called in his much-esteemed medical

friend, Mr. Bishop, who expressed some apprehension that the fever had commenced, which would consume his bodily energies. Suitable remedies being applied, it was hoped by his family that from the soundness of his constitution he might be again restored to them for a short season at least. But the Lord's time was come. He appeared somewhat to rally on the Tuesday morning; and his eldest son left him, in a very composed and cheerful frame of mind, anticipating that in a few days he should see him again with restored health. As he drew nearer and nearer to the close of his journey, he had manifested a growing delight in the means of grace, and a growing interest in the welfare of the church with which he had been so long connected. It was very evident that he "so numbered his days" as to set his house in order—that he was looking for and hasting unto the coming of the Lord Jesus. The symptoms of approaching dissolution had no terrors to him: blessed be God, all fear was marvellously taken away. The native humility of his mind, or rather that gracious self-abasement of character, which led him to think very meanly of his own religious attainments, might have induced strong exercise of terror at the approach of death; but it pleased God to enable his aged servant to keep the eye of faith fixed simply on Christ, and thus to tread firmly on the waters of Jordan, and to feel assured that all was well. The transition was rapid, yet gentle and triumphant. On the Wednesday morning the symptoms became more alarming, and it was quite evident to his own mind that he should not recover. He said to his eldest daughter, Mrs. Haycroft, who had been spending a month at his house, and who, with her affectionate husband, had much administered to the comfort and enjoyment of that last month of his earthly sojourn, and who had been forming plans for the future, which had a special reference to the quiet of his declining years—he said to her, "I have very much enjoyed your society, and had anticipated continuing a short time longer with you, but it is best as it is—it is all well." Mrs. Haycroft replied, "You are going to join the fellowship of departed saints, who have gone before, and of Jesus; you will soon be with Jesus!" He replied, "My dear, I am a poor feeble creature—a poor sinner—saved by grace—it is all grace; Christ is my righteousness, my Redeemer, my intercessor, my strength, my rock (several other words she could not catch)—he is all in all, and that is all." His daughter said, "You will soon join the departed spirit of your friend Fletcher, and of your late dear wife." He said, "Yes—I hope so." His daughter then repeated a

favourite verse of the late Mrs. Westbrook:—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

Coming to her father, "That is what suits." He replied, "O yes, I can say that." He was evidently sinking fast into that from which he was never to awake, his daughter, who almost feared he would not be able to give her an answer, "Have you any message for your children?" The dying saint seemed to summon up his last energies, and said, "I am glad that at the age of eighty I can see them, that wisdom's ways are ways of life, and peace, and that this will never give them happiness but as they are found in the path of duty, and as sinners at the feet of Christ—it is all grace from first to last—the robe of Christ's righteousness is complete." His daughter said, "You will soon see him face to face." He replied, "I hope so—I have their trust—no other hope—no other grace."

After his medical friend came in, he was recognised, and, after receiving a kiss from his hands, he revived a little, to use that gentleman's words) he gave a truly patriarchal blessing, in which he blessed all his family. He appeared to be conscious till late in the evening, although speech and sight had failed, and he gradually sunk into the arms of his daughter, breathing the fainting life away until twelve o'clock on the morning of Thursday, he fell asleep in Jesus so softly and so peacefully, that his elder son while watching his life with his finger on his pulse scarcely realize that the spirit had fled. The good woman who had called in to watch by him whispered, "Behold the perfect man, and behold the up-coming of the end of that man is peace"—the same scripture was passing through the mind of his son.

He closed a life, which had been useful and exemplary, and in which the promise of the Lord had been fulfilled, "They shall bring forth fruit in old age, to show that the Lord is faithful."

The peculiar features of Mr. Westbrook's character were constancy in friendship, simplicity of conduct, remarkable freedom of self, sterling integrity, and no share of discrimination of character, and, when circumstances demanded simplicity of conduct—he was eminently simple of truth. The ministers of the Y. Association, and very many who found a resting place at his friendly

habitation, will bear testimony that he was given to hospitality, and that he received his guests with an open-hearted freedom, and treated them with a generous liberality and delicate regard to their ease and comfort. He had held the deacon's office nearly half a century, and to the honour of divine grace, without any blot on his reputation. His consistency of walk, and the amiability of his general deportment, won for him the love and confidence of his Christian brethren, and the warm respect of the neighbourhood at large.

On the 12th of June his mortal remains were consigned to their last resting place, in the family vault adjoining the meeting-house, to which it had been his lot to follow many of his beloved family. On the solemn occasion, Mr. Rowland, of Henley, delivered a most affectionate address, and Mr. Newton, of the Countess of Huntingdon's chapel, and Mr. W. Davis, from Highbury, took part in the devotional exercise.

On the following Sabbath-day Mr. Legge, of Reading, preached two most appropriate discourses to the Church and to the family. In the morning from Col. iii., "Christ is all, and in all;" and in the evening from Genesis xlviii. 21, "Behold I die, but God shall be with you." The former text had been given to the preacher by the family, as containing almost the last words of the dying Christian; the latter, Mr. Legge said had struck his own mind, as remarkably expressive of the state of mind and the actual demeanour of his departed and venerable friend, whose anxiety for the welfare of the Redeemer's cause was so strikingly manifest in connexion with a growing meekness for heaven, and evident anticipation of the time of his departure for it, being near at hand.

It was about a fortnight before his death, that at the morning family worship, his son read Isaiah xxvi., thinking the third and fourth verses peculiarly adapted to afford comfort and support to his venerated parent, but little expecting that it was the last time they should meet around the family altar—"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth." "Trust in the Lord Jehovah for ever, for in the Lord Jehovah is everlasting strength," however, were words frequently in the lips of that beloved father, and the blessedness which they impart were most evidently his portion.

Let the Lord's aged people then take courage, and while tracing in themselves the tokens of nature's dissolution, let them with simplicity of dependence lean upon the Lord, who will perfect that concerneth them, and make his grace to abound in their final triumph over all their foes and fears.

Home Chronicle.

FRENCH AGGRESSION IN TAHITI.

A meeting of the friends of the London Missionary Society was held at Exeter Hall, on Wednesday, the 14th of August, to consider the present state of the Society's missions in Tahiti and the surrounding groupes, and to express sympathy with the suffering Christians and their injured sovereign, in that distant region of the globe. The weather was most unpropitious; but the large hall was more than two thirds full. A calm, but decided, statement of the disgraceful proceedings of the French in Tahiti, was read by the Rev. J. J. Freeman, one of the Society's secretaries, which evidently afforded high satisfaction to the meeting. After which, appropriate resolutions were proposed and advocated by the Rev. Dr. R. W. Hamilton, of Leeds; the Rev. George Smith, of Poplar; the Rev. Dr. Morison, of Brompton; the Rev. Dr. Leif-child, of Craven chapel; Josiah Conder, Esq.; the Hon. and Rev. Baptist Noel; the Rev. John Burnet, of Camberwell; and the Rev. William Ellis.

The tone of the meeting was such as became the occasion. The several speakers emancipated themselves from the fear of man, and gave full expression to an honest indignation against French rapacity, cruelty, and injustice. The so-called protectorate of Tahiti was exhibited in its true colours, that Englishmen may see whether it be an affair that British honour can sanction. The imprisonment of Mr. Pritchard is but a minor feature of the case, though it affords an ample pretext for the government to do its duty in redressing the wrongs which have been perpetrated in the South Pacific.

Many timid persons, from a dread of war, would shrink from an honest exposure of the truth. They little think how far their weak scruples aid the enemies of missions. We would have them know that the speakers at Exeter Hall are as averse as they can possibly be to war; but truth is not to be suppressed, and our missions sacrificed, to avoid imaginary consequences. We thoroughly believe that a firm and upright conduct on the part of the British government might yet settle the whole question satisfactorily, without any appeal to the sword—an evil which we should deprecate in the strongest terms.

UNION CHAPEL, ISLINGTON.

The Rev. H. Allon, late of Cheshunt College, and co-pastor with the Rev. T.

Lewis, was ordained at Union Chapel, Islington, on Wednesday, June 12th.

The Rev. T. Lewis read appropriate passages of Scripture, and offered the introductory prayer. The Rev. Dr. Bennett delivered the introductory address, from Matt. xviii. 15—17; a short but lucid exposition of the nature and constitution of a Christian church. The questions were proposed by the Rev. J. Yockney, and replied to in behalf of the church by H. Spicer, Esq., one of the deacons, and by Mr. Allon. The Rev. J. Sherman offered the ordination prayer; and the Rev. Dr. Harris delivered a most eloquent and impressive charge, from 1 Tim. iv. 16; the Rev. C. Gilbert concluding with prayer. The Rev. J. Blackburn and the Rev. B. S. Hollis were necessarily absent.

After the morning service, the ministers and friends dined together in the school-room. The company was addressed by E. Smith, Esq., one of the deacons, who presided, Mr. Allon, Mr. Lewis, Dr. Bennett, Dr. Campbell, Mr. Yockney, and Mr. Godwin.

In the evening, the Rev. J. Sortain, A.B., of Brighton, preached to the church and congregation from Heb. xiii. 17; the Rev. H. Townley and the Rev. A. J. Morris conducting the devotional parts of the services. The services were of a most solemn and impressive character, and were listened to by a densely crowded audience, including upwards of fifty ministers.

CHURCH MEETINGS.

It would conduce to the order of church meetings, if it were much inculcated by the pastor, and generally understood by the people, that they were meetings for devotion, and not for debate. They should ever be attended with the usual services of a prayer-meeting, that is, with singing, supplication, and ministerial exhortation.

If business is to be done, it should be thus introduced and transacted in the spirit, and amidst the services of devotion. These times of assembling should be periodical; for when they are only occasional, they lose the character of devotional seasons, assume the form of business meetings, to which the members come prepared for protracted and general discussion.

All the proceedings of a church meeting should either emanate directly from the pastor, or from others, by his previous knowledge and consent. The president of every

ty, and of every meeting, ought to be dated with all the business which is transacted by the assembly. He announces and explains the object of their convening, and regulates the discussion which ensue. Every case, therefore, is to be laid before the church, should be acted by the pastor, who, like the judge on the bench, is to show what the law touching the business in hand. If this neglected, and members are allowed to discuss any business which they please, church meetings would very soon resemble the scene which was exhibited at the foot of the tower of Babel. An attention to single, simple circumstance, will very much tend to ensure the order and harmony of meetings.

Little discussion as is really possible should take place at our church meetings. The admonition of the apostle is always in us, but never more so than in reference to times of the assembling of the saints: "every man be slow to speak." Nothing but the most obvious necessity should induce any individual to utter a syllable; and if any one does deliver his opinion, it should not be in a prating, dogmatical manner, but in few words modestly spoken. Not the pastor, but the people themselves, should discourage these forward obtrusive men, to whom no music or melody is so sweet as the sound of their own voice. Church assemblies soon become disorderly. A wise and prudent minister will resist his face against them, and a wise and sober church will support him in this respect.

It is of course no less the interest than the duty of the society, to support at all its meetings the just and scriptural authority of the pastor. He should never be addressed but in the most courteous and respectful manner, and every expression of abuse or insult should be marked with disapprobation of the members present. *See Church Members' Guide.*

THE LEARNED "SADDLER."

In the following case, as well as that of the learned blacksmith, shows what acquisitions may be made in useful knowledge by those who are engaged in laborious callings. And doubtless, would be the case, if so much time were not wasted in waste amid idle and romances and other light reading which tends to enervate the mind, and to prevent it from being more usefully employed in the pursuit of more useful and endearing studies. The editor of the *Union Baptist Register* mentions an interview with a mechanic, who is, like the learned blacksmith, "a living proof of the practicability of making very consider-

able literary acquisitions in the intervals of regular daily labour in a workshop. The Hebrew and Greek, says the writer, were quoted by him with the facility of a theological professor; and when the meaning of the original was not clearly presented in our version, he would correct the translation, and show its greater propriety and beauty. I had fallen in with this intelligent disciple, "whose conversation is most manifestly in heaven," while in the city before, and was struck with his learning and piety, but was never so much impressed with his wonderful gifts and acquirements in the great mysteries of godliness as in the recent interview; and, what is truly remarkable in regard to him, he works daily at his trade as a saddler, and is dependent on it for the support of his family. I have spoken of him before as the learned mechanic; showing what the improvement of leisure hours may effect for a man engaged in daily manual labour; and I am sure of this one thing, that, although the learned blacksmith, whom I have heard repeatedly, may have the advantage of him in the number of languages he has acquired, and also in his poetical flights, he is far inferior to him in biblical knowledge and soundness of discrimination. This man ought to be sent to all the theological seminaries in the land, to teach the students to prize their Bible more, and make it more a book of close and constant study. I am sure he could not address a company of students in his original and simple way, without making those who love Jesus indeed, think more of the Bible than they ever did before, and impress them with the fact, that the way that they would make themselves more useful and successful in the ministry would be by making themselves mighty in the Scriptures.—*New York Evangelist.*

PROVINCIAL.

ORDINATIONS.

Rev. George Berry.

On Wednesday, June 26th, 1844, the Rev. George Berry was ordained to the pastoral office over the Congregational church assembling in Mount Zion chapel, in the parish of Gisborne. The public services commenced at eleven o'clock, when the Rev. J. Williamson, from Horton, read suitable portions of Scripture and prayed. The Rev. R. Slate, of Preston, delivered an excellent introductory discourse, containing the nature and constitution of a gospel church, and also proposed the usual questions, which being satisfactorily answered, the Rev. H. Driver, of Holden, offered the

ordination prayer, accompanied with the imposition of hands; after which, a solemn, impressive, and affectionate charge was delivered to the minister by the Rev. D. T. Carson, of Preston, from these words,—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. ii. 15. The Rev. D. Calvert, of Calderbrook, their late minister, preached a most excellent sermon to the people from 1 Thess. v. 12, 13, and concluded by prayer. The chapel was completely crowded: some persons could not gain admission. A spirit of hallowed devotion seemed to pervade the entire assembly. We sincerely hope that the union thus formed will be productive of a lasting benefit to pastor, people, and the neighbourhood. Thus closed the highly interesting engagements of a day that will long be remembered.

—
Mr. Joseph Mason Calvert.

On Wednesday, the 10th of July, Mr. Joseph Mason Calvert, late of Airedale College, was ordained pastor of the church and congregation assembling in Salem chapel, Pateley-bridge, Yorkshire.

The Rev. James Swift Hastie, of Otley, introduced the services by reading the Scripture and prayer. The Rev. Walter Scott, President of Airedale College, delivered the introductory discourse. The Rev. Joseph Croft, of Ripon, asked the usual questions. The Rev. John Calvert, of Morley, (father of the young minister,) offered the ordination prayer, accompanied with the "laying on of hands;" and the Rev. John Ely, of Leeds, gave the charge to the minister. The Revs. Robertson, of Knaresborough; Boyd, of Burley; and Gibbs, of Skipton; also took part in the services.

In the evening a sermon was preached to the people, by the Rev. John Calvert, of Morley.

The attendance on both occasions was numerous; and a deep and serious impression was made by the services.

—
Rev. George Richards.

On Wednesday, July 24th, the Rev. George Richards, late of Airedale College, was ordained to the pastoral charge of the church of Christ assembling in Sion Chapel, Alnwick, Northumberland. The services of the day were commenced with reading suitable portions of Scripture and prayer by the Rev. Andrew Hutcheson, D.D., of Warrenford. The introductory discourse, containing a clear and scriptural exposition of Independency, was delivered by the Rev. R. W. Hamilton, LL.D., D.D., of Leeds.

The Rev. William Froggatt, of Morpeth, asked the usual questions, and received Mr. Richards's confession of faith. The ordination prayer, with laying on of hands, was offered up by the Rev. Archibald Jack, A.M., of North Shields. The Rev. Walter Scott, S. T. P., President of Airedale College, delivered an affectionate and impressive charge to the young pastor, from Titus ii. 15, last clause, "Let no man despise thee." In the evening the Rev. James Parsons, of York, preached a most solemn and appropriate sermon to the people, from Luke viii. 8. The Revs. R. Bowman, of Sunderland; S. Goodall, of Durham; S. Bingley, of Middlesbro'; and G. Clarkson, of Rothbury, assisted in the devotional parts of the services.

On the following evening (Thursday) a social tea-party was held in the Odd Fellows hall, when upwards of 500 sat down to tea.

On the Friday evening all the children of the sabbath-school, and the young people of the Bible classes, were treated with tea; and afterwards were addressed by several ministers and sabbath-school teachers.

The whole of the services were of the most interesting character, and it is to be hoped will be followed with the blessing of the great Head of the church.

—
Rev. J. De Hewer Williams.

On Tuesday, August 13th, the Rev. J. De Hewer Williams, late of Highbury College, was ordained to the pastoral charge over the Independent church in Limerick; established and long sustained by the self-denying and devoted labours of the Rev. Dr. Townley. The Rev. A. King, of Cork, conducted the devotional exercises. The Rev. W. S. Palmer, of London, delivered the introductory discourse on the nature of a Christian church; and proposed the usual questions. The Rev. C. G. Townley, LL.D., offered the ordination prayer, with imposition of hands. The Rev. W. Urwick, D.D., of Dublin, delivered the charge; and Mr. F. G. Williams (father and pastor of the minister) gave out the hymns, and concluded the service with prayer.

In the evening the Rev. S. Brown, of Tralee, read the Scriptures and engaged in prayer; and the Rev. A. King preached the sermon to the people.

It was to all the friends of the cause of Christ present a "time of refreshing from the presence of the Lord;" and it is hoped that it will prove a time of revival also; that the Word of life may be successfully held forth among the thousands of that city who still love the way of death, being led therein by "blind guides" who walk not in the way of life.

Rev. Henry Quick.

Thursday, the 8th of August, the Rev. H. Quick was solemnly set apart and recognised by his brethren in the ministry, as the pastor of the church of Christ assembling in the Independent chapel, North-street, Taunton. The Rev. J. Bristow, of Exeter, read the Scriptures and prayed. The Rev. T. W. Jenkyn, D.D., very luminously set forth the principles of genuine congregationalism. The Rev. T. Haynes, of Brunswick chapel, Bristol, offered prayer on behalf of the pastor and people. The Rev. G. Collison, D.D., of Hackney Academy, delivered a very scriptural, faithful, and affectionate charge to the minister; and the Rev. G. Payne, LL.D., of Exeter Academy, concluded the solemn services by prayer.

The Rev. J. Sherman, who had engaged to preach in the evening to the people, was prevented being present by severe family affliction, but the Rev. Dr. Jenkyn kindly consented, although on very short notice, to take his place. The Rev. Henry Addiscott, of Paul's Meeting, Taunton, read the Scriptures and prayed; and the Rev. Doctor then preached a highly useful and practical discourse from the words, "Let him be your minister." The chapel was crowded on both occasions, and an unusually large assembly of ministers from Somerset and Devon was present.

Mr. Thomas Jones.

On the 17th of July, Mr. Thomas Jones was ordained pastor over the Independent church at Bryn Chapel, Llanelly. At nine o'clock, the Rev. James Sylvanus introduced the service; the Rev. E. Watkins, Canaan, stated the nature of a Christian church; the Rev. David Rees asked the questions; the Rev. J. Evans, Three Crosses, prayed the ordination prayer; the Rev. D. Davis, Pantley, gave the charge to the minister; and the Rev. J. Evans, Capel Sion, to the church; the Rev. D. Rees concluded with prayer. The hymns were given out by the Rev. Thomas Rees, Siloa, and the Rev. T. Roberts, of the English Independent chapel (Mr. Jones's tutor.)

At two o'clock the Independent Sunday-schools of the place assembled, and, after a very appropriate address from the Rev. J. Williams, Llangadock, they formed a procession, which consisted of nine hundred children under fifteen years of age, and of nearly as many above that age. After parading the town, the schools repaired to their respective places of instruction, where the children were rewarded for their attendance and good behaviour during the past year.

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In the evening, sermons were preached in the three Welsh chapels, by the Rev. Messrs. Jones (Kidwelly), Evans (Capel Sion), Williams (Llangadock), Jenkyns (Penygroes), Watkin (of Canaan), and Evans (Penbre). The day was a season "of refreshing from the presence of the Lord."

NEW INDEPENDENT CHURCH.

On June the 21st, an Independent church was formed in the newly erected chapel at Oldbury, near Dudley, and the Rev. D. Prain, late home missionary in Warwickshire, has been invited to take the pastorate of this cause in common with the vacant church at Great-bridge. The Lord's supper was administered on Monday night, July 29th, to the newly-formed church, and several members from the sister church joined in the solemnity. The Rev. J. Raven, of Dudley, preached on the occasion. The Rev. J. Hammond, of Handsworth, presided at the Lord's table; Messrs. Raven and Prain assisting in the service.

A wide sphere of labour presents itself in this vicinity, where the Staffordshire Association, the resident tutor of Spring-hill College, and some of the students, aided by several valuable lay brethren, have been using their efforts to promote the cause of evangelical religion.

REMOVALS AND CALLS.

Rev. John Kelsey.

The Rev. John Kelsey, late of Wyton, Cumberland, has accepted the unanimous invitation of the Independent church, Horn-castle, Lincolnshire, to become their pastor, (vacant by the lamented decease of the late Rev. John Pain,) and entered upon his stated ministrations on the first sabbath in August.

Rev. Thomas Dix.

The Rev. Thomas Dix, for many years pastor of the Independent church and congregation, Bedworth, Warwickshire, has accepted the cordial invitation of the church and congregation of the same denomination at Earl Shilton, Leicestershire, and entered on his stated duties June 30th, 1844.

Rev. James Smith.

The Rev. James Smith is removed from Tipton to Stockton-on-Tees. A mistake occurred in our July number in omitting the town.

2 N

Rev. William Campbell.

The Rev. William Campbell, M.A., resigned the pastoral oversight of the church assembling at St. James's chapel, Newcastle-upon-Tyne, on Sunday, the 4th August.

Rev. John Fernie.

The Rev. John Fernie, of Bushey, Herts, has accepted the cordial invitation of the church assembling in Ebenezer chapel, Farnham, Surrey, to the pastoral office, vacant by the resignation of their late esteemed pastor, the Rev. James Johnson, and now retiring from declining health, after thirty-three years of useful and valuable ministrations. Mr. Fernie purposes commencing his stated labours there the fourth sabbath in August, encouraged by pleasing prospects of usefulness.

Mr. Edward Hill.

Mr. Edward Hill, of Spring-hill College, Birmingham, has accepted an invitation from the newly-formed Congregational church in Shrewsbury, to become their pastor, and will shortly enter upon his labours. The congregation at present worship in a chapel which they have hired for temporary accommodation, but a handsome and commodious building is being erected, which it is expected will be opened in the autumn. The subscriptions to the building fund already amount to 800*l*.

Rev. Joseph Steer.

The Rev. Joseph Steer has accepted an unanimous invitation to the pastorate of the Congregational church at Torpoint, Cornwall, and intends entering upon his stated labours on the first sabbath in July.

ROTHERHAM COLLEGE.

The annual examination of the students in this institution took place on Monday and Tuesday, the 24th and 25th June last, and on the Wednesday following was held the usual public meeting of the subscribers and supporters. The Rev. T. Scales, of Leeds, presided at the examination in rhetoric, church history, biblical interpretation, and theology. The students were required to give written answers to questions, not previously communicated, extending over the studies of the entire session, and acquitted themselves in a highly satisfactory manner. In addition to these subjects, very exact attention was given to the critical reading of the ancient prophecies, in Hebrew, and the Syriac version of the Epistle

to the Ephesians. There was likewise an animated oral examination of the Theological Class, in the presence of numerous ministers from different parts of the kingdom.

The Rev. B. B. Haigh conducted the examination in classical literature and the languages. At no period in the history of the institution has the classical examination exhibited so large an amount of solid, accurate, and elegant scholarship. Some of the most difficult authors in the highest walks of Grecian literature were read with fluency, and with a nice perception of the shades of meaning to be attained only by the long practice of well instructed readers.

The meeting of the subscribers and friends was more numerous attended than on any recent occasion, and much animation was displayed throughout the proceedings. Mr. Hamer, the senior student, delivered an essay, "On the Work of the Holy Spirit in Regeneration," which was well received; and the Rev. Mr. Scales afterwards addressed the students, and gave them many valuable and important counsels.

The treasurer's report of the finances was more favourable than formerly, owing to a considerable increase of subscriptions in London and in the West Riding during the past year, to which we hope large additions will yet be made, to place this improving institution above the afflictions of poverty. A very interesting character was imparted to this anniversary, from the circumstance of its introducing the jubilee year of the college, and a lively feeling was experienced by all present, that some effort for the improvement of the institution should be undertaken, which might be a worthy celebration of the fiftieth year of its existence. More than one hundred and sixty ministers have been educated in this college, and many of them, eminent in literature and pastoral usefulness, are now living. The Rev. J. Hammond, of Handsworth, near Birmingham, one of the oldest of these alumni, had the satisfaction of presenting 115*l*., part of a fund intrusted to the discretionary disposal of the Rev. B. Brook, who was Mr. Hammond's fellow-student, as the foundation of a jubilee fund; and a committee was appointed to carry out the wishes of the meeting in this respect.

ANNIVERSARY OF AIREDALE COLLEGE.

On Monday, the 17th of June, the classical examination of the students of Airedale College was conducted by the Rev. J. Glyde, and the Rev. J. Stringer. The following is an extract from their report to the constituents:—"The examination has been conducted principally in writing. Passages selected out of the classical authors which

have been studied during the session, have been translated, and collateral questions in grammar and history have been answered by every student. We are happy in being able to express satisfaction with the general character of the papers submitted to us, as indicating attentive study and reputable attainments, and to bestow cordial praise on some of them. The theological examination took place on Tuesday, the 18th; and was conducted by the Rev. T. Seal and the Rev. J. Pridie. After giving an account of the various departments in which the students were examined, they say:—Judging from these efforts and specimens, the examiners have great pleasure in stating their conviction that the students now in the college have shown, on this occasion, that they duly appreciate the means of preparation for the sacred office which your kindness has provided for them; and that during the session which is now closing, they have carefully improved their opportunities for the acquisition of knowledge. The progress and the attainments which they have already made, give unequivocal evidence and promise of what they may become by their diligent perseverance in the courses of study on which they have entered, and which it will be both their duty and their interest to prosecute even after they have left your institution. Indeed, it will be their own fault—like the effect and the punishment of a culpable indifference and neglect—if several of the young men, whose progress thus far we have marked with approbation and pleasure, should fail to attain to a high measure of scholarship, and distinguish themselves as able and sound theologians, to go forth to honour the college which has trained them, and to bless the churches in which they may be called by the providence of God to fulfil their future ministry."

On Wednesday, at eleven o'clock A. M., the public meeting was commenced in the college chapel. After prayer had been offered up by the Rev. J. A. Savage, of Wilsden, two of the senior students read essays: Mr. Douthwaite on the Divinity of Christ, and Mr. Richards on the relative importance of preaching and the ordinances of baptism and the Lord's supper. Both of the essays were of such a character as to give great satisfaction to those who heard them. Two other students, Mr. Stead and Mr. Hadham, were prepared to read essays, but were prevented by want of time. The Rev. T. Stratten, of Hull, then delivered a most excellent and impressive address to the students. After this the constituents adjourned to the college, and H. Forbes, Esq., being called to the chair, the report for the past year was read by the classical tutor, the Rev. D. Fraser, M. A., of Glasgow College, and the other business of the

institution transacted. The proceedings of the day were throughout of a harmonious and encouraging nature; and the only circumstance that threw anything like a damp on the meeting was, that the college is still in debt. In the evening a sermon was preached by the Rev. J. S. Hastie, of Otley, from Judges xviii. 41—45.

BATH BOARD FOR THE EXAMINATION AND APPROVAL OF CHAPEL CASES.

We are requested to give place to the following information:—

At a meeting of the ministers and members of the churches and congregations of Argyle chapel, and of the late Countess of Huntingdon's chapel, Bath, held in Argyle chapel vestry, on June 26, 1844, the Rev. W. Jay in the chair, among other resolutions, it was resolved—"That it is desirable to regulate the admission of chapel building cases, and that a board be established for the examination of such, previously to their being recommended to the two congregations above named. That the board shall consist of the minister, the deacons, three members of the church, and three members of the congregation of Argyle chapel, together with the minister, the committee, and three members of the congregation of the late Countess of Huntingdon's chapel. That the board shall meet quarterly, or oftener, as occasion may require; that five members do form a quorum, and that the suffrages of not less than two-thirds of the members present be necessary for the recommendation of a case. Also, that such case, when approved, be signed, on behalf of the board, by the chairman, or one of the secretaries, and also by the ministers of the two congregations, who undertake to sign only such cases as are approved by the board. That not more than six approved cases be recommended in each year; and that the board be requested to frame, and in each instance to put, such inquiries as shall satisfy them that the case is well entitled to the support of the religious public."

Any letters in relation to cases are to be addressed to Mr. Jacob Titley, Stall-street; or Mr. John Morris, Belvedere, Bath; Secretaries to the board.

THEOLOGICAL CONTROVERSY IN SCOTLAND.

To the Editor of the *Evangelical Magazine*.

DEAR BROTHER,—We are anxious to correct the misstatements occurring in your last number. They are found (page 408) in your notice of two tracts respecting the work of the Holy Spirit. We rejoice to ac-

knowledge your perfect liberty to say what you think of our views, but we are quite sure that you are the last to wish to make a false representation of anything connected with them. You say, "The infection, we have reason to believe, was caught from the party recently excluded from the Secession Church." This is quite false. We have indeed received much benefit from the highly-esteemed brethren to whom you allude; but certainly not our views of the work of the Holy Spirit. At least three of the pastors now called in question for these views held the very same six years ago when students in the academy. This was before we knew anything at all of our brethren expelled from the Secession. You will give us credit for sincerity, when we say we found our views in the Bible. All of us have preached them for several years. You say also what conveys the impression that we "deny efficacious grace." By this you mean the effectual influence of the Holy Spirit in the conversion of sinners. Now, brother, you will surely not assert that we hold a doctrine simply because others look upon it as a necessary inference from what we do hold. We do deny that the influence exerted by the Holy Spirit is irresistible, and his own word declares that it is resisted, Acts vii. 51. But we see no inconsistency in believing this, and at the same time believing that this influence has been efficacious in millions of instances, and will be so in millions more. It is indeed the only efficacious influence in conversion, as none can be converted without it. You may hold us inconsistent, but you will not insist on stating that we deny that which we most firmly believe, viz., the efficacy of the influence of the Spirit of God.

We have been hitherto chiefly engaged in God's controversy with unsaved souls. We are earnestly desirous to be so still, and not to be led into controversy with brethren. "Let brotherly love continue," and we will the more readily "see eye to eye." Still we are in duty bound to seek the correction of misstatements in matters of fact.

Trusting that you will give this letter a place in your next number, and praying for the continued success of your influential Magazine,

We are, dear brother,
Yours in Christ Jesus,

PETER MATHER, Pastor of the Church
in Ardrossan.

JOHN KIRK, Pastor of the Church in
Hamilton.

JOHN McROBERT, Pastor of the Church
in Cambuslang.

FERGUS FERGUSON, Pastor of the
Church in Bellshill.

Glasgow, 8th Aug., 1844.

[As the writers of the preceding article seem to intimate that we have misstated

facts, in our notice of the new school to which they belong, we cheerfully insert their reply. But we sincerely wish that there were less ambiguity in their modes of stating truth, that simple-hearted Christians might really know what they do teach. As for ourselves, we firmly believe that they are the advocates of gross and dangerous error.—EDITOR.]

PRESENTATION OF PLATE TO THE REV. J. THORNTON.

On May the 1st, a Congregational tea-meeting was held in the New British School, Stockport, when an elegant silver tea-service was presented to the Rev. J. Thornton, as an acknowledgment of his faithful and zealous pastoral labours, and of his exertions in promoting the building of the above school.

After addresses from the Rev. J. Munro and Mr. W. Heginbotham, Mr. J. J. Moody rose, and, in the name of the congregation, presented the testimonial, and referred to the great improvement which has taken place in the Tabernacle congregation during the last four years that it has been under the care of its present pastor. Mr. Thornton acknowledged the present in an affecting speech; after which, the Rev. Messrs. Coward, Healey, Edwards, and Mr. Adamson, addressed the meeting.

A kindly feeling pervaded the assembly; the minister, friends, and teachers rejoiced together, and were constrained to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

TESTIMONIAL OF ESTEEM TO THE REV. R. G. MILNE, A.M.

On Tuesday evening, July 9th, the members of Providence chapel, Duke-street, Whitehaven, together with a number of reverend gentlemen, and highly respectable persons, from other denominations in the town, assembled in the spacious school-room of that place, in order to present the Rev. R. G. Milne, A.M., who recently ministered amongst them, with a valuable testimonial of their regard for his person and due appreciation of his piety and talents.

The party, consisting of upwards of 160 individuals, sat down to an excellent tea at five o'clock, after which R. Forster, Esq., of Corkickle, gave out a part of the 53rd hymn, Congregational hymn-book, commencing, "Thus far his arm hath led us on," and then opened the business in a speech, which was well delivered and as well received.

Mr. Forster deeply lamented that circumstances should concur in requiring the departure of one so excellent and so worthy as

Milne. He, however, could bear testimony to the fact that he had "not shunned the whole counsel of God," and in so doing, he had not laboured in vain.

His ministrations had been received with satisfaction and profit, and the gospel invitation which he had preached had been brought home to the hearts of not a few, by which his name would ever be held in grateful remembrance. On parting from such a minister, it was grateful to the mind to feel, by and by they should, though separated, meet again, where there was neither sorrow nor sighing, but where all was satisfaction and joy.

The meeting was then addressed by the reverend gentlemen present. The chairman, anxious to present the beautiful and costly service, felt that it was only right to make some remarks respecting the past labours of this excellent friend. He had been "in season and out of season;" and following the example of his Divine Master, he sought to do good in the most extensive manner, and as far as his health would admit. Yet all did not appreciate the word; some received it, and some received it not. But has the great Head of the Church been pleased? Had He blessed his labours? Yes—many of their friends must have been profited, or they would not have been there; many then present would look upon their friend as Timothy looked upon Paul, as their father in the Lord. Those persons had given evidence of their worship, by yielding the peaceable fruits of righteousness. Their hearts had been changed, and their lives were in accordance with that change. Who amongst us would not look upon the event of the death of the celebrated translator of the Scriptures into the Chinese language, setting his foot upon the part of the country as a great blessing to the Lord? Might his future exertions bring forth fruit to the glory of God! The service, which was placed on a salver, was then presented.

Mr. Forster then presented the testimony, saying, "Dear sir,—It is with feelings of extreme pleasure that, in the name of your friends, I now beg your acceptance of these tokens of their sincere affection. May you enjoy the refreshments which they may contain, and may the blessing of God go with them, and bless you abundantly, wherever you go."

IRELAND.

THE CONGREGATIONAL UNION OF IRELAND. The fifteenth anniversary of the Irish Congregational Union was held in Dublin during the week commencing June 9th, on which Lord's day two excellent discourses

were delivered in York-street chapel, by the Rev. J. R. Campbell, A.M., minister of Albany-street chapel, Edinburgh, delegate from the Congregational Union of Scotland.

On Tuesday, June 11th, a general prayer-meeting was held in Plunket-street meeting-house at seven, A.M., when the Revs. Messrs. Bell, Hodgkins, Heathcote, Morrison, &c., were engaged. On the same day, at ten, A.M., the examination of the students in the Dublin Independent College was proceeded with, the respective tutors conducting the several departments. The two senior students read essays: Mr. Murphy, on the doctrine of election; and Mr. Martin, on moral obligation; which gave general satisfaction. Series of questions were proposed in theology and ecclesiastical history, to be answered in writing at the time, which was done with much readiness and accuracy; and the replies on the Epistle to the Hebrews showed close attention to the original text. The answering was equally creditable in Hebrew, general science, and other branches of study prosecuted under the able superintendence of Mr. Bewglass. In the evening there was a well-attended and lively *soirée* in Plunket-street, the Rev. S. G. Morrison in the chair, when addresses were delivered by the Rev. Messrs. Bell, White, Campbell, Smith, Williams, King, &c., &c.

On the evening of Wednesday, June 12th, an ordination service was held in York-street chapel, when Mr. Murphy, who had completed his term of study in the college, was set apart to the work of the ministry as an agent of the Union. The Rev. James Bewglass, A.M., classical and general tutor, read the Scriptures and offered the introductory prayer. A most lucid statement of the general principles held by the Congregational body was given by the Rev. Noble Sheppard. The Rev. John Hands, secretary of the Hibernian Auxiliary to the London Missionary Society, with much Christian affection, proposed the usual questions, and received from Mr. Murphy brief, but interesting accounts of his personal history as a Christian; of his reasons for thinking himself called to the ministry, and for exercising his ministry in connexion with the Congregational Union of Ireland; and of those great truths which he purposed making the subjects of his instructions. The ordination prayer was then offered by his pastor, the minister of the place; after which the Rev. J. R. Campbell, A.M., addressed him in a charge full of power and unction. The Rev. A. King delivered to the people a discourse earnestly impressing their responsibilities, and the Rev. James Godkin concluded the solemn engagements of the evening by prayer and the benediction. The hymns were given out by the Rev. Messrs. Shaw,

Hodgens, Heathcote, Bell, Smith, Williams, and White.

On Thursday evening, June 14th, the annual public meeting was held in York-street chapel, Timothy Turner, Esq., treasurer, in the chair. After singing, and prayer, by the Rev. A. Bell, of Ballycragg, the report of the committee was read, giving an interesting account of, first, the various Home Mission labours connected with the Union in the several provinces of the country, also intimating the pressing want of additional agents; secondly, its college department, by which it appeared that besides the instructions given by the theological and general tutors, the students had been provided with a teacher in the Irish language, and had attended lectures on elocution; thirdly, its financial circumstances and prospects, where acknowledgments were made of the great encouragement secured through the deputations to England and Scotland; and, fourthly, its fraternizations with other bodies, including the Free Church of Scotland, the Congregational Union of the same country, and the Congregational Union of England and Wales. The receipts from Ireland considerably exceeded those of last year. It was then

Moved by the Rev. N. Sheppard, of Sligo; seconded by the Rev. J. Hodgins, of Belfast; and resolved unanimously,

"That the report and statement of accounts now read be approved and circulated; that we cordially rejoice in and devoutly acknowledge the favour which Divine Providence has shown to the Congregational Union of Ireland, with its home mission and college, and hereby renew the expression of our attachment and confidence towards it, as well adapted to promote the welfare of our body and the spread of the gospel in the country; also, that the following be the office-bearers for the ensuing year." (The list included members in Cork, Limerick, Belfast, Sligo, Newry, &c., as well as in Dublin.)

Moved by the Rev. J. Godkin, of Dublin; seconded by the Rev. A. King, of Cork; and resolved unanimously,

"That we recognise with affectionate gratulation and respect the presence of the Rev. J. R. Campbell, A.M., of Edinburgh, as delegate from the Congregational Union of Scotland: that we record with Christian acknowledgments the warm fraternal reception given to Mr. Godkin and Mr. King, as our delegates, the one at the anniversary of the Scottish Union, and the other at the annual Assembly of the Congregational Union of England and Wales; also, that we feel deeply indebted to the numerous ministers, congregations, and individuals in various parts of Great Britain, who have so generally accorded their countenance and support to our work during the past year."

This resolution having passed, the chairman introduced Mr. Campbell to the meeting, giving him, at the same time, "the right hand of fellowship;" after which Mr. Campbell acknowledged the vote in a speech of great ability, referring to the history of the Scottish Union and the circumstances of Congregationalism in that country as affording great encouragement to the Irish Union, and strongly assuring the meeting that no assistance which the Scottish churches could give should be withheld when applied for. The Rev. Messrs. Heathcote, of Coleraine, and Williams, of Limerick, briefly, but with much earnestness, stated their persuasion that what England had yet done for the Irish Union was little compared with what the friends and churches there would do were they made acquainted with the nature and claims of the institution.

Moved by John Waller, Esq., Barrister; seconded by the Rev. J. D. Smith, of Newry; supported by the Rev. G. Gould, (Baptist,) of Dublin; and resolved unanimously,

"That we cannot but regard the present position and course of affairs in these countries as fraught with most important consequences to the kingdom of Christ; that holding his truth and church to be matters altogether independent of the civil power, we anticipate with prayerful confidence and satisfaction the disenfranchisement of his cause from many secularizing and destructive associations, and consequently its enlargement and prosperity, as likely to result from the events now occurring; and that the circumstances of the Christian profession demand of the Congregational body, that its members should be scripturally established in their principles, and especially that they should connect with the knowledge and avowal of those principles the exemplification of practical godliness and the spirit of universal love."

Moved by the Rev. Samuel Shaw, of May; seconded by J. J. King, Esq.; and resolved unanimously,

"That we gladly embrace the opportunity afforded of thus publicly declaring our fellowship with the universal church, and our goodwill towards every endeavour for extending the blessings of salvation among men; that we hail with unspeakable delight the approximation of evangelical Christians to each other in the unity of the Spirit; and that we resolve, in the strength of Divine grace, to devote ourselves with renewed zeal to carry out the intentions of our common Lord in the edification of his people and the conversion of the world."

The meeting closed with the doxology.

On the following evening (Friday), the Lord's supper was administered in Plunket-street meeting-house, the Rev. S. G. Morrison presiding, and other ministers taking

parts in the service. Thus closed the engagements of the anniversary, which was indeed a season of hallowed refreshing. The attendance at the several meetings, and the spirit which pervaded them, were alike excellent. It was felt that God was with his people, cheering them on in their under-

taking; that he had done great things, and was preparing to do still greater, for the denomination and for the country, by the Congregational Union. It could readily employ many more mission agents, if men of suitable qualifications offered, and means were forthcoming for their support.

General Chronicle.

FRANCE.

EFFECT OF GOD'S WORD.

(From *M. De Presensac*.)

Paris, July 12, 1844.

THE following is a very remarkable and important fact, brought about by the Bible Colportage for your society, and of which you may make any use you may think proper: the publication of it, so far from being injurious, being, on the contrary, likely to prove beneficial.

I have already spoken to you of the labours of your colporteurs in the department of the Haute Vienne (Limoges), and of the good effected by them in a commune consisting of six hundred and more Roman Catholics, where the reading of the Scriptures has led the people to make inquiries after a religion more consonant with the truths of the gospel.

I have also already mentioned that the Popish clergy have done all in their power to stop this movement, and the active and strong manner in which they have been seconded by the authorities: yet, notwithstanding all this, the perseverance on the part of the inhabitants of Villefavard (the name of the commune here spoken of) has triumphed over every obstacle.

They have come to the happy conclusion, not by violently resisting the authorities and the priests, but by declaring as one man (for not a single individual among them manifested the smallest hesitation) that they were firmly resolved to embrace the Protestant evangelical religion.

The church belonging to the inhabitants could not be taken by assault for the priests, who were compelled, therefore, to begin their masses at first in the open air: no one attended them. They then attempted to hire some place at a heavy price; but no one was found willing to yield to the temptation of realizing a profit on such terms. One person only, who did not belong to the commune, but who owned a barn worth about 1,200*fr.*, sold it to the priests for a much larger sum; no one, however, put his foot into this barn, which had thus been converted into a chapel.

At the request and repeated solicitation of

the inhabitants of Villefavard, a minister of the gospel has been stationed among them. It was long before the minister could exercise the functions of his office, in consequence of the obstacles thrown in his way by the authorities. At length, all his opponents finding that nothing had any effect on the inhabitants, left them wholly to themselves, to do what, in fact, they could not prevent them from doing.

Last Sunday, the 7th instant, the church, on which the seals had been placed by order of the sub-prefect, with a view to prevent the gospel from being preached in it, was at length opened, and given up to the inhabitants, whose property it is. The labours at this time carrying on in the fields kept many from attending; but still the church itself was not only full, but there were as many as it held standing on the outside. Mention is made of 1,200 persons from Villefavard and the neighbouring communes having been present. During the two hours that the service lasted, the crowd, in the church and outside, remained stationary, attentive, and deeply affected. Three pastors officiated on the occasion. One of them, the president of a consistory, opened the service with prayer and the reading of a chapter from the Bible, followed by some pertinent observations and a brief account of the religious movement manifested in Saintonge, under the sanction of the local authorities, which movement was also brought about by the labours of the colporteurs. The second pastor ascended the pulpit, for the purpose of reading the official documents published by the prefect and the mayor, in which the legality of their worship is acknowledged; and he concluded with a short and appropriate address. The third pastor endeavoured to set forth, in his discourse, the following:—That a religion which has for its sole Head Jesus Christ, God; for its Confessor, God; and for its Saviour, God,—a religion which has for its interpreter the Bible, and God the Holy Spirit for its Sanctifier,—is a religion from God: while, on the other hand, that religion which has at its head a mere man, the Pope; for its confessor, a priest, who also is a man; for its saviour, the works of man; for its sacrifice in the mass, man again, &c., &c., is

necessarily a religion emanating from man. From this contrast the preacher drew the inference that, in the religion of God, in which every thing is derived from God, salvation is by free grace. The declaration of this truth met with a powerful sympathy on the part of those who heard it.

At the conclusion of this meeting, many persons from the surrounding communes, who had previously entreated the minister recently established at Villefavard to visit them and to converse with them on the Holy Scriptures, repeated their request afresh; and there is reason to hope that the spark, which has thus fallen in the midst of the department, may soon be kindled, and burn in all directions.

"In the mean time," writes the friend from whom the above account has been obtained, "we behold a commune, consisting of more than 600 souls, passing over, with their mayor, the curé, (that is, their former curé, converted to Protestantism and become a teacher,) and their church to the Protestant faith, or at least to the Protestant worship; and if all are not converted to the Lord, all will at least have, in future, an opportunity of hearing the word of God. Even at present, the reformation which has been effected in the commune of Villefavard manifests its influence upon those around them, who are still Roman Catholics, by compelling their clergy to be less haughty and less exacting."

Here, then, my dear sir, let me also add, we see a marvellous proof of the power and the glorious results of our work, though apparently small in its progress—the work of disseminating the Holy Scriptures; for after all, the movement at Villefavard owes its origin and its development to the labours of our Bible colporteurs. Who, then, can doubt whether this work be of God, blessed by him, and rendered victorious by him?

But I must still relate, though very briefly, two facts connected with Villefavard.

Before the regular introduction of Protestant worship in the commune, two priests went through the whole of it; but finding their applications everywhere rejected, they at length cried out, "Unhappy men that ye are, we will call down hail from heaven upon your fields!" It really happened, that a few days afterwards, several heavy storms of hail occurred; but though in the immediate and surrounding neighbourhood of Villefavard, they did not affect the place, which the Lord entirely spared.

The priest, who, in opposition to every one, took up his post in the barn which, as already noticed, was purchased for a very large sum, paid a visit to the Protestant minister at Villefavard, when the following conversation took place:—

The Curé. Where were you before Luther and Calvin?

The Minister. Where was your gown before you brushed it?

The Curé. In the mire.

The Minister. Exactly so; and we, too, were in the mire of Roman Catholicism, under which we groaned.

As the curé boasted of his love for the Bible, the minister thought proper to read certain passages to him out of the last Encyclical Letter of the Pope. The priest declared that, notwithstanding its contents he should have no fear in distributing the holy Scriptures. "How many parishioners have you?" asked the minister. "One thousand five hundred," was the reply.—"Well, then," responded the other, "I will make you an offer of 1,500 Bibles, which I think may be beneficially distributed in your parish." "Not by a Protestant: it would have a prejudicial effect."—"If so, I will send a Roman Catholic along with you, to accompany you in your visits to the various houses in the parish." "No, no; send the Bibles you speak of to me at once."—"Certainly not; for in that case you would not scruple to burn them. But come, do you accept my offer?" "Before I do so, I must consult my bishop."—"What, then, are you afraid he will not grant his sanction to the proposed distribution of the holy Scriptures? But supposing I were to give you 1,500 francs to distribute among your parishioners, do you think the bishop would disapprove of it?" "Most assuredly not."—"Then the whole comes to this, that both you and he think money of far more importance than the Bible."

It is very satisfactory to me to have it in my power to show, by a fact publicly authenticated, that I did not exaggerate, when I stated to you, my dear sir, that the labours of our Bible colporteurs cannot fail to produce great things. This I might confirm, by enumerating other facts, at least as certain, and also as important as that connected with Villefavard. But this I must defer to a future opportunity: prudence at present enjoins silence. Situated as I am, I witness the origin of many encouraging things, which sooner or later will develop themselves, and will justify our most sanguine expectations. Oh that you could share in my expectations and hopes! Your committee would then be encouraged, rejoiced, and blessed in the work of faith which they are carrying on with a devotedness, and at a sacrifice, which cannot fail even now to prove the source of blessing to them.

Let us, then, go forward with prayer. Let us pray and go forward. It is the Lord himself who enjoins this, and who condescends to encourage us abundantly and wonderfully in our small and feeble efforts.

—*Bible Society's Extracts.*

THE
MISSIONARY MAGAZINE
AND
Chronicle.

TAHITI.

Intelligence lately received from Tahiti, relative to the state of our Missions, the native population, in consequence of the unjust and violent conduct of the French authorities, has already through various channels been communicated to the Christian Public. The arrival of the British Consul, Mr. Pritchard, and the perilous circumstances under which he retired from the scene of his official duties; and the object he contemplates in his visit to this country, also been extensively made known.

On the 1st of August, the Directors of the London Missionary Society, affected with an urgent sense of the dangers impending over this fondly-cherished field of their Society's labours, issued a Circular addressed to their Brethren in the Ministry throughout the country, conveying the information which had been received, and stating the fervent supplications of the Friends of Missions in their Congregation on behalf of the injured Sovereign and people of Tahiti, our Missionary brethren, and the cause of the Redeemer in that Island; and to this appeal we are encouraged to believe an earnest and general response was given.

Thursday, August 8, a meeting for special prayer was held in the Mission-house, and a similar meeting was held on the evening of the 12th, at the Wesleyan Chapel.

In harmony with these proceedings, a Special General Meeting of the Members and Friends of the Society was convened at Exeter Hall, August 14, for the purpose, as previously intimated, of giving public expression to the sympathy of the Society with the Missionaries and their families, and the Mission-churches, in Tahiti; and to call on their constituents throughout the country to unite with them in that object.

Among the addresses delivered on the occasion, and which, to the extent of our power, we have now the pleasure of presenting, we would direct particular attention to the speech of Mr. Noel, and especially to that part of it in which the necessity for the withdrawal of the French Protectorate, as essential to the peace and security of Protestant Missions in Tahiti, is demonstrated with equal force and clearness.

PUBLIC MEETING, EXETER HALL, AUGUST 14.

Chair was taken by FREDERICK W. E. Esq., Chairman of the Board of Missions, and
Rev. S. THORPE having engaged in

CHAIRMAN then rose and said:—The subject for which we are met, is to call on you to sympathise with our Missionaries in the Mission-churches, the Queen of Tahiti, and with those natives who are driven from their homes to seek refuge in the mountains of their own country. There is a cloud resting over the Society's

Missions at Tahiti far beyond the power of man to understand and penetrate; and the only consolation one can feel in a case so portentous is, that the Judge of the whole earth will do right, and that there is a superintending hand in permitting these evils, as well as in visiting us with mercy and with kindness. Our Missionary labours in Tahiti have been in part suspended; and the Queen has, in effect, been under the necessity of flying from her country, and taking refuge in an English ship-of-war lying off Tahiti. One would inquire, what

has been the cause of all these sufferings? The cause may be traced to one single circumstance, apparently insignificant in itself, and yet, its influence has been such as to produce all those disastrous events that have attended our Missionary labours in Tahiti.

At a former period—seven or eight years ago—the French Jesuits attempted to settle at Tahiti; the Queen objected to it; but they, by fraudulent means—that is to say, by stratagem, had effected a landing. The object of those French Missionaries was, no doubt, to subvert the simplicity of the Gospel as preached by your Missionaries. The Queen exercised her right, and brought into effect a law then subsisting, and they were ordered to leave. They were sent off the island; but not a hair of their heads was hurt. They went away; and for this supposed insult to the national character of France, they sent, some time afterwards, for 2,000 dollars, which were raised, not by the Queen, but her friends in the island. Subsequently a second demand was made for 10,000 dollars. It was quite impossible for the Queen to raise that sum. The alternative put in the first case was, that if the money was not paid, the town should be bombarded—blown down. In the second case, there was to be a protectorate—the French were to become the protectors of the island. The payment of the money was impossible; and the other object was carried by stratagem, and not by the consent of the Queen. The protectorate was established. It became a sovereignty; and then the Queen, being deposed, thought it necessary for her personal safety to seek refuge in a ship of war,—an English ship of war. There she is; and to the honour of our nation be it spoken, wherever the English flag flies there is a refuge for all the oppressed.

Since then the labours of the Missionaries had been interrupted, and their personal liberty infringed upon; they were not permitted to go on shore if they were on board ship, or if on shore they were not permitted to leave the island. He had seen it stated in the newspapers that the Society had sent a deputation to Lord Aberdeen, and that Lord Aberdeen had stated in his place in Parliament, that the Society had made no complaint to him whatever, and that they had stated that the liberty of the Missionaries had not been infringed upon. Now, that conversation had taken place before any evil had occurred, except the evil of the protectorate, against which they had always protested as a great evil, because they knew that as long as that continued it would be impossible that peace and concord could be preserved in the island. But his Lordship had, at the very time he made

that statement, two letters in his pocket, or in his letter-box, which showed a very different result. Those letters, which described the then existing state of things in the island, had been transmitted to Lord Aberdeen's office four or five days before, with a request that they might be immediately forwarded to Lord Aberdeen, as it was considered probable that questions might be put to him in the House of Lords, and that he might wish to see those letters before he replied to these questions. His Lordship's memory on that occasion had been remarkably tenacious as to what had taken place some time ago, but perfectly oblivious of that which had occurred within a few days. He was sorry to mention this, for it was always his desire to show a feeling of respect to those in high places; but he could not help feeling that, if the same injuries had been inflicted upon any other community than their own, more notice would have been taken of the occurrence.

I shall now call upon Mr. Freeman to read a statement which has been prepared for your hearing.

The Rev. J. J. FREEMAN then read the document referred to by the Chairman, and of which the following is a copy:—

"The Directors of the London Missionary Society are deeply pained, but not surprised, that they should feel themselves placed under the necessity of again appealing to their friends and the Christian public on the state of Tahiti. They have entertained but one opinion from the commencement of the French aggression on the island of Tahiti, that it would be impossible long to preserve so calm and peaceful a state of affairs as would leave the Missionaries uninterrupted, and the mission unimpeded. Their worst fears have, however, been but too speedily realized, and too deeply confirmed. The intelligence recently received has awakened emotions of most pungent grief, and leads them to await with trembling anxiety the news which is yet to come as to the fate of the unoffending natives of Tahiti. Such anxiety for their fate is not groundless; for what, they are constrained to ask, are a few hundreds of comparatively unarmed and undisciplined natives against the trained and infuriated bands of French soldiery let loose to desolate and destroy?

"The Directors of the London Missionary Society do not deem it necessary on the present occasion to recite any lengthened details of the history of their Missions in the Southern Pacific. These have been already and so frequently presented to their friends, and the Christian public, in their annual reports and occasional papers, as to supersede the expediency of doing more at this time than briefly advert to their labours in that part of the world; after which they

will proceed at once to state the circumstances which have *recently* occurred, and which have awakened the most serious apprehensions as to the safety of all their Missions there;—for they are fully persuaded that no eulogium pronounced, however sincerely, by the heads of office in the Government at home, nor promises of respect and security for men pursuing such useful and honourable labours, can ever effectually guard them from the misrepresentations, the hatred, and the opposition of subordinate agents in the very locality of those labours; with whose selfish schemes of indulgence, aggression, and aggrandisement,—the influence, department, services, and successes, of the Missionary must be essentially irreconcilable.

“For the history of the Missions, suffice it to say, this Society commenced its efforts in Tahiti in the year 1797, amidst every expression of kindness and good-will on the part of the natives and the rulers of the island. Darkness and cruelty, however, reigned at that period. Licentiousness, oppression, war, infanticide, cannibalism, and human sacrifices, combined to degrade the people and to depopulate the island; and the Missionaries had to persevere amidst difficulty and discouragement for nearly twenty years, before their messages of peace and love seemed to produce any satisfactory result. About the close of that period their toils began to be rewarded. They saw idolatry renounced, infanticide abolished, wars terminated, schools collected, chapels built, the Gospel embraced, souls converted, and Christian churches formed. Civilization continued to advance; the Scriptures were translated into the native language, and new Missions were commenced in neighbouring groups of islands; and subsequently these have extended much farther, until not fewer than about 200 islands of the Polynesian Archipelago have renounced idolatry, and made some profession of Christianity. To the happy civil and religious changes in Tahiti and other islands, innumerable testimonies have been voluntarily borne by visitors most cautious in their examination of them, and most disinterested in their verdict. Naval Officers of high standing in the service of the French and English and American governments, Captains of merchant vessels, traders, naturalists, voyagers, have all borne honourable and unequivocal testimony to these things.

“The improved condition of the people, however, and the progress of Christianity, have served but to awaken the ambitious and intolerant designs of France and Rome. In 1836, a portion of an arrogant priesthood ‘privily crept in to spy out their liberty and to bring them into bondage,’ to

whom Pomare and her people ‘gave place, no, not for an hour.’ They felt that they needed them not; and Pomare claimed (whether wisely or not) the same right to exclude them as foreigners, as Louis Philippe claims in demanding a passport for every Englishman who sets his foot on French soil. Though several Missionaries of the Romish church have been subsequently at Tahiti, and one or two remain there still, they have not succeeded in gaining any natives as proselytes; nor does there appear any disposition on the part of the natives to renounce scriptural Christianity for the ceremonies and observances which the priests would introduce as its substitute. The offence of the exclusion of these two priests was treated gravely, although it appears that an offering to Mammon assisted in appeasing the indignation of incensed France. The then commodore (Du Petit Thouars) demanded satisfaction, and obtained it at the cannon’s mouth, in the shape of 2,000 dollars, paid chiefly by Englishmen, a letter of apology, and a royal salute in honour of the French flag.

“In 1839, Tahitian kindness, in aiding Commodore La Place to repair his frigate *L’Artemise*, that had suffered much damage on the reef, was repaid by menacing assaults on the independence of Tahiti, and forcing Pomare to abrogate her law which excluded Roman Catholic priests from settling in her territories. The Directors offer no apology for such laws—they plead for universal liberty; but they might possibly ask whether France or Spain, Italy or Austria, can conscientiously commence a crusade to force the abolition of such laws among our antipodes, and yet retain others equally hostile to religious liberty over the greater part of enlightened Europe?

“In 1842, the Tahitians were subjected to a fresh insult, in being forced to annul a peaceful and prudent police regulation, but which need not now be detailed.

“At the latter end of 1842, Admiral Du Petit Thouars obtained, by threats and force, the signature of the Queen to a document falsely and basely purporting to be her request to be taken under French protection. On the basis of that document, with its signature extorted under the threat of the military occupation of Tahiti, and at a moment, too, when the courage of any woman might have failed her—on the basis of that document, which the truthfulness and honour of the French government should have instantly repudiated, a claim has been set up for the protectorate of Tahiti.

“Since then further aggressions and violence have been enacted. The Admiral, returning from France, found an occasion for a quarrel in the simple circumstance that

Pomare had introduced a crown into her personal flag, which was flying over her humble palace, as indicative of her presence, just as the royal standard is hoisted wherever her Majesty Queen Victoria may be at the time. That flag was forcibly hauled down by the French troops, and the French flag hoisted, and Tahiti proclaimed a French Colony.

"Pomare immediately protested against the outrage, and appealed to the King of the French against the usurpation of his officers, imploring him to reverse their acts. She appealed also to England, and, in an earnest and unpretending style, solicited the sympathy and aid of Britain's Queen.

"After the lapse of about three months, and while waiting for replies to these communications, the Chiefs and people began to be uneasy. Pomare then wrote to them, recommending her people to do the French no injury, and to wait peacefully despatches from England and France, in reply to her communications.

"This is her letter, written originally in her native language to her own people:—

"HEALTH TO YOU ALL.—I make known to you that our ship of war is about to leave—it has been sent for by the Admiral to return to Oahu. There is here a small ship of war to watch over us—another is coming. Do not listen to the men who will pain you by reporting that we shall not be assisted. Britain will not cast us off. Let our conduct be good, and wait until the despatches arrive.

"This is my word to you: do not on any account cause evil to grow. By no means ill treat the Frenchmen. Have great patience. Take me for a pattern, and follow me, and let all of us pray very earnestly to God that He may deliver us from our trials as he formerly did Hezekiah.

"Peace be with you all.

"POMARE."

"Such a communication (continued the Report) did her great honour, but, nevertheless, it gave offence, and it became essential to her personal safety that Pomare should seek refuge under the British flag, on board her Majesty's ketch the *Basilisk*. Some of the Chiefs were apprehended and imprisoned that same evening. Others were sought, but effected their escape to the mountains, and a large body of natives, in a state of excitement, soon assembled there with them. Martial law was proclaimed—a sentinel is said to have been struck by some unknown native, and in reprisal the British consul is imprisoned, and then banished the island. French troops are sent to disperse the assembled natives: on their way some

of them, it is reported, attempted to seize the wives of two Chiefs—a struggle then ensued—the Chiefs were shot—the natives then fired in their own defence and for their wives and families, and blood was shed on both sides.*

"In such a state of things, what security, the Society asks, is there for their Missions or their Missionaries? What security against the misconstruction of any of the acts of those devoted men, however harmless, or their words, however peacefully intended? To whom, under martial law, are they to appeal? Where is their defence against men who assume the right to imprison and banish an Englishman, and that Englishman the legitimate and constituted guardian of English interests there?

"The Directors do not feel that they ought to wait till all the mischief is done that might be done—till the Missionaries are expelled, and their congregations scattered or destroyed. What has already transpired is sufficient to awaken their fears, and to demand their interference by all the just and constitutional means in their power. It is sufficient that a Missionary may not even land and sleep ashore without permission from the French authorities—that a Missionary is arrested in simply passing along, and told if he ever come that way again he shall not be suffered to leave: it is sufficient that congregations are so far broken up, as that the people must escape to the mountains.

"The Directors have, therefore, summoned their friends, on this occasion, to unite with them in the expression of their deepest sympathy with the Missionaries and their families in the trying and dangerous circumstances in which they are placed, and with the churches under their care;—they call on their friends and constituents throughout the country to unite with them in doing this, and to plead with God, who ruleth among the affairs of men, that he may speedily interpose and save the cause of his truth in that part of the world from the hands of violence and unrighteousness—that he may dispose the hearts of rulers to do the things that are just and equal, and over-rule all the circumstances of trial and perplexity for the advancement of the kingdom of his Son, till the period arrive when to him every knee shall bow, and every tongue shall confess.

"But while expressing their highest hope in God, and their reliance on his Almighty arm, and while commending the cause to him, the Directors cannot but feel deeply persuaded, and they are assured the great body of their Christian friends and supporters unite with them in the persuasion,

* The Directors felt it to be their duty to convey the intelligence of these events to Lord Aberdeen, as soon as they received it, and did so on the 30th of July and 1st of August.

that there is no rational prospect of tranquillity to the island, nor hope of the peaceful prosecution of the Missions, but in the withdrawal of the French protectorate, and the restored and undisturbed independence of Tahiti. And the Directors would ask, if French magnanimity cannot afford to grant this?

"No parties can be more anxious to deprecate any serious misunderstanding between the two governments of France and England than this Society. But it asks for truth, and honour, and justice, and mercy; it pleads for the oppressed and the defenceless; it is sensitive for the interests of its own Missions, and it is anxious for the welfare of the natives. It is awake to the dangers of Protestant Missions there—not, if left to the mere force of argument and of Scripture, but if assailed by weapons they dare not use, and coerced by threats and schemes which spring only from the wisdom that is from beneath.

"The Directors appeal to the sympathies of all Protestant Christendom, confirmed in the conviction which they published to the world in March, 1843, that the recent aggression on Tahiti 'is only part of an extended design for the forcible establishment of Catholic Missions in all the islands of the Pacific, in which the labours of Protestant Missionaries have proved successful.'

"The Directors, therefore, trust that their friends throughout the empire will meet in every suitable locality, and give expression to their sympathy and feelings, and that in such expression they shall have the hearty co-operation of all who deprecate the yoke of bondage, and who deem it a sacred obligation to stand fast in the liberty wherewith Christ hath made them free."

The Rev. Dr. R. W. HAMILTON then rose to move:—

"That, reviewing the history of the Missions of this Society in Tahiti, and the numerous other islands of the South Pacific Ocean during the past forty eight years; remembering the former idolatry and degradation of the inhabitants of these islands before the blessings of Christianity had been communicated to them, and the delightful changes which, through the instrumentality of this Society's agents, crowned with the favour of the Most High, have been effected since then; and contemplating the gradual but surprising advancement of the people in all that constitutes the moral dignity and happiness of a nation, this meeting has heard with grief and anguish, of the events which have recently occurred there, and which endanger not only the prosperity, but even the very existence, of the Missions; and this meeting hereby expresses, in the most earnest and unequivocal manner, its deepest sympathy with the Missionaries of the Society and their families in Tahiti and the Society Islands generally, and with the Mission churches in their present agitated and alarming condition, and affectionately commends them to the sympathy of all the Protestant Churches of Christendom of every denomination, beseeching them as 'one body,' animated by 'one spirit,' professing 'one faith,' and serving 'one Lord,' to remember their afflicted brethren in the Isles

of the Pacific, and to plead in earnest supplication and humble faith, that He who is 'Head over all things to his Church,' may so keep them that none may hurt them, and may overrule the wrath of man to his own glory, and speedily restrain the remainder thereof."

After a few prefatory remarks, Dr. H. said,—We do not come here this day any further than as Britons, Christians, and Philanthropists, to speak our sentiments. There is no spirit with us of nationalism. It is not now whether the lily or the lion shall prevail, but whether or not there shall obtain a triumph of truth and righteousness. Far from us be self-justification. We have read our annals; we by no means sanction and warrant all our system of conquest and colonization. We can often mark the baneful influence of our country on tributary lands, even as we desecrate the dark shadow of our own earth, upon the disc of the moon. Nor are we at all determined, on this occasion, to take part with any insular law that may have been established—a law that circumscribes the rights of liberty and the indefeasible claims of conscience. I say, in the sight of God and man, according to the natural liberty of prophecy, the Romanists have as much ground on which to enter Tahiti as any of ourselves; and if a law existed in that island, prohibiting them from landing there, he would say that the London Missionary Society neither dictated nor vindicated that law; but repudiated and disowned all such compliance. All we say is, that those who complain of the law have the least justification for the complaint; for they have given to their own compatriots but a very small modicum of religious liberty; and to no stranger, without a license, is it suffered to tread on their shores.

Early in the history of our Missions our attention was directed to this island. You know that our entry there was not in vain. You might have landed the implements of industry; you might have disembarked by the score and the hundred the philosophers of this portion of our earth, your naturalists and metaphysicians, and the Tahitian would still have continued as savage as ever in his glen, and as wild as ever in his wood. You found him ignorant—he could only just count his moons, and paddle his canoe. You found him depraved—it was the island of defilement itself. And what has that island become before our mind's eye, ay, and before the ocular demonstration of some around me?—a Patmos still consecrated by truth: the voice of Jesus, who was dead and is alive again, was heard on every side, and there branched out the golden candlestick. Therefore we felt that much was due to our exertions, under God; and that we could prefer

some claim on the titles of scholarship and the civilisation of Europe. Now, we had hoped that there was something so holy, so elevated in the character of our Missionaries, that they would have been spared from all the taunts of defamation; that they would have been suffered to pass, as did the ancient herald, amidst contending armies unhurt. We have not found it so; we have not been so regarded by the world; and our Mission, our first-born, the beginning of our strength, has been the fatal spot on which the machinations, and the malignancy of the foe descends: and though we might say, what is there in that islet of the sea to tempt the envy of a great colossal power, yet we perceive that there is a clue to the late procedure. That islet, though not of large size, is the queen of other islets smaller than herself, and she is the highway to that archipelago—that ocean-world.

There now stands before us a helpless sovereign. When she was to be mulcted, she seems to have borne it firmly, most meekly, and to have shown the woman, the mother, as well as the princess. A protectorate is offered to her. They saw her a defenceless Queen, and they offer her a protectorate. Is it that they love their own royalty so well, that they cannot bear a woman's sovereignty? We have not so written our history. Woman on the throne of each homestead, and therefore woman on the throne of the realm. And Protectorate from what? From her subjects? They were loyal. From the Missionaries? They were devoted. From other islands? They were allies and confederates. Protection from whom? Ah! such protection as vultures give to doves, as wolves give to lambs—devouring them. Was it right that that protection should have been offered? Then it was right that it should have been opposed. If it was ever right to accept or to refuse it, it was equally right to disclaim it, because of the bucaneeering acts with which it has been followed. You may say that is not the question, but I say it is. It is done, therefore it must be undone; it is sealed, therefore it must be unsealed; it is solemnly delivered, and therefore it must be retracted. I agree with that able document read by our friend the Secretary,—that we are shut up to one alternative, not to dally with the protectors: it is usurpation, and the protectorate must disperse.

After adverting to the unjust conduct of the French at Tahiti, the dangers to be apprehended from the designs of the Papacy, and the necessity for the prompt and decided interposition of Britain, Dr. H. continued:—Do not trust to Ministers. Do not believe all they say; but go to them; be importunate; be urgent; knock loudly at their door; knock till they shall sleep no more: it is the

only way to prevail. Trust not to civil liberty. I explain myself: dear and sacred is that cause; but while religious liberty will always secure, I am perfectly assured, civil liberty, the latter will not invariably secure the former. We have been too much taken up with that phantom. Trust not to Rome. She is as insatiable for power as she ever was; nor will she ever pause till she be interrupted by the judgments of Heaven. She will, if she can, go on unchecked and unimpeded in her career, till she has made all the standards of the world cringe to her. I believe that our Directors have acted timely and opportunely. We did not speed them, and the fault was ours. But still there has gone forth among the provinces a feeling that you have yielded too much to the bows of the Ministers of the day. It is well to tell you the truth. I trust that every one who henceforth goes up to them, will go up more stout-hearted, more suspicious and jealous, than he would otherwise feel it right to be.

I have sometimes thought that we shall be driven from Tahiti after all. If so, the guilt will not be ours. We may there have been schooled in our lessons, and thence be expelled only to go to the chief of nations—to India and to China. If there we establish ourselves, the artillery of France will not molest us. We read of our country's greatness, and speak of it; but it is not to be found in our untiring industry, or our inexhaustible riches; in our arsenals or our anchored bulwarks; in our lofty mansions or our rich enclosures;—no, but in the benevolent purposes which we may accomplish—in that good which we may do. Otherwise, the fingers of the spectral hand may soon come forth, and write our fate, "Thy kingdom is numbered, and is departed from thee." But, one thought more. Whatever may be our destiny as a Missionary Society, I do not doubt that work shall be left for us to do. Driven from one sphere, we shall find another, and God will still say, "Ye shall prophecy before many nations and kings." But this is the thought to which I call attention: the conflict must come—it is with Rome, declared and undisguised Rome. We must then expose the system; and when we expose it, what enormities shall be unveiled! How shall apostles and prophets rejoice over its downfall! How shall we all say, thinking of the system, and not of the adherents, "In the cup she hath filled, fill to her double!" Let us be prepared on our Missionary field, and our Missionary platform, in every nook and corner, to give battle to this foe.

Rev. G. SMITH, in seconding the resolution, said: While it has been represented that those who express decided opinions on Tahitian affairs are endeavouring to stir up

the country to war, we stand here to deny the accusation—and to say emphatically, that we are men of peace. We are not to forget that we are laid under obligation to imbibe the spirit of our Master, who, when his disciples would have commanded fire to come down from heaven upon the Samaritan villages, rebuked them, and declared that the Son of man had not come to destroy men's lives but to save them. In this resolution our attention is directed to a proper point when we are called upon to sympathise with Christian brethren suffering in Tahiti. I fully concur in all the sentiments hitherto expressed on the general question, but I would more especially direct attention to the state of the Christian people in Tahiti. We are called upon to reflect on what Tahiti was, and what it is—to call off our attention from the persecutor to the persecuted—from the spoiler to the spoiled—the people who are driven from their homesteads, from the house of their God, and from the dwellings in which they enjoyed domestic peace. As it has often happened, that, under the varied arrangements of the providential government of God, in order to understand fully the pressure of any peculiar calamity, it is requisite that we should revert to the circumstances in which we were found before the calamity overtook us, and in order that we may understand its nature, so we are under obligation to think of what Tahiti was before the French aggression commenced its work of carnage and death on its shores.

Having briefly referred to the commencement and progress of the Gospel in Tahiti, and the varied and happy effects it had produced, Mr. S. continued,—There is one circumstance in connexion with the present period that cannot fail to affect our minds, and ought to instruct us in anticipation of the future. This is the 50th year of the existence of this Society—the Year of Jubilee; and this year our much-loved and petted mission is trodden to the dust. We have talked of it, loved it, prayed for it, and now we are called to mourn over it. It is all right. There ought to be some bitter ingredients put into our cup, and we are called now to blend the cypress with the laurel which we were about to weave into a crown, and place at the Saviour's feet. There are circumstances in connexion with this affliction that may suitably and powerfully affect our minds in reference to the duty of the Christian church. God is perhaps teaching us by this event, that the work to a certain extent is done in connexion with the islands of the sea; that he has now thrown the world open to us, and that we are to concentrate our energies on the great battle-field. We are not to go

to the thousands, but to the millions, of the human family, and preach the Gospel of the grace of God. Let Africa and India be subjected to Christ, and the isles of the sea will speedily be brought, through their instrumentality, into submission to his government and reign.

Nor can we fail to be instructed, with reference to the circumstances passing over us, as to the spirit in which we should prosecute our work. If we have referred with anything of self-gratulation to one mission above another, it has been to Tahiti. But, by this event, we are called upon to put no trust in princes, in statesmen, or in an arm of flesh. I feel most solemnly that we are called upon especially to stand up and denounce the unchristian character of Popery. We are to have no fellowship with it, and no confidence in it. I feel thoroughly convinced that any apprehension that it is to be influenced and controlled by affection and liberalism is unfounded. I would not deprive any man of his inalienable right to worship God according to the dictates of his conscience; but still I do not think that the spirit of the "Beast" can be tamed by the enchantments of liberalism, that the spirit of Popery can be altered by the advancing intelligence of the times, or that the increase of art and literature will annihilate the Papacy. It is to be annihilated by the outpouring of Divine judgments, the diffusion of the truth, and the communication of the Spirit to the church and to the world.

But now the question comes back, What can we do? A great calamity has overtaken us, and that we are called to take action, cannot be denied. We are called upon, at the present moment, to express our sympathy, and this is of vast importance to Christians in the hour of affliction and the time of trial. We are to sympathise with whom? With that injured, afflicted, and persecuted woman, Queen Pōmare. Is she not entitled to our sympathy? In March, 1827, her predecessor asked for the protection of Great Britain, and for liberty to use the British flag. Mr. Canning replied, that "consistently with the usages established among the nations of Europe it would be undesirable." A very different doctrine has prevailed in recent times in France. But his Majesty, he adds, commands him to say, that "although the customs of Europe forbid him acceding to your wishes, he will be happy to offer to yourself and your dominions all such protection as his Majesty can grant to a friendly power at such a distance from his own kingdom."

Now, we are entitled to demand the fulfilment of that promise. We tender to that woman the warm Christian sym-

pathy of our hearts; we commend her to the Father of spirits, in whom the fatherless findeth mercy: he will shelter her with his almighty power, and spread over her the canopy of his unchanging love. And with whom else are we to sympathise? With that beloved and devoted brother, Mr. Pritchard. I trust that God will speedily open a way for his return to those islands, that he may faithfully and affectionately teach and preach the Gospel of Christ. We tender affectionate sympathy to our brethren who are labouring in various parts of Tahiti,—men of God who have gone forth at our request, and who are toiling as our representatives there. They are now, perhaps, in prison, and we know not that some of them may not have died the death. We tender affectionate sympathy to our dear brethren and sisters, the members of our Christian churches in Tahiti; and we pray God to support them under the pressure of their afflictions. The circumstances in which they are found at the present moment should call upon us to combine our energies and to unite our prayers. God has a variety of means by which he can answer our petitions and accomplish the desire of our hearts. We will not cease to hope, and believe, and pray that the mission-church in Tahiti, now contending like the frail barque in the night of storm—now quivering and trembling upon the verge of destruction, will yet outride the tempest; through the providence and the grace of God right herself; and, with favouring breeze, be conducted to the haven of repose.

The resolution was then put and carried.

The Rev. Dr. MORRISON rose and said: The resolution with which I have been entrusted is one which will find a cordial response in this assembly, especially the gentler sex, whose hearts are ever tenderly alive to feelings of generous sympathy for the injured and the oppressed. I know that I shall not plead in vain this day with an assembly of British Christians, on behalf of Queen Pomare, in her present humiliating, afflicted, and persecuted position. The resolution I have to submit is as follows:—

"That this meeting, having heard the letter addressed by Queen Pomare to her people, through the Chiefs of Tahiti, exhorting them to the exercise of forbearance, of peace, and of patience, cannot withhold the expression of their esteem and admiration; they regard her conduct on this trying occasion as eminently worthy of commendation, and as beautifully illustrative of the beneficial influence of Christianity over her own mind and that of her people; and, while this meeting sympathises with her, as an injured sovereign, it desires more especially, as a religious body, to express its deep and affectionate sympathy with her as a suffering Christian, and a member of the Mission-church at Papeete."

Yes, this meeting *has* heard the letter of

Pomare; and, unlike the French authorities in Tahiti, who pronounced upon it their severe condemnation, it will, with a zeal and a determination suited to the occasion, put the seal of its approbation on every sentence which it contains. It is a letter, calm, dignified, and Christian; indicating a strong confidence in God; a just sense of the rectitude of her cause; a firm reliance on the honour of Great Britain; and a warm desire to prevent the horrors of war and the effusion of human blood. We cannot, and we will not, withhold the expression of our esteem and admiration of a Sovereign who, at the moment when she was hurled from her throne, and deprived, by a shameless usurpation, of her just rights, yet counsels her chiefs and her people to peace, to a patient endurance of hardship and wrong, and more especially to a prayerful application to that mighty and merciful Being, who sees the oppressor and the oppressed, and who is able, in his own time, to effect deliverance for his suffering people. We do feel esteem and admiration of such a Sovereign; we do regard her conduct as eminently worthy of commendation; and not only so, but, in the terms of the resolution, as beautifully illustrative of the beneficial influence of Christianity exerted over her own mind and that of her people. She deserves and she shares our sympathies as an oppressed and injured Sovereign, and as a persecuted and suffering Christian, allied to us by ancient and tender ties, as blending in the fellowship of one of our mission churches; herself a convert to that message of divine love proclaimed by the agents of this Society in the South Sea Islands for the lengthened period of forty-eight years. This meek and injured Queen, deprived of her dominions and just rights by one of the most dastardly acts of perfidy and oppression ever perpetrated by a nation calling itself great, appeals to Great Britain, and relies for succour on those in this free and happy country who wield the powers of State, and manage the affairs of Government, in the name of our beloved and youthful Sovereign.

And shall she appeal in vain? Shall her reliance for succour find no echo in the breasts of Queen Victoria's Ministers? Shall Great Britain, by tacit connivance, set the seal of her approbation upon the cruelty and wrong of French officers? It will be a perpetual stain upon her character, if the wrongs which have recently been perpetrated in the South Seas are not in some way effectually redressed. In the case of Tahiti, England, and not France, is the injured party. I contend, that France had no interests in Tahiti, except those which she had in common with other civilised states. But England, and English people,

stood in close relationship to Tahiti, the surrounding groups, for half a cen-

By England the inhabitants of these islands have been raised from a state of the frightful barbarism—by England they have been blessed with the light and liberty of the Gospel—by England their language has been reduced to a written form, and a law has been created for them—by England they have been put in possession of the word of God—by England they have been taught to reciprocate a profitable and useful extending commerce—by England of thousands of British capital have been expended in making these islands what they now are, and in imbuing them with the principles, and the forms of that civilization which has been the greatest glory of our country, and which is our best for ages yet to come. Our relations, to the islands in question have been unstrained, pacific, friendly, humane, and in the highest degree benevolent.

But what have been the relations of England to those islands? Constrained, unfriendly, cruel, unchristian, and in the highest degree injurious.

Amidst all that is gloomy and desolate in the position now occupied by Protestant Missions in Polynesia, there are circumstances connected with them which call for devout thanksgiving to God. Queen of Tahiti, in a season of great distress has acted worthy of her Christian mission in every respect. Our missionaries have fulfilled the instructions given to them by the Directors of this Society, and exhorted their flocks to peace and endurance. They have been accused, and it is true; but, like Mr. Consul Pritchard, no more of wrong, or even of indiscretion, has been fairly substantiated against them, and bold to say, will not be substantiated. Efforts, too, of Popery, as introduced at Napoleon's mouth—a delightful way of propagating Christianity—have hitherto been in vain. Her priests may take their departure, and go to other fields of action; but in Tahiti the people have their Bibles, and they are able to confront them. And more than all, "the Lord reigneth," and must reign till all his enemies shall be under his footstool." He will make even the wrath of man to praise him, and the under thereof he will restrain."

The Rev. Dr. LEITCH, in a seconding resolution, said,—Your sympathies have enlisted on behalf of a few Christians living in Tahiti—the fruit of missionary work; and the missionaries themselves; measures may be adopted which shall be a stop to proceedings disgraceful to our times, and procure us redress for wrongs of which we have so much cause to complain. This being the object of the

meeting, I take leave to say that we do deeply and cordially sympathise in the sentiments that have been expressed on this occasion in reference to that subject—sentiments which will travel throughout the country, and lead to the adoption of measures to procure the redress we demand. If there be one individual that has a special claim on our sympathy, it is Mr. Pritchard, who is not an agent of this Society, but of the Government. His own Government retain him in his Consulship, he having done nothing to forfeit it but refusing to act in that capacity to French usurpation. He has, however, not ceased to teach and preach Christianity, while diligently, faithfully, and judiciously discharging his duties as a civil officer. He has been calumniated under the pretext of aiding an insurrection and leading to disturbance; whereas, so long as he remained upon the island, peace was preserved by his salutary and wise counsel. He has been torn from his family, placed in a dungeon, where he lingered several days and six nights, and then was rescued and brought to this country. Whenever you want to persecute a man, nothing is easier than to find a pretext. It is the policy of Nero over again, who covered his victims with the skins of wild beasts, and then caused them to be treated as such. The hollowness of the pretext, however, must be exposed, and the cruelty of the act must and shall be laid bare before the country.

Thus far I go with the sympathies of the meeting; but I confess I do not sympathise with the fears of those who anticipate portentous results from this affair. I have no fear that Christianity will be uprooted in Tahiti. I believe the native converts have been too well instructed in the whole of their religion to renounce or to abandon their convictions from any fear of suffering with which they are threatened, or any hope of protection which they may be promised. Their own natural shrewdness is quite sufficient to prevent them being imposed upon. My friend, the mover of the first resolution, conceived what the natives might have said when they were offered protection. They did happen to say almost that very thing. When it was promised them they said, "Protection from what—from whom? Protection from England? She is our best friend. Protection from America? She is friendly too. Protection from the neighbouring islands? They are all our friends. We are at peace among ourselves. From whom do we want protection? Only from France." My conviction is, that their faith is that pure gold that will abide the fiery trial, and come out of the furnace seven times purified, and fit for the Master's use.

With regard to this country, I think these events will elicit the sympathies of all classes of Christians on behalf of your Society's labours, and excite attention to them where they might not have been heard of before. Your coming Jubilee, I feel persuaded, will not be celebrated with a less thankful heart, and attended with a less spirit of liberality on account of these few strains from Tahiti counter to those from your Missionary stations in other and larger parts of the world. You see how the public press of this country has taken up the matter; it does them credit—and with the feelings of the country, with the public press, and with the principles of eternal justice and truth on your side, what have you to fear? The harp of Tahiti is hung upon the willows, but it is not unstrung; and at no distant day they shall take it down, and strike it to more joyous notes than ever, and make the hills and the vales to resound to the song, "The Lord God Omnipotent reigneth."

I trust that this meeting will be followed by other meetings in every part of the country, and that congregations themselves will join in petitions to our beloved Queen—whom God preserve—and that, in a very little time, thousands of petitions for a redress of these grievances shall make their way to the throne, and produce the very measures that we have in prospect to put an end to these disturbances; for if the Government has the courage to urge them, and fall back upon them, such a representation will be made as will make us rejoice that we have met in this open and bold and candid way, to make our sentiments known.

The resolution was then put and agreed to.

JOSIAH CONDER, Esq., rose to move—

"That this meeting receives with unfeigned thankfulness to God, the intelligence that the efforts of the Romish priests in Tahiti to draw the people from the 'simplicity that is in Christ,' to the corrupt superstitions of the Papacy, have hitherto been without success; and this meeting indulges the hope that the scriptural knowledge, the enlightened conviction, the uncompromising steadfastness, and the humble faith of the members of the church in Tahiti, may be sustained amidst their perils, to the honour of the Saviour, and the triumphs of his truth. At the same time, this meeting records its deliberate protest against the whole scheme of the forcible introduction of Popery to those islands, and cannot but regard the present assaults on the civil liberties of the natives of Tahiti as the true and legitimate results of an unrighteous interference with their religious position, and such as Protestants may well view with jealousy in every part of the world, whether identified with measures on a larger or more limited scale."

It has been objected against the wisdom of expending so much of enterprise and public money upon the Polynesian mission, that those islands contain altogether a population numerically insignificant, and that

it became the Christian churches to turn their attention rather to the millions of the Eastern world. But it is now seen that the Directors of the London Missionary Society are fully justified. It is seen that the little cocoa-nut empire of Queen Pomare is not too insignificant to draw down the attention of the whole French empire. The Papacy has not deemed this little group of islands beneath its notice, or unworthy of being made the object of its enterprise. The resolution put into my hand refers to the first landing of the two Roman Catholic Missionaries from the Gambier Islands. It has been alleged, even by friends of the London Missionary Society, that the first offence was committed by our Missionaries, in counselling the expulsion of those two Roman Catholic priests by force; that in righteous retribution they were brought back by force; and that hence originated the squabble, as it is called, between the two Governments. It is important, therefore, that all the facts of the case should be distinctly understood. Prior to the clandestine landing of the two priests on the shores of Tahiti, a correspondence had taken place, in the course of which they had been informed of the law of the island, which rendered it necessary they should obtain permission of the Queen and the Chiefs, in order to be allowed to reside there. The object which they had in view was no secret. They did not arrive simply as Roman Catholic Missionaries. Their design was to introduce a social revolution—to establish a foreign political authority on the ruin of the moral influence obtained by the Protestant Missionaries. Under these circumstances it was a complicated political question whether they should be allowed to remain. There can, at least, be no doubt that Queen Pomare, as the Sovereign of an independent island, had the right to determine who should and who should not be allowed to reside there. Her right cannot be doubted. The only question then is, whether or not it was wisely exercised. It is alleged that our Missionaries were wrong in advising this intolerant measure, through fear or jealousy of the Roman Catholics. Our Missionaries afraid of the influence of men who were unable to speak a word of the language! The supposition is an absurdity. I know not what advice our Missionaries gave; we have no evidence upon the point; but it is clear, that the French Missionaries were not expelled on religious grounds.

Having referred to the alleged danger of a hostile collision between France and England, in consequence of the language used by the friends of Tahiti, Mr. C. concluded, and,

The Hon. and Rev. BAPTIST NOEL then rose to second the resolution, and said,—

attend to enter into distant events with the aggression on Tahiti, more recent facts which constitute a special cause of this meeting; for it should be borne in mind that by what appeared to have been a conspiracy, the Chiefs of Tahiti testified their love for protection, and for having foreigners over their councils, by refusing reparations to the French crews, by their own property in their own hands, which they had a perfect right not bringing it into market for the crews to purchase. The French Government issued an injunction, that all persons should furnish a list of the property possessed, with a view to compel the French to furnish those fresh provisions to the French crews, and upon their failure to comply with that ordinance, they were punished by being pronounced rebels, and their property to be forfeited, territory in which such parties lived laid under heavy fines. Frightened by this ordinance, the Chiefs who had previously fled to the mountains. The whole population, equally frightened, followed their example. Thus the Tahitians fled from their quiet homes. I enter into details furnished by me only, but I will quote French documents of the transactions. Pomare, by the course of events, her own plucked down, sought refuge on an English vessel, that she might avoid French aggression. She was pronounced as being dethroned, and her protectorate was changed into a colony. Her own residence was converted into a guard-house, and her family to find refuge where they might. The British Consul then interfered, by giving good and proper advice to Queen and I have yet to learn that a person to be an English Minister protests against a flagrant usurpation, the showing of the noble Earl to whom I refer, I have yet to learn the English Ambassador ceases to be silent, he protests against a tyrannous act that takes place. Because he acknowledges the usurping power, he is less entitled to the protection of the Government which sent him out? The British Consul at Tahiti gave the injured Queen, he was soon dragged off, like a felon, to prison, to the jeers of the French soldiers, from his family; and after an indignation and imprisonment was exiled to another country, to seek reparation for himself and his own. In these circumstances, this meeting was convened, to express that sympathy for these sufferers which we ought

to feel for fellow-Christians in Tahiti, and countrymen who are there, insulted, menaced, and robbed. I do not conceal the fact for a moment, that the French Government disavows the change of a protectorate into a Sovereignty. Our own Government, in order to repair injury, has expressed a resolution to seek reparation for the wrong done, and likewise express their conviction that the French Government is not backward to give it. But I ask, what reparation the French Government can give for the wrongs inflicted? Our own Government only venture so far as to declare their resolution to secure protection for British subjects, but that Queen Pomare and her people are not British subjects. But, as Christians, it is only due to them to act as a Christian part. The whole island has been terrified by French fortresses, and cannons pointed at it. The people have been driven from their homes; their peaceful habits of industry suspended; nay, even when they sought shelter in their mountains, they were attacked, and their women dragged away before their eyes to the French vessels, so that they could only be protected by a direct encounter. What is worse, how can the French give reparation to those families who are now mourning their fathers slain, who are reduced to widowhood and orphanhood, and whose tears will long flow, whatever fine apologies a French Minister may make? A French Minister may declare his resolution, as much as possible, to seek to protect those islanders; but can he compensate for the pain endured by the man who did nothing but his duty, being wounded so as to cripple him for life?

These wrongs cannot be repaired. It is impossible. It is certainly right that we should meet together to declare our determination, as Englishmen and Christians, to do whatever we legitimately can to prevent the repetition of such wrongs. Our own Government, or that of France, could restore that to Pomare which the English Minister said she ought to have—the possession of her rights. But it is not pretended that she should be restored to an independent sovereignty; no—to the blessings of the French protectorate. I wish to call the attention of this meeting to the fact, that all these outrages, except the last, have arisen out of the French protectorate. True, the French officers may be recalled; but what guarantee is there that similar events may not arise in any future year,—that the protectorate may not issue an ordinance to cause the people to fly from their homes,—that the French may not cause every native to be in his own home at evening gun-shot,—that every person out after dark shall not be liable to be shot,—that all through the night any house

may not be entered by a policeman, and searched, and examined, in any part of the island?

It is said that these acts of the protectorate, are likely to bring on a collision between two great nations. Surely, then, the Government should see the propriety of taking measures to stop them, and prevent their recurrence. But what guarantee can M. Guizot give against the repetition of these things? It is right that he should protect them against the introduction of French brandy, against the unjust movements of French priests, against the violent employment of French cannon, against the ungenerous and unprincipled conduct of French consuls, against the licentiousness of French soldiers, and the wicked conduct of the French officers, who permitted it. He should protect Tahiti from that lawless aggression which demanded 2,000 dollars for no offence, and then 10,000 more when they knew the whole island could not furnish that sum, and, in default of payment, insisted on the forfeiture of the independence of the country. Against all such acts the French Government ought to protect that island. But what guarantee can they offer to us, or to them that such protection shall be afforded, if new officers are appointed like those who have been displaced? They ought to appoint men of mild and peaceable disposition—men who have some regard for honourable and moral conduct, and respect for religion. Unless that is done, as long as the protectorate exists it will be the source of discord and mischief to the Tahitians. Neither the French Government nor our own ought to refuse such conditions. What other protection is there against lawless aggression? There is one barrier against it—one telegraph in immediate communication with England, which will speak out—the British missionaries. They are men whose independence of thought, vigour of character, and connexion with this great nation and Government, render them superior to coward fear, and, therefore, they are charged with all sorts of crimes, and never will they be free from those charges until the French protectorate shall cease. It is the duty of this country to protect them against aspersions as well as against violence; and unless a guarantee is given that it shall be so, this country will not have justice done to it.

But can you get that granted? We may send Mr. Pritchard back, as he ought to be sent, as Consul, to Tahiti. We may let it be known that the charges brought against him are sustained by no evidence, and that he goes back with his character vindicated and unstained. But when he does go back, when the French commander knows he dare not any longer treat an innocent, upright,

worthy, estimable, and fearless man such indignities as those to which he has been exposed, still, I ask whether guarantee enough? For this simple our Government should take means to protect him against any violence to which the French commander may think it his ability to aspire; and while every man sees that this is the least which this country has a right to demand, that its subjects should be guaranteed against aggression, should we protect those whom we have claimed from barbarism to civilisation, idolatry to religion, since they deserve protection. There might come the day when a man, being at the head of the Government, who would, by unwisely and hasty conduct, plunge the whole nation into disasters which would recoil upon them. Therefore it is right that we should make our remonstrances against the conduct of the French protectorate.

This must not be an ephemeral idea, but be insisted upon from month to month, from year to year. Adequate security must be given; and if they cannot be so to our fellow-subjects, that they shall have full liberty to pursue their Missionary then we must insist that the French Government alone shall no longer be the protector of the island.

With regard to the second part of the resolution, it is certainly right that we should protect our own countrymen from hardship and wrong. But when I look at all the outrages, their magnitude and atrocity, and rejoice in the conclusion to which a plain speaker came, that, though they do not directly interfere with present comfort, they destroy valuable rights, at the same time they fix an interminable hatred against the Catholic system among those to whom we have done mischief. The two religions now face to face; they are brought into conflict in Tahiti fairly and fully. Intolerance is there; Protestant ministers there; the Bible is there in each cottage, is spread through the land, and explained plainly, and read in each family; and there are the ministers of religion, who have instructed the inhabitants in the truth, led them to the possession of happiness in this life, and the certain prospect of the life to come. Let the two systems fight, without fear or favour. Let false claims have freedom to talk, but let not the words of Divine truth be gagged, and so be well.

Let me conclude by recalling to your minds an impressive statement made by the preceding speaker. It is a masterpiece to which the Christian turns with joy. Almighty is the Sovereign of the earth. He permits injustice for a moment, but he has given his people many pro-

ill not forget one of them. He will let the bad cause ultimately triumph, his people are true to their principles, it is in the spirit he enjoins.

resolution was unanimously agreed to, as Rev. J. BURNET rose to move,

That, as the friends of Christian Missions in this meeting records its deliberate opinion, the best interests of the Mission there have endangered from the first moment that the ch assumed the Protectorate of the island; that arbitrary measure ought never to have enacted; that it never could be enacted out speedily involving the most disastrous sequences; that these have already developed selves in part, and must continue to do so as long as it remains; and, therefore, that this ing solemnly asserts its firm belief that there security for the civil or religious liberties of the: no rational prospect of success to Prote-Missions there; no possibility of avoiding misunderstanding, jealousy, and collision, but the complete withdrawal by France of her med protection of the territories of Pomare. further, that a memorial be presented to Majesty the Queen, founded on the resolution of this meeting: that the members, and do of the Society throughout the empire be asked to adopt such measures as they deem expedient to express their sentiments and acts on this critical occasion; and that the do of Evangelical Protestant Christianity about the world be invited to sympathise them, and to declare that sympathy in such as they deem most effective and appropriate."

th is the resolution which I have been asked to put to this meeting, and I am sure, that after all the statements and vents to which you have listened, you feel no hesitation in carrying the resolution which I have just read, and in acting it. It contains a topic of great delicacy and great difficulty—the idea of the rawment of the Protectorate of France Tahiti. It has been said that, unless we are prepared to follow up any demand is kind by war, we ought to make no demand. I object to that doctrine: I have no idea that every measure in which we are concerned between ourselves and neighbouring nations, stands connected, in the remotest prospect of its consequences, with war. Are we to speak to no one without being ready to tell him that we will blow out his brains? What sort of policy could be carried on in the world in this way? We desire no such policy. I say, we are not to go to war about this any thing else, unless we are as great as our fathers were, when they went to war. I am opposed to all war; and I do not, for the sake of Tahiti, or even our own island, advise any nation to go to war.

But, while I take this view, I believe France has some regard for her character, and that she would not like to be gibed before the civilised world for injustice and cruelty. That she must be, (and for it is worse than war,) unless she retrieve the evil deeds her subjects have perpetrated in the Southern Ocean.

But, how is this to be effectually done, except by the strong protests, the manly communications, the just remonstrances of straightforward and honourable statesmen? I do not ask Lord Aberdeen to draw the sword, but I ask him to correspond with France—to lay that correspondence before the British Legislature and the British and European public; and if France, at the close of the correspondence, should say, "No;" then we will leave her to the degradation she has chosen. That is the war I would wage, and I am satisfied that France would wage the old kind of warfare rather than that. I contend, for the reasons so fully stated by the preceding speaker, that security under a French protectorate is absolutely impossible. Can it be supposed that nations speaking different languages, and misunderstanding each other—that nations having conflicting and opposing systems of religion, pursuing different lines of policy, and pretending to rule each other, can go on in this way? There are materials for quarrel, and, in the very nature of things, it is impossible that, under these circumstances, they should work together. Yet these are the circumstances proposed by the French Protectorate.

But it may be asked, whether France has not some lofty interests at stake connected with this Protectorship? How many French vessels make Tahiti in the course of one year? Not more than 20, while England has 80, and America 110. France, therefore, is the least and lowest of the commercial powers having any interest in that quarter; yet she acts as if all her interests were involved in Tahiti. What is France likely to gain by it? She gains a loss of 100,000*l.* a-year. That was the statement made in the Chambers. What, then, is the reason of the capture of Tahiti? It has been said that Popery is nothing in France; but it appears that it is quite enough to make it worth 100,000*l.* per annum. I have no doubt that that is the secret of the whole matter. She is ready to give that amount for the purpose of encouraging the Church of Rome, which embraces a large measure of French influence; and any Government, willing to promote her interests, would secure a considerable degree of popular support. But it may be asked, what right have we to interfere when we find that Tahiti is an independent sovereignty? True, we have no political and formal treaty with Tahiti, as we have with the other powers of Europe. But it is known that documents have passed between Tahiti and England: an understanding was known to exist; and on these grounds British subjects have embarked their capital there, and perilled their lives, while the British Government not only knew it but encouraged it. After this, we have a right to tell France that our

security lies in the withdrawal of their Protectorate.

The Rev. W. ELLIS then stood forward to second the motion. I will, he said, first allude to the existence of the law, in contravention of which, although previously informed of it by their own agents, the Roman Catholic missionaries first went to Tahiti. They sent an individual in disguise: he found that they could not land without the consent of the Queen and Chiefs. He wrote to the bishop of the Gambier Islands, and communicated that fact. The acting according to that law is the only charge that has been brought against the Queen or the people of Tahiti, having the least foundation. The other charges, vague as they are, are gross falsehoods. I mention one. In the Admiral's letter to the Queen, in September, 1842, he complains that a native whom he calls the infamous Moia, the *murderer* of a Frenchman, was sheltered by the Queen. This native was no murderer but a police-officer who, in the execution of his duty, happened to hit against a Frenchman who afterwards treated him shamefully, but which Frenchman, instead of having been murdered, was afterwards married at the residence of the British consul, and was, when the letter was written, living at Tahiti. Allusion has been made to the confusion that would ensue if the French were to withdraw. No confusion would follow. The natives are capable of governing them-

selves. Captain Fitzroy, who visited the island in 1835, so far from speaking being in a state of confusion, bore testimony, before a committee of the House of Lords, in 1838, to the contrary. To the arrival of the missionaries it could go to the South Sea islands being exposed to plunder, and the loss of life; but subsequently safety have been obtained with safety; and at a station where a missionary has been has an European been injured. Order and security prevail wherever the influence of the missionary extends. This will show how deeply the commercial interests of England are affected by the recent events at Tahiti. Within the last two years vessels have been destroyed in the South Seas, worth, perhaps, 50,000*l.*; but has taken place at islands where there has been no missionary. At this late hour I will not add to the statements already made but I feel persuaded that, as soon as facts become more extensively known, feeling manifested on behalf of Tahiti will be more general, and that it will be a pleasure to the Queen Pomare's being restored and a pleasure to the legitimate sovereign in the South Seas.

The resolution was then put and agreed to. Mr. PIPER moved, and Mr. H. MAN seconded, a vote of thanks to the Chairman, which being put and carried, the Chairman briefly returned thanks and the meeting separated.

COPY OF MEMORIAL TO THE QUEEN.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Memorial of the London Missionary Society, adopted at a Meeting of its Directors, Members, and Friends, held at Exeter, London, August 14, 1844,

HUMBLY SHEWETH,—That the London Missionary Society, consisting of Christians of various denominations, was formed in the year 1795, for the purpose of sending the Gospel to the Heathen, and other unenlightened nations.

That the Society Islands, in the South Pacific Ocean, formed the sphere of its benevolent labours; and that for nearly Fifty Years this Society, at a large annual expenditure, sustained its Missions in that part of the world.

That, when the said Society commenced its labours, Tahiti, in common with the other islands, was inhabited by people idolatrous, barbarous, treacherous and cruel; and that for many years the Missionaries continued their interested efforts amidst much discouragement, and often in circumstances of great and imminent danger.

That, at length, under the Divine blessing on the instruction of the Missionaries, a happy change was effected in the condition of the people; idolatry renounced for the worship of the true God, and their state of barbarism succeeded by the advantages and comforts of civilized life.

That in process of time these efforts to improve and elevate the inhabitants of the numerous groups of the Southern Pacific have been widely extended, and other religious Societies in this country having cheerfully taken an honorable part in the benevolent undertaking.

That this Society has, for many years, regarded with special interest the Island of Tahiti as the seat of successful religious enterprise and advancing civilization, of which ample testimony has been afforded by Officers in your Majesty's service, and by other witnesses of unimpeachable integrity.

That the Queen and people of Tahiti have always sought the friendship of the British Sovereign; that they have recognised their obligations to Great Britain for all the improvement they have received, and that in the friendship of England they have always been encouraged to place confidence.

That your Majesty's Memorialists have learned with unfeigned grief and alarm, that this peaceful field of successful Missionary labour has been invaded, and is now threatened with the most imminent danger by a French force.

That the Government of France has assumed the Protectorate of the Island in defiance of the well-known wishes of the Queen and her people; that misunderstanding and collision have resulted from this measure, and that, according to the latest intelligence, hostilities had actually commenced; that the Queen had been forced to seek refuge in a British vessel of war; that the natives had fled for refuge to the mountains; that their Chiefs had been shot—their wives attempted to be carried off by violence; that grape-shot had been poured from a French war steamer on defenceless women and children; that the British Consul, formerly Missionary of the Society, a man of unimpeachable veracity and honour, and whose efforts have been uniformly in favour of peace and tranquillity, had been imprisoned and ultimately banished the island;—and that some of the Society's Missionaries had found their liberty, as British subjects, grossly invaded and their ministerial labours impeded.

Your Majesty's Memorialists cannot but entertain the most serious apprehensions for the tranquillity, the prosperity, and even the existence of their Missions, not only in Tahiti, but in all the islands and groups of the great Pacific, should such a state of things be permitted to continue.

Your Majesty's Memorialists, therefore, most humbly and earnestly implore your Majesty's sympathy and friendship on behalf of Queen Pomare, her defenceless people, and the independence of Tahiti, well assured that no measure can secure the tranquillity of the islands, and the peaceful prosecution of the Missions, but the entire withdrawal, on the part of France, of the assumed Protectorate. Your Memorialists, therefore, venture to implore that your Majesty may be graciously pleased to interfere, trusting that an appeal from your Majesty, on behalf of the deeply-injured Queen, addressed to the generosity and honour of France, may be effectual to save Tahiti from those collisions which your Memorialists believe can end only in the extermination of a noble race of Islanders, and the ruin of Christian Missions dear to the hearts of thousands of your Majesty's most faithful and attached subjects. And your Memorialists will ever pray.

JUBILEE MEDALS.

FOUR MEDALS, of different sizes and designs, intended to commemorate the approaching JUBILEE OF THE LONDON MISSIONARY SOCIETY, are in course of preparation, and will be ready about the close of the present month. They will be executed in the first style of workmanship; and it is hoped our friends will the more cordially assist in promoting their sale, when informed that a liberal percentage on the amount received will be appropriated in aid of the JUBILEE FUND.

To be had of *J. Snow, 35, Paternoster-row*, and at the *Mission House, Blomfield-street, Finsbury*.—An allowance of 25 per cent. to Auxiliary Societies and Sunday Schools.

. *These are the only Medals sanctioned by the Board of Directors.*

London Missionary Society.

CELEBRATION OF THE JUBILEE SERVICES IN THE METROPOLIS.

LORD'S DAY, September 22.

SERMONS will be preached, and COLLECTIONS made, at the various places of Worship connected with the Society.

MONDAY EVENING, September 23.—POULTRY CHAPEL.

The Rev. JAMES PARSONS, of York, will preach to the JUVENILE FRIENDS of the Society.—Service to begin at Half-past Six o'clock.

TUESDAY, September 24.—Morning.—SURREY CHAPEL.

A Sermon will be preached by the Rev. WILLIAM JAY, of Bath.

Evening.—CRAVEN CHAPEL.

A Sermon will be preached by the Rev. Dr. RAFFLES, of Liverpool.

The Morning Service begins at Eleven o'clock, and the Evening at Six o'clock.

WEDNESDAY, September 25.

A SPECIAL GENERAL MEETING will be held at EXETER HALL,* at which CULLING EARDLEY SMITH, Bart., Treasurer of the Society, (D. V.) will preside.—Chair to taken at Eleven o'clock.

THURSDAY EVENING, September 26.

The Communion of the Lord's Supper will be administered in the several Districts of the Metropolis; of which particulars will be previously given.

* Admission to the Hall will be by TICKETS, for the Platform, the Central Seats, the Raised Seats, Western Gallery, respectively.

The Platform will be appropriated to the Directors of the Society, both town and country; the Special and all Ministers who are Members of the Society.

For Central Seats, Tickets will be furnished:—

To Annual Subscribers of Five Pounds, or to a Family Contributing Five Pounds or upwards, either the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

N.B. No individual can be entitled to a Ticket in more than one capacity.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finch from Twelve o'clock till Three, on Thursday 19th, Friday 20th, and Monday 23rd of September.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and families by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who personally to attend.

NOTICE.—JUVENILE MISSIONARY MAGAZINE.

We are happy in being able to state, that new arrangements have been made to facilitate the sale and transmission of the *Juvenile Missionary Magazine*. In future, the customary allowance on the amount of sales will be made to the country booksellers, and orders may be sent in the usual way to their corresponding houses in London; and friends throughout the country will be readily supplied through the medium of the respective booksellers in the provincial towns.

BIRMINGHAM AUXILIARY.

THE Anniversary Services of the Birmingham Auxiliary Missionary Society will be held on Lord's-day, September 8, and following days. Dr. Cox and Dr. Dixon, Rev. Blackburn, and Rev. J. Fletcher, are engaged to preach on the occasion. Messrs. M from China, Vine from Jamaica, and Watt from Benares, are expected to attend the public meeting.

ANNIVERSARY OF THE BRISTOL AUXILIARY

Will be held on Sunday, 15th September, and following days. Revs. Dr. Campbell, Hamilton, Dr. Vaughan, W. L. Alexander (Edinburgh,) J. Griffin, of Manchester, Rev. John Vine, Missionary from Jamaica, are expected to attend and take part in services.

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle.

FOR OCTOBER, 1844.

PORTRAIT OF THE REV. W. BUYERS, MISSIONARY.
Proof Impressions of the Portraits on India Paper, 4to, price 1s. each.
PORTRAIT OF THE REV. W. LINDSAY, LEITHAM, FORFARSHIRE,
IN NOVEMBER.

THE PROFITS OF THIS WORK
ARE DEVOTED TO THE
BENEFIT OF THE WIDOWS OF EVANGELICAL MINISTERS.

No. 262.—NEW SERIES.

LONDON:
T. WARD AND CO., PATERNOSTER-ROW.
SIXPENCE.

TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Redford, Urwick, Styles, and Bennett; and from the Rev. Messrs. Kelly, Lothian, Theobald, Davies, Hamilton, Lewis, Bell, and Ellis.

Also, from R. Rogers, Henry North, Jos. Christy, Humanitas, Prater, H. Hadland, J. T. Macrell, R. C. J., William Thomson, and Senex.

"Trim's" suggestion is very good, and perhaps we may hereafter refer to it.—The Rev. S. Bell's communication came safely to hand, and will appear as soon as possible.—"A Lover of Peace" thinks "it would be better that Tahiti, with all its inhabitants, should be sunk in the sea," than that a war should be prolonged between England and France, because "the loss of life would be less, and the condition of the sufferers not so fearful." This is sufficiently cool, to say the least of it. Pray, does our correspondent, with all his love of peace, propose to aid in sinking poor Tahiti in the mighty deep? We beg to remind "A Lover of Peace," that we love it as much and as rationally as he does; that we have never advocated aggressive war; that we have never recommended war at all; and, more than this, that we have never written one sentence calculated to encourage war with France. But we have, and we are not ashamed of it, expressed our conviction that more firmness on the part of our Government would have saved Tahiti, and tended to permanent peace on principles of justice and sound international law.—We regret exceedingly that the esteemed communication of our friend, the Rev. J. A. Davies, came too late to hand for insertion this month.—Our respected correspondent of the Society of Friends must see that the incidental reference of a writer in our pages is no expression of the opinion of the Editor. He may calculate on justice from us.

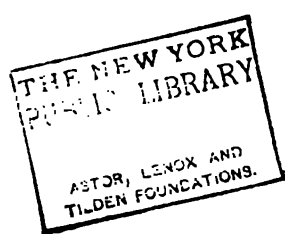
N.B.—The Editor, having removed from No. 1, Hans-place, to No. 1, Walton-place, Brompton, will thank his friends to address their correspondence to the latter residence.

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HATS.—Extra light, short nap, oval-shaped, ventilating BEAVER HATS, and FRENCH VELVET NAPPED HATS, manufactured by DANDO, SONS, and Co., 42 and 43, CHEAPSIDE, LONDON.

* * * * * Manufactured supplied at Wholesale Prices.





*Rev. Mr. Eagers.
Ministry to Seneca.*

Engraving by J. H. Greenough, Boston.

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR OCTOBER, 1844.

MEMOIR

OF

THE LATE REV. JAMES DAWSON,

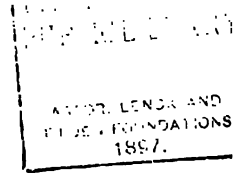
MORE THAN FORTY YEARS PASTOR OF THE INDEPENDENT CHURCH,
DUDLEY, WORCESTERSHIRE.

THE results of a man's life are
ly his best monuments. Excel-
y of character is to be estimated
by splendid talents, nor by marvel-
incidents, but by usefulness and
ness. The names, therefore, of
stian ministers will be had in re-
brance when those of heroes and
ors shall have faded into oblivion ;
the fruits of their self-denying la-
s shall be gathered when the blos-
of worldlings shall have gone up
st. The applause of men may be
used after an order that sets at
ht the Divine judgment ; but the
eign decree prevails in a higher
e — "They that turn many to
ousness shall shine as the stars
ver and ever." It were well for
mprovement of the world, both in
ur and happiness, that this rule
d be made more prominent, and
il more extensively.

e have undertaken to lay before
eaders another instance, in addi-
to the many which in time past
ages have recorded, of the im-
able benefits which true godli-
L. XXII.

ness confers upon mankind, and of the
unfading lustre which it imparts to
names excluded from the roll of fame.

Mr. James Dawson was born Feb.
20th, 1772, at the romantic village
of Marple-bridge, on the confines of
Cheshire and Derbyshire. His ances-
tors, through several generations, had
been eminently pious, and connected
with dissenting churches in that part
of the country. When he was scarcely
a fortnight old he lost his mother, who
was then only in her nineteenth year.
He was consigned to his maternal
grandmother, who nursed him as lit-
erally her own. But he was removed
while yet a child to the care of his
paternal grandfather, who became his
first instructor. When he was still in
his childhood he returned to his father's
home, but not to the tender and watch-
ful care of a mother. His father had
married again, and the conduct of his
mother-in-law was such as to make a
deep impression of unkindness upon
his heart. At the early age of nine
years, though he had enjoyed the ad-
vantage of school instruction, he had



contracted a dislike to reading. A great and sudden change was, however, soon after effected by the reading of a trifling book, which seems to have worked upon his imagination by the amusement which it afforded him. From that time he sought with avidity gratification from books, and became, for a boy, a great reader. But little attention, however, was paid to the class of books, and of course the larger part of those which would excite his attention would be mere trash. The times called the public mind generally to political matters, and though he understood but little of those questions which were then discussed, yet, with his boyish companions, all his enthusiasm was called into play, by the stirring events of the French revolution. It must have been amusing to see him haranguing the band of juvenile patriots while they planted the "tree of liberty." By these events he was brought into connexion with a book or reading society, of a very mixed description, the effect of which had nearly been ruinous both to his principles and his character. The political pamphlets of Paine, which were then much read, became his favourites; but these paved the way for the infidel productions of the same author. Though young Dawson was not prepared for the latter, yet the former led him frequently into company that gradually weakened the restraints of religion, and prepared him to take his part in worldly gaieties and amusements. From the age of fourteen to seventeen his course seemed to promise nothing better than a life of sinful indulgence; and but for the distinguishing grace of God, he had then plunged into a course of sin which might have terminated in the ruin both of body and soul. He had already formed the determination to lead a life of pleasure, and had begun to shake off the religious habits of his youth. Every possible excuse was framed to avoid the duties of the sabbath, and to absent himself from public worship. Still, however, he could not

reconcile his conscience and his feeling to abjure religion and infidelity, though he felt many strong temptations to do so. But that description were plentifully plied by his companions, but God served him from the snare. The consistent conduct of his pious friends furnished an argument in favour of the reality of religion that he could not overcome. Conscience was on his side of piety; he had seen its power, and all that his irreligious associates could say was insufficient to efface its impression. The holy deportment of those professed followers of whom he best knew preached more powerfully than the pulpit, and was an impenetrable shield against the fiery darts of the wicked one. Just as he did with those evil companions in everything but their hatred of religion, it is next to a miracle that he kept from plunging with them in the abyss of infidelity.

It was in his seventeenth year, returning home past midnight from one of their carousals, that God served him in an extraordinary manner, and renewed his conscience to a sense of the peril to which he was exposing his mortal soul. He describes the power of his sinfulness as coming upon him like a flash of lightning. The change of his mind at the discovery thus made to it became indescribable. It was obviously the power of a single truth applied by the influence of the Holy Spirit; and had an angel of light led him on his way, a deeper impression could scarcely have been produced. His own shadow terrified him, and he testifies, "I was afraid to go to bed, lest I should awake in hell." The sudden revelation of his danger was a convincing evidence of God. He began then to consult his neglected Bible, and listen as he had never before done to the preached gospel. The truth of the house, and the service of God, appeared to him in a new light. He did not lose his taste for reading, but took a new turn, and good books

came his favourites. In about a year he was received into the church at Marple-bridge, under the care of Mr. Joseph Batley. Under his kind and pious counsels Mr. Dawson advanced in mental improvement, and in divine knowledge. His attention was soon excited by the classical and other learned quotations he met with in reading, and the resolution was thereupon formed to apply himself to the acquisition of the learned languages. For a considerable time he pursued these studies without any assistance from a tutor, and equally without any foresight of his future engagements. But Mr. Batley, his pastor, hearing of his taste and assiduity in study, kindly became his tutor, and finding that his mind was disposed to serve God in any way in which he might be useful to his fellow-man, preparatory steps were taken, and, after due consideration, Mr. Dawson was admitted to Hoxton College, then under the care of Dr. Robert Simpson. Upon his removal to London, he was also committed to the pastoral attentions of the Rev. Joseph Brooksbank, of Haberdasher's Hall.

Upon the termination of his academic course, he was engaged to supply for a few weeks the pulpit of the Independent chapel, Dudley, which was at that time in a very low condition. It had arisen out of the labours of Mr. Whitefield, who occasionally preached there, and was carried on by the young men educated by the Countess of Huntingdon. A small chapel had been built, but owing to the debt thereby incurred, and the want of suitable qualifications in some of the supplies who had occupied the pulpit, nothing effectual had been done towards building up a Christian society. Upon the proposal of forming a regular Independent church, several of the neighbouring congregations had pledged assistance towards the debt. Thomas Wilson, Esq., of London, then at the commencement of his useful and honourable career, came forward to encourage the few devoted Christians who wished to see the cause of the

gospel promoted in that populous district, and under his auspices, of which Mr. Dawson never ceased to cherish a pleasing and grateful remembrance, he commenced his labours, though the utmost efforts of his friends could then guarantee to him but the inadequate pittance of thirty pounds per annum. Our friend, however, shrank not from the arduous and self-denying toil, seeing there was the greatest possible need in the state of the town for the faithful ministry of the gospel.

He entered upon his labours Nov. 8, 1801, and on the 1st of June, 1803, felt sufficiently encouraged to receive ordination to the pastorate of the little flock. It soon appeared that good was done, though the patience of the labourer must yet be exercised before anything like a full harvest could be expected. At the first instance of conversion that appeared, Mr. Dawson expressed his great delight, and felt encouraged to proceed. In the year 1804, he was united in marriage to Miss Elizabeth Cox, of Stourbridge, who proved truly a helpmate to him, and contributed greatly to his encouragement and support during the many trials and difficulties of his first years. She was pious, amiable, judicious, and affectionate. Her diligence and exemplary care in the family lightened the burdens of those laborious years in which Mr. Dawson was obliged to resort to school-keeping as the means of supporting his rising family. As time, however, advanced, the cause of the gospel attracted new friends. The blessing of God evidently accompanied his ministrations, while his upright character and holy deportment gradually gained him the respect of his neighbours.

In the year 1809, it was found necessary to erect a gallery at one end of the chapel, and in six years more side galleries were required; these, soon after their erection, were completely filled, and more room was required. In the course of a few years more it was resolved to enlarge the chapel, and in 1823-4, the congrega-

tion, which at his first coming was so inconsiderable, raised, entirely among themselves, eight hundred pounds for this purpose. Still they went on increasing until even the enlarged place of worship became too strait for them—so graciously had God smiled upon the persevering labours of his faithful servant.

In the year 1838, it was resolved to build a much larger place of worship; and accordingly ground was obtained immediately adjoining the site of the old one. An elegant and commodious chapel was erected, and, in the year 1840, opened for public worship. Mr. Dawson continued to labour in it till the autumn of 1843, when symptoms of alarming disease became manifest, and, after languishing in much pain and weakness for about three months, he was removed from his labours to his reward, Dec. 23, 1843.

Through the long course of more than forty-two years, from his first commencement in Dudley, Mr. Dawson saw the cause of Christ advance with such manifest tokens of the Divine blessing as could not fail to cheer his heart and attach him to the place: these were multiplied as he drew nearer to the end of his work, and his last days may indeed be described as his best. The first years of his ministry were distinguished by only slow progress, and were not free from deep anxieties and heavy trials, as a family of six children gradually arose around him. Yet success in his ministry encouraged him to persevere.

In the midst of his usefulness, however, it pleased God to deprive him of his excellent and beloved partner, after severe and long-continued affliction, sustained with Christian fortitude and resignation. She died in the year 1828. Our friend also, in the course of years, lost four children by death. After the remaining two were grown up and settled in life, he married again; and has left the partner of his latter days to deplore her loss.

Few men have been favoured with

a larger measure of success, or more honour among his own immediate circle and his brethren in ministry. The secret of that success next to the Divine blessing, could have been found in his full, and faithful statement of the truth is in Jesus, accompanied by an holy, and consistent life. With gifts of genius, or the accomplishments of the orator, Mr. Dawson was divine, and knew how to give to man a portion in due season. In the respect of all his hearers of good sense, his skilful application of the Divine word, and his earnest appeals to the conscience. To ministers he affords an excellent example of what may be accomplished by patient perseverance, sincerity, and uprightness. His commencement was modest and humble. He was upon a situation which many a minister would have relinquished in despair. But his course was that of the sun, which, though it may rise in obscurity, and advance against thickening clouds, yet shines more and more unto the perfect day. The little company of Christians which, at his coming, might have been accommodated within the limits of an chamber, he lived to see multiply till they prepared for themselves a stantial and handsome chapel, of holding fourteen hundred. No man could be more sensible of our estimable friend that his had arisen altogether from the benediction. He came to the strength of the Lord his God was soon known as the friend of the advocate of the poor and needy, the devoted friend of civil and liberty, the patron of whatever tend to the moral improvement neglected masses around him duties and privileges as a man citizen he well understood and maintained, but never forgot graded the character of the minister.

He finished his course as he commenced it—the plain, faithful

of "the glorious gospel of the blessed God." Many rejoiced in the light which he imparted, and many now cherish the memory of his worth in renewed and sanctified hearts. His last days were days of severe suffering, but his spirit was calm and happy. He pointed to the rest which was prepared for him, and affectionately called upon his friends and relatives to follow him. His remains were committed to the tomb in the spot of ground on which for many years stood his pulpit, amidst a vast concourse composed of relatives,

friends, neighbours, and brother ministers, who all felt that "the memory of the just is blessed." A handsome tablet, erected to his memory in the new chapel, records the affectionate esteem of his congregation, and will transmit his memory to future generations; but his record is on high. Mr. Dawson is succeeded in the pastorate by the Rev. John Raven, late of Birmingham, whose career we earnestly and affectionately pray may prove a counterpart to that of his predecessor.

THE DEATH OF FAITHFUL MINISTERS

A SOURCE OF LAMENTATION TO THE CHURCH ;

Being the substance of a discourse, delivered in the Congregational Chapel, St. Andrew's, on Lord's day, the 11th August, 1844, on occasion of the death of the Rev. John Watson, of Musselburgh, Secretary to the Congregational Union of Scotland.

"And devout men carried Stephen to his burial, and made great lamentation over him." —Acts viii. 2.

"THE righteous perish," saith the psalmist, "and no man layeth it to heart." Yet, however disregarded or overlooked by the world, we are assured they are not, on that account, lost or forgotten. "Precious in the sight of the Lord is the death of his saints." As they were beloved by their fellow-Christians, while living, so they are lamented when dead. To *themselves* death is great gain; they are "taken away from the evil to come;" they are no more harassed with doubts and fears, or with the temptations and troubles of this mortal state: they depart to be with Christ, which is far better; they join the spirits of the just around the throne, like Lazarus, who was carried by the angels into Abraham's bosom: in the Divine presence they possess a fulness of joy, and taste those pleasures which are at God's right hand for evermore. "Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The death of eminent ministers, in par-

ticular, is justly regarded, and ought to be *felt*, as a public calamity: their memory is honoured, and their virtues are embalmed in the breasts of all good men. On their *own* account, indeed, there is no cause to mourn; it is the survivors that suffer; and blessed be God, *they* are not forbidden to bewail their loss. We are not, it is true, permitted to "sorrow like others who have no hope;" but it is right that we should *feel* the stroke; and while it becomes us to bow in humble submission to the will of God, we are not to "despise the chastening of the Almighty."

In the case of the martyr Stephen, we see what a high esteem the primitive Christians had for those that were over them in the Lord. He had been originally chosen one of the seven deacons of the church in Jerusalem, chap. vi. 5, and is described as "a man full of faith and of the Holy Ghost:" he had greatly promoted the cause of Christ by his preaching and miracles, and had consequently incurred the resentment of his uncon-

verted countrymen: so we are informed, ver. 8—10: "And Stephen, full of faith and of power, did great wonders and miracles among the people. Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." Being foiled by him in argument, they had recourse to the common artifice of persecutors, by resorting to calumny and violence: "They suborned men," (we are told,) "who said, We have heard him speak blasphemous words against Moses and against God; and they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council," &c., ver. 11, 12. There they reiterated the same charges, while he was permitted to answer for himself, which he did with great spirit and eloquence. Now, his brethren had seen with what holy fortitude he had borne testimony to the truths of the gospel, under very trying circumstances; they had been witnesses of the supernatural mildness and benignity that adorned his countenance, as he stood before the Jewish Sanhedrim, for "all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel," ver. 15; they had heard him declare that he beheld the heavens opened, and the exalted Saviour "standing at the right hand of God," ready to welcome him into his presence, chap. vii. 56; into *his* hands he had committed his departing spirit, and, like his dying Lord, with his last breath he had prayed for his murderers. "They stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit: and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge, and when he had said this, he fell asleep," ver. 59, 60.

They had thus every reason to be satisfied that their departed brother had made a happy change. He had "fallen asleep in Jesus," and they knew

that to such death is depriving. They were now, indeed, to commit his body to the dust, but in sure and certain hope of the blessed resurrection to eternal life. The coming of the Lord, it was raised in a more glorious form, with new beauty, and fitted for the joyment of a blessed immortal when they reflected on his gifts and extensive usefulness they saw him cut off in the midst of his days, for it is probable he was a young man; when they remember the privileges they had enjoyed under his ministry; when they considered the critical situation they now stood, as sheep without a faithful shepherd, and still exposed to fresh attacks from the enemy, they were surprised that they should lamented his death? Again they contrasted his patient serenity with the fury of his persecutors; when they contemplated his remains as they lay all soiled and bloody from the wounds which he had received, and viewed his eyes and his lips now silent, is it to be wondered at that they melted within them, and testified their inward grief by great lamentation over him, and relief by giving way to a flood of tears? At the same time, they were desirous to show their respect for his person, and like Joseph and Nicodemus in the case of his Divine Master, they testified their faith and boldness by the possession of his body, and gave him an honourable burial; and the eminent and pious members of the church seem to have come forward on the occasion, desirous of being for the honour of carrying to the grave the body of their departed friend, though they loved him as a friend, and revered him as a saint, they seem to have attached any reward or virtue, or to have paid any honours to his remains. No particular spot where he was buried, nor is the time of his burial particularly recorded. Thus

was cut off for paying Divine
s to the martyrs of Jesus, as
erwards done by the church of

Still, the death of Stephen was
thout honour: he was the first
: "noble army of martyrs," who
rds sealed their testimony with
lood, and who perilled their lives
planting the standard of the cross
high places of the field; the first
: under the new dispensation,
d was under the old.

may observe, from this history,
he death of pious and devoted
ers is a cause of great lamenta-
the church; of such it may be
the words of David respecting

"Know ye not that there is a
and a great man fallen this day
el?" 2 Sam. iii. 38. Hence the
ng Hebrews are commanded to
mber them who had the rule over

of whom the martyr Stephen
e. The loss of such men is felt
especially by their own relatives,
ir personal friends, and by the
ver which they more immedi-
resided, but ought to be lament-
the churches at large, in the ex-
of that sympathy which pervades
hole body of Christ, so that "if
ember suffer, all the rest suffer
t." But, more particularly, we

t, That the death of faithful pas-
s a source of lamentation, inas-
as the church and the world are
ed of the benefit of their *public*
tions. Though the written word
be, in itself, able to make wise
salvation, and though it be the
f private Christians to edify one
r, as they have opportunity, it
be denied that the institution
ospel ministry is of Divine ap-
ment, and has been eminently
l of God for the comfort and up-
ing of the church, and for the con-
s of sinners. Now, it must be a
loss to be deprived of those who
nessed of suitable talents for the
at discharge of that office, who
in communicating instruction
d to the various circumstances

of the people of God, who know how
to encourage the timid, to direct the
perplexed, to succour the tempted, to
comfort the mourner, to rouse the luke-
warm, to reclaim the backslider, and
who are able, by sound speech, both to
convince and convert the gainsayers;
commanding the attention of the care-
less, proclaiming the terrors of the law,
and winning souls to Christ by the in-
vitations and promises of the gospel,
and by the attractions of the cross;
especially when, to these qualifications,
is added a clear discernment of the
nature of Christ's kingdom as not of
this world, and a steadfast adherence to
his revealed will, in regard to every
branch of the Christian profession.
Such persons are the stars of the
churches, the watchmen on Zion's
towers; they are eminently the lights
of the world, and the salt of the earth;
the benefit of their instructions is in-
calculable, in a period like the present,
when so much ignorance, error, wick-
edness, and sinful conformity to the
world prevails; and when they die, it
is as when a standard-bearer falleth, or
as when one of the luminaries of the
moral world is extinguished; there is
one less to witness for God in a dege-
nerate age, to plead the cause of truth,
and to stem the progress of corruption.
It is impossible to estimate the amount
of evil prevented, and of good accom-
plished, by the public labours of one
faithful and devoted minister. Such
persons, like Elijah, are the true de-
fenders of their country, "the horses of
Israel, and the chariot thereof."

Secondly, The death of eminent
pastors is a source of lamentation, be-
cause the church is deprived of the
benefit of their *example*. It is espe-
cially incumbent on the Christian mi-
nister that he study to show himself
"a pattern of good works;" that he be
an example to the believers "in word,
in deportment, in charity, in spirit, in
faith, in purity;" that he embody, in
his own practice, those principles which
he inculcates on others, and that "he
have a good report of those that are
without." How much injury has been

done to the cause of Christ by the inconsistent lives of gospel ministers! how has the enemy triumphed in their fall, and how have the friends of religion mourned! Without a holy example, the most eminent talents, profound learning, and commanding eloquence, are but sounding brass and a tinkling cymbal; the most powerful preaching, without godliness, will fall lifeless on the ear; and though unconverted men may have been useful in the conversion of souls, what right have we to *expect* the Divine blessing on their ministrations? On the other hand, when talents and piety go together, how bright is the exhibition! What lustre is shed on the cause of truth! The mouth of the righteous is then as a well of life, conveying the streams of salvation, to refresh and beautify the barren wastes by which they are surrounded.

Thirdly, The loss of faithful pastors is greatly to be lamented, because the church is deprived of the benefit of their *counsels*. The Christian minister should be regarded as the father and the friend of his people; he should be the first to plead for the poor, and to defend the widow and the fatherless. To whom but to the pastor is the young inquirer to seek for direction, the new convert to repair for instruction or admonition, the tempted and the disconsolate to look for consolation and advice? Such was the great apostle of the Gentiles. "Ye know," says he to the Thessalonian converts, "how we exhorted, and comforted, and charged every one of you, as a father doth his children; that ye would walk worthy of God, who hath called you into his kingdom and glory." When such pastors are removed, the poor are deprived of their friend, the mourner of their comforter, the young of their guide; and *all* the members of the flock are left to mourn the loss of one to whom they could repair in all their difficulties, and to whom they could confide their joys and sorrows, without any apprehension of their confidence being betrayed or abused.

Fourthly, The death of faithful pas-

tors is a subject of lamentation, because by such an event the church and the world lose the benefit of their *prayers*. "The effectual fervent prayer of a righteous man availeth much," says the apostle James, when speaking of the benefit which the afflicted might derive from the prayers of the "elders of the church," James v. 17, 18. Who can tell what blessings may be communicated, through their intercession, to their families, to the church, to their country, and to mankind at large! And how much does the prayer of a beloved minister, when poured from the fulness of his heart, in the midst of a worshipping assembly, tend to soothe and elevate the minds of his fellow-worshippers, and to communicate a portion of the same fervent spirit of devotion to their souls! Thus the victory of Israel over Amalek is ascribed to the powerful intercession of Moses, the man of God. "It came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed," Exod. xvii. 11. In *fine*, the loss may be aggravated by certain *excellences* of character, or *advantages* of situation, peculiar to the person lamented; as when, like Stephen, he is cut off in the midst of his days and usefulness; or when he is a man of age or experience, able to counsel his younger brethren; when he has a talent for useful and edifying conversation; when he is animated by fervent zeal for the prosperity of the cause to which he is conscientiously attached; when, from his station in life, he has it in his power to befriend others by his liberality; when he is particularly interested in the spiritual welfare of the rising generation; when he is possessed of firmness and steadiness of character; or, in a word, when he occupies a sphere of more than usual eminence and usefulness in the visible church.

The churches of the Congregational Union in Scotland are now called to lament, in the death of Mr. John Watson, the loss of a man eminently distinguished for these qualities, who held a very influential and responsible office

in the body, and whose name may be said to be identified with the history of the denomination. He departed this life on Monday, August the 5th, after a short, but severe illness, in his 67th year. He was a native of Aberdeen, where he received his first religious impressions, and was present, in 1797, at the formation of the first Independent church in that city, and indeed in Scotland, now under the pastoral care of Messrs. Thomson and Arthur. To this event he referred with much feeling, at the distance of nearly half a century, on occasion of the annual meeting of the Union, in Aberdeen, last year. Shortly after the above period, he was received into the communion of the church, and having given satisfactory proofs of personal piety, and gifts for the ministry, he was admitted, as a student of theology, into Mr. Robert Haldane's fifth class, in Edinburgh, about the year 1803: there he had, as fellow-students, Dr. Russell, now of Dundee; Mr. Kennedy, of Inverness; the late Mr. Dewar, of Avoch; and Dr. Henderson, now of Highbury College, whose names and labours are well known throughout the churches. Having finished the prescribed course of study, he received a call to the then newly-formed church in Musselburgh, near Edinburgh, formerly constituting a branch of the church in the Tabernacle of that city, under the pastoral care of Mr. James Haldane. There he remained for nearly forty years, till death put a period to his life and labours.

In the year 1812, he and a respected deacon of his church, deeply affected with the critical state of many of the country churches, after the secession of the Messrs. Haldane, conceived the design of forming the Congregational Union. The main object of this institution at first was, to raise a common fund for the assistance of the pastors of those churches, to enable them to devote their undivided attention to the work of the ministry, and to afford an opportunity to the stronger churches of helping the weak. This was a great

boon to the denomination, as it still is, and, under God, prevented the dismemberment of many of the churches, the pastors of which had been previously aided by Mr. Robert Haldane, to a greater or less extent, and who had serious thoughts of resigning their charges, and resorting to teaching, or some other secular employment, for the support of themselves and their families. This general fund, as might be expected, from the difficulties with which the denomination had then to struggle, was at first small; and the greater part of it was devoted to the assistance of the pastors in the poorer districts. By the eleventh year of its existence, viz., in 1823, the regular income did not much exceed 500*l.*; it now averages 1,500*l.*, about 1,000*l.* of which are expended on the propagation of the gospel in the Highlands and Islands, and for general itinerancies. To this institution Mr. Watson henceforth devoted the greater part of his time and attention. As general secretary, he was not only expected to draw up the annual reports, to call the committee together, to keep regular minutes of their transactions, &c., but the chief labour of corresponding with the churches and preachers requiring assistance devolved upon him. He also relieved the treasurer, for many years, of much of the burden of his office, by remitting the grants of money himself; and these remittances were always accompanied with letters, in his own handwriting, conveying advice, encouragement, or sympathy.* In this way he acquired a thorough knowledge of the state of most of the churches, from the borders of England to the Orkney and Shetland Isles. His great prudence and experience also induced many of them to apply to him for direction and advice, in cases of difficulty, which he was never slow to

* As it is happily expressed in the resolution of sympathy, lately passed by the committee, which was drawn up by Dr. Wardlaw, "There might truly be said to have 'come upon him the care of all the churches.' The amount of his correspondence was a business of itself.

furnish, (though it was never obtruded,) and which, from the great confidence placed in him, was generally followed. He also wrote the annual circular letter to the churches, setting forth the spiritual wants of the country, and urging to the duty of Christian liberality. Being blessed with a fine natural constitution, he was able to undergo a vast amount of labour, and besides preaching thrice in his own place of worship every Lord's day, he was never once absent from the annual meetings of the Union for thirty-two successive years. He also occasionally travelled through the country, and visited various parts of England, to plead the cause of the Congregational churches, and to make collections. The duty of reading the report always devolved upon him, as well as of laying before the meeting a general statement of the funds. He also commonly made the arrangements for the annual meetings, of which, without assuming any superiority over his brethren, he might be said to be the life and soul; and his open smiling countenance was a faithful index to the benevolence of his heart, and diffused a feeling of satisfaction over the minds of the audience. In the ordinary meetings of the committee for the appropriation of the funds, &c., the members were generally swayed by his opinion and advice. As his office gave him great advantages for becoming acquainted with the state of the churches, so he ever showed the deepest sympathy in their difficulties and trials; and his house at Pinkieburn, a beautiful and romantic spot, was always open to the country pastors, when they had occasion to be in or near the metropolis. Till within the last few years, his services as secretary were entirely gratuitous, when the committee, under an urgent sense of duty, insisted on his receiving a small annual salary, to enable him to employ an assistant. From the effort he made, while labouring under great weakness, to attend the last meeting in Dundee, in the month of April, he never recovered.

His preaching was distinguished

more by sound sense and correct views of Divine truth, combined with great earnestness and affection, than by eloquence or learning. Amidst all his engagements, he was attentive to his pastoral duties, showing a lively interest in the welfare of all the members of his flock, and was much respected, in his own locality, among all classes of the community. While firmly attached to the principles of his own denomination, he rejoiced in the efforts made by the Secession church, and other bodies, for the evangelization of his native country, and cheerfully took part with the ministers of other denominations, in conducting Bible and missionary societies, and in other objects of general interest. He thoroughly understood the principles of civil and religious liberty, and rejoiced in all the great movements of the present day, for the promotion of these objects, whether at home or abroad. Though not a blind or slavish admirer of all the measures of government, he was sincerely attached to the spirit of the British constitution; and among the few appearances which he made as an author, (if I remember rightly,) was a Sermon, which he published in 1817, on the death of the Princess Charlotte of Wales.

With the distinctive peculiarities of Independency he was intimately conversant; and his long experience afforded him ample opportunity of knowing both the inconveniences and advantages of that form of church government. But whatever misunderstandings might arise between pastors and people, in any part of the country, and to whatever trouble he was sometimes exposed on that account, it never shook his confidence in the scriptural character or constitution of the Congregational churches, or lessened his attachment to the principles of the denomination. He was jealous of everything that seemed to entrench on the liberties of the people, and lost no opportunity of stating, both in public and private, that, though it was the duty of the churches to associate for

mutual support, the committee assumed no authority over them on that account, and would give no countenance to any measure which seemed inconsistent with the strict independence of each separate church. He was a warm advocate for purity of communion, and never ceased to caution the churches against the danger of courting a specious, but deceitful popularity, by the admission of unworthy persons into their fellowship.

To young men preparing for the work of the ministry, with whom his official situation led him to have much intercourse, he ever proved a kind friend and faithful monitor; he was tender of their reputation, and when duty or necessity called him to admonish them for their faults, it was done in the most private and delicate manner, and with a due regard to the feelings of the individual. It was no easy task to meet the various tastes and prejudices of the churches, in regard to supplies of preachers; and he showed much tact in sending those to particular stations, who, from previous habits or training, were most likely to be acceptable in the locality. The late dissensions among some of the churches and preachers, respecting the extent of the atonement, and the influences of the Spirit, grieved him much, as indicating a difference of sentiment on important subjects, in a body which had hitherto been remarkable for its unanimity; and no doubt these disputes tended to becloud the evening of his days.

In private life, Mr. Watson was a cheerful and instructive companion, and knew how to mingle, in conversation, the pleasant with the grave; he never assumed any airs of superiority over his younger brethren, and did not think it beneath him to consult them in cases of difficulty, as he had opportunity. He possessed great command of temper, and was very successful in healing differences, where a diversity of feeling or opinion unhappily subsisted. By some he was blamed for being too tenacious of old opinions and

plans, in regard to the management of the Union, and for not so readily adopting (as might have been wished) those suggestions, in the way of improvement or alteration, which the ever-varying aspect of the times seemed to demand; but every one was willing to award to him the praise of strict conscientiousness and integrity; and his apprehension of change was rather the result of a natural fear of injuring the efficiency of an institution, of which he justly considered himself the founder, than of supercilious disregard for the opinions of his brethren. To the same cause may be ascribed his extreme reluctance to resign the office of secretary, even when his growing infirmities seemed to require a change.

In a word, the committee may succeed in obtaining a secretary of equal, or even superior natural talent, and the church over which he presided may be supplied with a more showy or popular preacher; but it will be difficult to find one in whom so many valuable qualities were united, who knew so well how to temper prudence with zeal, and mildness with firmness. And we may venture to say, it will be morally impossible to obtain a successor more warmly attached to the principles of the body, and more actively alive to everything that seemed likely to promote its purity and efficiency, or one more earnestly bent on promoting the glory of God, and the salvation of souls.

His aged widow (on whose account he latterly suffered much anxiety, from her enfeebled state of health,) is entitled to, and will no doubt enjoy, the sympathy and prayers of the churches; and his bereaved flock, it is to be hoped, will not soon forget his earnest and affectionate exhortations, his edifying example, and his fervent prayers. May the great Head of the church speedily repair the breach, and give them a pastor after his own heart.

In improving this subject, let us, in the first place, often reflect on the shortness of time, on the uncertainty of life, and on the duty of being habi-

tually prepared for death. Let those who are engaged in the work of the ministry be stirred up to work while it is day; for the night cometh, wherein no man can work. "The fathers, where are they? and the prophets, do they live for ever?" The senior pastors of our churches are being rapidly removed from their spheres of labour, and we who survive are called to occupy their places, and to carry on their work. May we prove equally diligent and faithful, and receive the approbation of the chief Shepherd!

2. We are reminded, amidst the ravages of death, that the great Head of the church remains the same, and while he removes some, he can raise up others, to accomplish his own plans. He walks in the midst of the golden candlesticks, and holds the stars in his right hand; let us pray that the Lord of the harvest would send forth labourers into his harvest, and give thanks to

God on behalf of our departed brother, for sparing him so long, and making him the instrument of such extensive usefulness.

3. The wicked is driven away in his wickedness, but the righteous hath hope in his death. How superior the unbought tears and lamentations accompanying Stephen's burial, to the most splendid pageant, and pompous funeral rites of the princes of this world. The one is the mere tinsel of rank, the other is the spontaneous tribute to departed worth. "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing; of a truth I say unto you, that he will make him ruler over all that he hath," Luke xii. 42—44.

W. L.

JESUS CHRIST THE FIRST AND THE LAST.

"These things saith the first and the last."—Rev. ii. 8.

SUCH is the designation by which the Son of God introduced himself to the church in Smyrna. The language is a virtual assertion of his eternity. He often employs phraseology of the same import in application to himself. In the eighth verse of the first chapter of this book, we hear him saying, "I am Alpha and Omega, the beginning and the ending, saith the Lord," &c. Those who deny our Lord's Divinity affirm, that it is God the Father speaking in this passage, and not Christ. It would not perhaps be difficult to show that Christ is the speaker; but as it is objected against, we are content to waive all evidence derivable from the passage in proof of the eternity of Christ, as that truth is sufficiently established by other passages, where there can be no difference of opinion as to who is the speaker. Go on then to the 11th verse of the same chapter. *No one will question that the speaker*

here is Christ. What does he say? "I am Alpha and Omega, the first and the last." Now if it be conceded that God the Father is the speaker in the eighth verse, it must be admitted, that here, in the eleventh, we find Christ taking the names and attributes of God, and applying them to himself, which he could not have done without presumption and blasphemy, if he had not been God. In the seventeenth verse he repeats the declaration, "I am the first and the last." In chap. xxi. 6; xxii. 13, he repeats the same language, or language of the same import.

By consulting Isa. xli. 4; xlv. 6; xlviii. 12, you will perceive that this is the very language which Jehovah employs of himself, when he would assert his eternity and deity, and distinguish himself from every created being. "I am the first and the last, and beside me there is no God." He who is the first and the last, is God; and there is no God

beside him : Jesus Christ, no less than four times, asserts that he is the first and the last, and consequently he is God, and there is no God beside him. Could such language, by any possibility, have been employed by Christ, if he had been nothing more than a man ? Where would have been the propriety of his saying, "I am the first and the last," and what would have been its meaning, if he only began to live when he made his appearance at Bethlehem ; when thousands had, doubtless, come to the very spot in which he was born, for the purpose of registering their names, who had lived before him ; to say nothing of the preceding generations of 4000 years ? Could such language have been employed by him, if he had been nothing more than an angel, even supposing he had been the first angel that ever lived ? For, if an angel, he must have been created, and if created, his Creator must have lived before him. Could such language have been employed by him, on the supposition that he had emanated from the Father—that his existence was not necessary and co-eternal with that of the Father ? If so, then the Father, from whom he emanated, must have existed before him, and he could not have been "the first." I do not see how we can understand this phraseology so as to reconcile it with the truth, and make the Bible consistent with itself, but by admitting the great evangelical doctrine that "The Word was in the beginning with God, and the Word was God."

But there is ample proof, independently of this, that he did live before the day of Augustus, before the foundations of our earth were laid, before the first angel was created.

John the Baptist, when speaking as he was moved by the Holy Ghost, declares, "*He was before me,*" that is, in point of time, and not merely in rank or dignity.

In the year that king Uzziah died, the prophet Isaiah was favoured with a vision, in which he "saw the Lord sitting upon a throne high and lifted

up," adored by the seraphim of heaven. The Jehovah that sat on the throne in his glory said certain things to Isaiah, that he was to go and say to the Jews of his time. When Christ was on earth, he quoted these words from Isaiah, and applied them to the Jews that were living then. The inspired writer who relates the circumstance immediately adds, John xii. 41, "These things spake Esaias, *when he saw his glory,*" that is, Christ's glory, "and spake of him." Many learned men have argued from this passage, that it was Christ who sat upon the throne, adored by the seraphim, and seen by Isaiah in his day.

On another occasion, Christ himself declared, "*Before Abraham was, I am,*" John viii. 58. The whole force of this assertion is not seen, unless the circumstances which gave rise to it are taken into consideration. Bear in mind, then, the following particulars in connexion with the assertion :—1. It was made in reply to the objection urged by the Jews, that he was not then fifty years old. 2. It was introduced by the solemn formula, "verily, verily," &c., which generally indicated that some important truth was about to be announced, to which the speaker wished to call special attention. 3. He distinctly asserts the priority of his existence to that of Abraham, who had lived nearly 2000 years before his incarnation. 4. The use of the verb in the present, instead of the past tense, was an assumption to himself of the incommunicable name of Jehovah, Exod. iii. 14, which name implies independent, necessary, and, consequently, eternal existence. 5. The Jews themselves, who perfectly understood the idiom of the language in which he spoke, regarded the assertion as an explicit declaration of his eternity and Deity ; for as soon as he had said this, they took up stones to cast at him, because they thought him guilty of blasphemy, in having claimed for himself eternal existence, thus making himself equal with God.

Again. Our Lord's existence before his incarnation is plainly taught in such

expressions as the following:—John says, "*The Word was made flesh,*" or, *became flesh*, "and dwelt among us." The expression indicates that he had existed before in some other condition. Christ speaks of himself as "*coming down from heaven,*" which indicates that he had been there before his advent. On another occasion, when his disciples had been offended at something he had said, he asks, "What and if ye shall see the Son of man *ascending up where he was before?*" Addressing his Father in prayer, he presents this petition: "And now, O Father, glorify thou me with thine own self with the glory which *I had with thee before the world was.*" Here his existence before the creation of our world is clearly taught; which is the case, indeed, with all those passages which ascribe the creation of the world to him. An inspired apostle tells us in one epistle, that *he was rich before he became poor*; and in another, that *he was in the form of God before he took on him the form of a servant*; all of which clearly indicates his existence before he became man and appeared in our world. Micah v. 2, determines that *prior* existence to have been *eternal*. That passage refers to the Messiah, the Jewish expositors themselves being judges, Matt. ii. 4—6; and it unequivocally declares that his "goings forth," or manifestations, were "from of old, from everlasting," the strongest form of expression in the original of which the Hebrew language is capable, to denote infinite duration or absolute eternity.

Having thus shown from the Scriptures that Jesus Christ is the first and the last, permit me to close with a few practical remarks.

1. The eternity and Godhead of Christ should lead us to cultivate towards him feelings of the deepest reverence. Unless we take great care, I am mistaken if we are not in considerable danger here. We are apt to think of the invisible and incomprehensible Father, and of the mysterious and almighty Spirit, with feelings of

sacred awe, and reverential fear; but from the fact that Christ became flesh and dwelt among us—became subject to many physical infirmities and inconveniences similar to our own—there is a danger that we lose that exalted conception of his true dignity we ever ought to entertain, and fail to cherish towards him those reverential feelings which are as much due to him as to the Father and the Spirit.*

2. His eternity and Godhead should enhance in our view the greatness of his condescension in becoming a man that he might die, and the value of the atonement made by his death. O how inadequate are our highest conceptions of his condescension! Contemplate his eternity—his essential Deity; think of him as enjoying existence without beginning, without succession, without addition, without change; now subjecting himself to the changes of human life, the successions of time, and the frailties and sufferings of the flesh; and say if human language could adequately describe the greatness of his condescension, or human thought form an adequate conception of the value of the atonement effected by his death.

3. The eternity and Godhead of Christ should encourage us in reference to our personal safety, and in reference to the future prospects of the church. Christian, it is the eternal God who has undertaken to secure your salvation; and who, in order to effect it, assumed a nature like your own, that he might offer up himself a sacrifice for you. You cannot, after such an act, doubt his love; as little reason have you to doubt his power. The same love and the same power are exercised on behalf of the universal church. Doubting soul, dismiss your fears. With everlasting love and almighty power engaged on your behalf, what have you to fear, either in reference to your own safety or the safety of the church at large? Your Saviour is eternal and unchangeable—the same yesterday, to-day, and for ever. "Thy God, O Zion, ever reigns."

Derby.

L. C.

ON THE WORK OF THE SPIRIT,

AND THE EXISTING CONTROVERSIES THEREON IN SCOTLAND.

No. II.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In resuming this very interesting subject of the work of the Holy Spirit in our salvation, and the peculiar *traits* which belong to him, permit me briefly to remark, that it derives an additional importance in the present day from the state of religious parties in both parts of our island. While Puseyism, or Anglo-Catholic views, are gaining ground on the one hand, by which religion is divested of its spiritual character, and reduced to a merely empty ceremonial without vitality; on the other hand, bold speculations have been sported, tending in a great measure to undermine the doctrines of free and sovereign grace, and the life of experimental godliness in the soul. When we consider these things calmly and seriously, well may we exclaim, how numerous, how powerful, and deceitful are the devices of Satan to mar the Lord's work, and to ruin precious souls! and how great the need of watching unto prayer, crying with the man according to God's own heart, "Hold thou me up," "Guide me in thy paths divine." Our grand adversary will allow us to pursue any form of religious profession, and to be busy about the external parts, only keep away from the heart. Now, God requires the heart, nothing less. "My son, give me thine heart;" and every thing without this is nought in his estimation. But Satan says, Speculate and labour about outward matters in religion as much as you please—feed your pride by pretended rational religion, strip it of its peculiar mysteries, bring these within the grasp of your own feeble powers—give religion all the pomp of vestments and ritual observances, but allow me the citadel. "Whatever has the affections of the soul has all that we can bestow, to such we communicate ourselves so far

as that is possible, and he who has not our hearts, we but mock him by the most costly gifts—we really give him nothing." We shall thus find that Puseyism and the modern speculations that set aside the special influences of the Holy Spirit, and along with these experimental religion—that would vainly and presumptuously try to reconcile man's free agency with God's sovereignty by our limited powers—that these coincide more closely than their authors may be willing to admit—both are like the body without the animating power. In some other matters, also, did space permit, we might trace a coincidence, but at present we forbear.

I would further remark that another important part of Divine truth seems to be held in a very superficial manner. I mean human depravity in its nature and extent. The doctrine of Scripture on this head is clear and decided, and is fully confirmed by the experience of God's people universally in all ages; indeed the whole plan of the mercy of God, the gospel of our salvation by Jesus Christ, is based on this humbling truth—that all have sinned, that the heart is desperately wicked, "that there is no soundness in us." We allow most readily, that when the Divine record declares that we are dead in trespasses and sins, that we have lost none of the powers of the mind, and that man is wilfully and criminally guilty, and that the Spirit of God, when he quickens such, communicates no new faculties to the human soul, but so strong is the enmity of the carnal mind against God, so alienated from him, and so polluted and debased the affections, so proud and insensible the whole man, that none will seek God till he seeks them. None saith, "Where is God, my maker," &c. "I hearkened and heard, but none

spake aright," &c. In regeneration such a change is effected, such a moral revolution takes place, such a different turn or bias is given to all the powers of the mind, sometimes more rapidly, often more gradually, in endless diversity, so that the person now discerns what he never saw before, he now feels what formerly made no impression of a saving nature—God's word appears true and just in its application to himself. The need of Christ and his great salvation is felt, and the glory, the grace, and the suitableness of his redemption is in some degree apprehended. Thus a spiritual and supernatural change is wrought in the whole man, and a right direction is given to all the powers that were debased by sin and enslaved by Satan. This is plainly implied in the strong scriptural expressions, "a new heart," "born of the Spirit," "a new creation," "being quickened," &c. These must convey to us something far more than light in the understanding, or mere knowledge. Ignorance is only one part of our disease. We are alienated as well as blind; we hate the light, not from any mistake, but from deeply rooted aversion to its holy precepts and humbling nature; and the word of God carefully distinguishes between the knowledge that is spiritual and saving from mere speculation, the former being always associated with love and approbation, and producing holy fruits, the other inoperative in its effects, and unaccompanied with gracious affections. We are, therefore, warranted to conclude that any scheme of doctrine which overlooks this state of the human heart is mere delusion, not agreeable to the record of infallible truth; and it may well be questioned how far the abettors of it have as yet had any scriptural experience that would in truth comport with the powerful, heart-searching language of prophets, apostles, and Jesus Christ himself: "Create in me a clean heart," &c.; "Make ye a new heart;" "Ye are of your father the devil," &c.; "They liked not to retain God in their knowledge;" "They say

unto God, Depart from us;" "We ourselves were sometime foolish, disobedient," &c.

Allow me now to proceed with some further brief hints on the *fruits of the Spirit*. Unless these be in us and abound, our discussions on the Spirit's work, however correct, will only be as a sounding brass—as the divines of the 17th century would have said, "We shall at last have but a cold coal to blow." The fate of the foolish virgins shall be ours. In my former letter* I mentioned self-abasement as being a very principal fruit of the Holy Spirit: excuse me if I add a few thoughts more on this topic, which is closely connected with the above truths, and which holds so prominent a place in Bible religion. To whom are we told will the high and holy One look with peculiar complacency and delight, and with whom does he reside? Isaiah lxi. 2. Are they not the very characters to whom we allude—the self-abased, the contrite, the meek, the lowly? carrying about with them a feeling sense of their weakness, ignorance, and the innumerable evils that lodge within them. How did Job exclaim when the Lord appeared to him? chap. xlii. ver. 5; how did Isaiah view himself when the glory of Christ was seen by him? chap. vi.

The Spirit of all grace, in convincing of sin, especially of unbelief, opens up to the child of God such a sight of inward corruption and heart sins, and by his daily communications maintains in the mind such a sense of these, that he is kept lowly in his own eyes all his days. This is carefully to be distinguished from silliness, mental imbecility, or slavish fear; it comports well with steady confidence in Jesus and his fullness, exhibited in the exceeding great and precious promises of the gospel, to which he is warranted at all times to apply. On this subject, may it not be questioned whether our teaching in its general strain brings to view this important part of experimental

* See the No. for August last.

th that prominence that es to it, and which it had gone by? If our fathers, le too much of what they work, have we not gone osite extreme, and in a ire left out altogether l evangelical repentance em? Even our devotional take of this, confession of ittle place there. How aniel's exercises, chap. ix., pleading, wrestling with ing supplications. I have t of a striking remark ears ago on this subject female writer, Mrs. Sher- king of the religious pro- e of the heroes of her tales, raine, she describes it as 1 at the *wrong end*. May ground to fear that this is ntly the case, and that suf- on is not directed to this 1 short, were genuine self- ore understood and culti- e habitual self-loathing more intimate acquaint- ur ignorance of God and with our spiritual maladies ices of our soul's adver- recious gospel would be d, and the work of God ant puerilities—those bold that agitate and distract community among us at here would be more pon- r steps and more tender- science, and much less sporting these raw, crude, ed, unfledged opinions," l up by our carnal minds. onnected with this lovely :abasement, and as spring- we may mention *submission* he Holy Spirit, entire and rdial and child-like *submis-*

Divine will, both as to luty. Does the child of ficulties and perplexities, l to be understood," in the l of God, matters too high d powers to comprehend? atified that they are therein

revealed for the *obedience of faith*, his understanding cheerfully bows to the Divine testimony, his prejudices give way to the authority of God;—he sits at the feet of Christ to learn his will, and the great practical difficulty of unlearning, long-cherished, preconceived opinions gradually gives way. He believes most firmly that the Judge of all the earth will do right, "that God is his own interpreter," and in his own time will make all plain and clear to an assembled world, and he cheerfully waits this period, when all mysteries shall be unfolded. Again, does his heavenly Father, in the way of his providential arrangements, put into his hand a cup that is bitter, such as severe worldly losses, pinching penury, estrangement of friends, calumnious treatment, bereavements of dear relatives, and many similar afflictions?—he is no more tossing, fretting, and fuming, like the wild bull in the net; no more blaming instruments and justifying himself, (the general conduct of the carnal heart,) but meekly kisses the rod, saying with his master, "The cup that my Father hath given me, shall I not drink it?" He has been taught by the Holy Spirit, that he chastens for his profit, to promote his sanctification. "The peaceable fruits of Righteousness" are matured thereby, and he has experience, that as tribulation abounds, so does spiritual consolation, and he feels the truth of the paradox, "The bitter is sweet, the medicine is food." See Heb. xii. and 2 Cor. i.

After what has been said, it is surely not necessary to dwell on the practical and visible effects of these holy and spiritual exercises and inwrought principles. These will be developed in a course of universal and permanent *devotedness* to the service of him who hath bought him with his blood. Those who are "born of the Spirit" are taught by him to consider themselves "not their own;" and are powerfully constrained by the love of Christ to live no more to themselves, as every unconcerned person does, but to him who died that they might live. Thus

they consecrate their talents, be they one or ten, according as they have opportunity, to be useful to their fellow-men, whether old or young, to bring souls to Christ, and in every way to advance his kingdom. Time is redeemed and sacrifices made, ease and worldly advantage given up, that thus we may leave the world in some measure better than when we entered on its course, and so, like David, "serve our generation according to the will of God." Many are the encouraging and stimulating examples we have of such devotedness in the Redeemer's service. Among a multitude of others that might be mentioned, I would only name two, occurring at this moment, and quite recent, the late Rev. J. Campbell, of Kingsland, and David Nasmith, as noticed in your present number. Men signally honoured of God to promote his cause, and shine forth as eminent patterns to those that believe.

But let it not be thought that I am drawing a *perfect* character. We have only sketched, and very feebly, the high standard the child of God habitually and anxiously aims at. He is daily alive most sensibly to his short coming in all his endeavours after the mind that was in Christ, hence his petitions are "Iniquities prevail against me," &c., "Enter not into judgment with thy servant." He is, therefore, a *man of prayer*. A *devotional* frame of mind pervades his whole course. He experiences the fulfilment of that great Gospel promise, "I will pour out the spirit of grace and supplications." He creates in him those ardent desires, those intense aspirations, after full and complete conformity to the image of God, that can only be satisfied from the fulness that is in Christ the living Vine. "His groanings that cannot be uttered," his wrestlings with God for the mortification of sin, and for strength in his daily warfare, bespeak him to be truly one of Jacob's seed. Mercies received and promised lead him back to the gracious giver in holy admiration and lively gratitude, and thus sweet intercourse and spiritual communion are

kept up between the Most High, the God of all grace, and his inward man, which is wholly a mystery to the world lying in wickedness, and no stranger intermeddles with his joy.

When our Divine Redeemer was about to leave his disciples, he promised to "send the Spirit," the other comforter, and he declared "he dwelleth in you, and shall be in you," and would abide for ever with them, John xiv., and thus supply the lack of his personal presence. O what amazing love, what unspeakable condescension, could we realize this fully in our daily course, a guide, a defence, the author of our sanctification and consolation, *the earnest* of the purchased possession! He begins heaven in the believer's soul, he prepares for it, and gives some foretastes of it. He gives some glimpses of the Canaan above, the land afar off, and thus he is "looking for, and hastening unto, the coming of the Lord," when he shall "finish his course with joy."

To avoid prolixity, which both editors and readers dislike, let me, in conclusion, briefly remark, that if the above imperfect sketches, which might have been greatly enlarged, are, in any good measure, in accordance with the oracles of truth, we may learn how far removed from the religion of Christ is the system of dry formalism, or mere outward observances, or a spirit of vain speculation, to gratify the pride of reason. And, moreover, if these things, *the fruits of the Spirit*, be in us and abound, as the apostle Peter says, they will cause us to be neither barren nor unfruitful in the garden of the Lord, but trees of righteousness planted by the refreshing stream, bringing forth fruit in season. There will be a holy uniformity and harmony in the various parts of our Christian character. Our religion will not be one of fits and starts, the creature of mere temporary excitement, now hot, now cold, loquacious and noisy at times, and then sunk in apathy and worldliness, or given over to bitterness and contention; but solid, deeply-rooted Bible principles

will animate the whole man. We know well that the rickety child is not a lovely object, neither is the professor, whose head and heart, whose knowledge, and affections, and conduct, do not in some due proportion harmonize.

Further, we may rest assured, that in vain shall we labour to produce and promote these *Fruits of the Spirit*, unless we honour the Divine Agent, by acknowledging him in all his offices, in beginning the work in his own distinguishing free grace, and his special influences in the hearts of sinners. For the Divine testimony declares, "Of his own will begat he us by the word of truth," the Gospel of our salvation the grand instrument in his hand, "not of him that willeth or runneth, but of God, that sheweth mercy;" and by the same Divine Agent and instrumentality he gradually "makes them meet to be

partakers of the inheritance of the saints in light."

In the meantime, the churches may be distracted by these new and plausible modes of dressing up old and long-exploded errors, for they have run their circle long before any of us were born, "but the foundation standeth sure, the Lord knoweth them that are his," and he will keep them as in a garrison through faith unto salvation. Inquirers may be stumbled, and enemies may have a temporary triumph, but the truth, great in almighty strength, will finally prevail, for "Zion's God reigns;" they that are his, and are approved, will be made manifest, while stony-ground converts will vanish like "the morning cloud and the early dew."

Yours, very cordially,

A NORTH BRITON.

Scotland, August, 1844.

THEOLOGICAL CONTROVERSY IN SCOTLAND.

REFLECTIONS ON THE LETTER FROM THE FOUR PERSONS IN SCOTLAND TO THE EDITOR.

To the Editor of the Evangelical Magazine.

SIR,—As I have taken no part in the controversy, though deeply interested in the prosperity of the Scotch Congregationalists, I am exceedingly sorry that duty calls me to interfere. These four persons deemed it worth their while to write a letter to set the public right on a fact that is of no consequence, and instead of taking pains to clear up what is of the greatest importance, their belief of the truth, they may be suspected of blinking the question or of intentional mystification.

Of the following sentence I know not how to speak: "You will give us credit when we say, we found our views in the Bible." Is this simplicity, or is it insolence? They know they are suspected of denying that special operation of the Spirit, by which all the dead are effectually called; and we are to give them credit for sin-

cerity when they say, they "found their views in the Bible!" Yes; just as we should give credit to the atheist, who said he found in the Bible, "There is no God." All we can give them credit for is, fancying they found in the Bible what never was there.

The rest of their letter could not have been intended to clear up their case and prove their orthodoxy, unless they were simple indeed. It seems intended to throw a mask over Arminianism or Sandemanianism. To oppose the impression that we deny "efficacious grace," they say, "we do deny that the influence exerted by the Holy Spirit is irresistible, and his own word declares that it is resisted, Acts vii. 51." Whether or not these persons know—they who set themselves up as they do ought to have known, that two things are here unnoticed which enter into the core of the controversy. First,

that the charge against them is denying *efficacious* grace, and they turn to the question of *irresistible* grace. Now, men that set up for reformers of doctrine within their own communion ought to know that it is one of the first rules of sound reasoning that we must not change the terms of a proposition, and then argue against it in the form we have given, as if it were the original proposition of our opponents; for such tricks are the resources of sophistry, producing all the various kinds of bad arguments — *ignoratio elenchi*; *non causa pro causa*, &c. Thus we have the vicious conclusion not drawn from the true premises. The four letter-writers may say efficacious is the same as irresistible grace. But if so, why change the one term for the other? We, however, deny the identity. Did this quaternion never hear of overcoming a resistance? In that case the efficacious force was resistible up to a certain point, and irresistible beyond that point. Thus sinners resist all the previous methods of grace till it becomes effectual by giving the new heart, and then the resistance is overcome, the man himself being borne along willingly in the direction of the converting force.

But the second is the more important consideration, that the four letter writers have shifted the ground of controversy from the conversion of those who are saved to the non-conversion of those who are lost. By their own statement, the denial of efficacious grace was charged upon them; and how do they meet the charge? Of the observation, "*You will not assert we hold a doctrine because others look on it as a necessary inference,*" I say nothing, for it does not affect *their* sentiments; but all that they say of their own creed is, "*We do deny that the influence of the Holy Spirit is irresistible, and his own word declares that it is resisted, Acts vii. 51.*"

So the question is efficacious grace; and they turn to that which is not efficacious to salvation; the question is, the power that saves believers, and

they turn to that which leaves men unbelievers; the question is, whether it is not a special operation that changes the heart of the saved, and they turn to that which leaves the heart unchanged.

This led me to suspect a mask—Arminianism concealed, or Sandemanianism maintaining that the Spirit is in the word alone. For it looks as if the intention were to imply, without honestly asserting, that there is no other influence exerted upon souls that are saved than on those that are lost; or that all the influence of the Spirit is in the word that comes alike to all. Thus the conduct of the letter writers resembles that of Arminians, who never keep to the question of election, but always turn to that of reprobation, calling the former a cruel doctrine; and when we say, "What! cruel to choose men to life?" they not only reply, "Ah, think of those who are not chosen!" but they imply that these are equally chosen to death. Yet they would deny that the love of God to men was a cruel thing, because the same love was not shown to fallen angels.

As to the Sandemanian notion, that the Spirit is in the word, there is a sense in which it is true. Holy men of God having spoken as they were moved by the Holy Ghost, the Scripture was given by inspiration of God; and the Holy Ghost saith, "To-day if ye will hear his voice, harden not your hearts." They who say, "To-morrow we will," do, therefore, resist the Holy Ghost. But can this prove that there is no other influence of the Spirit? To appeal to the passage quoted by the letter writers themselves:—Stephen, after telling the Jews, "Ye do always resist the Holy Ghost," "being full of the Holy Ghost, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. Then they cried out and stopped their ears." Was not this another opposition to another influence of the Spirit? "There are di-

of operations, but it is the
d who worketh all in all."
eeding greatness of his power
who believe, is according to
ng of his mighty power which
ht in Christ when he raised
the dead." Power is given
over all flesh, that he should
nal life to as many as the
as given him, for these he
ig, and they shall hear his
hen, therefore, they are asked,
keth thee to differ from those
ys resist the Holy Ghost?"
r, "By the grace of God I
I am."

ur writers say, "We see no
ncy in believing this (resist-
the Spirit), and at the same
ving that this influence has
acious in millions of instances,
e so in millions more." Who
them with inconsistency in
that sinners resist the Holy
This was never the question
; for, surely, this is not the
of efficacious grace, which is
on in debate. As my object
it and defend the truth, with-
t to the persons, of whom I
knowledge, I must, however
y, drag out to notice what
urks hidden from many, that
ence (which the persecuting
sted) is said by the letter

have "been efficacious in
f instances." Inadvertence
pleaded in excuse for such
on ordinary occasions, but
, which I must say is artfully
by four persons, I treat it
id as they may say severely.
me influence which the Jews
s said to be efficacious in
instances. Then it is not
nce of the Holy Ghost, but
us difference in the subjects
it operates that makes the
we find in believers from
continue to resist the Holy
His influence is the same; a
result follows, and therefore
of the difference must be in
1. Then they were not

"by nature children of wrath even as
others," nor was it God, who, being
rich in mercy, quickened the dead in
sins, and so made them to differ from
those who continue among the dead,
but it was some previous superiority of
their own which made what was com-
mon to all, efficacious to them, and
therefore the efficacious something—
call it grace or what you will—was in
themselves. Because it was not in the
Spirit's influence, where that influence
did not find it in the subject on which
it operated, it was not efficacious, as in
the Jews, who resisted it; but where
that influence found the efficacious
cause in the subject, it is complimented
with the name of "efficacious grace,"
though the utmost compliment that
could be expected would be to say
that the subject and the Spirit share
the honour between them, as in che-
mistry, the acid and the alkali share
the credit of the effervescence pro-
duced when they meet. But this is
mere compliment. For the same in-
fluence is supposed to leave Stephen's
Jewish persecutors not only no better
for it, but much worse, as every man is
for resisting the Holy Ghost, and they
were left hardened as clay by the sun-
beams, so that this was an evil influ-
ence that had no influence upon them,
for our opponents would not ascribe to
the Spirit the evil influence upon them,
but would say that was attributable to
the means which are good in them-
selves, but must, like all mere means,
operate *ad modum recipientis*.

Now, we have seen what is called
"this influence," leaving the Jewish
Sanhedrin, to say the least, none the
better for it, and therefore proved
inefficacious for their conversion. Yet
this is our opponents' efficacious grace.
Turn we now to the other side of their
statement. "This influence has been
efficacious in millions of instances."
To this we may reply, "and ineffica-
cious in many more millions." If,
then, it is to derive a name from its
efficacy for salvation, we have not only
a right as good as theirs to give it a
name, but far better, and to call it in-

efficacious grace. For hitherto millions justify the appellation we give, and thousands, or hundreds, only authorize their term.

But this influence must be still further examined, to see whether it has any right at all to the epithet efficacious. Here, then, we must ask, efficacious for what? for all efficacy supposes some effect. The Holy Ghost which the Jews resisted, or the influence, as our opponents speak, was efficacious for what it was designed to effect, to vindicate the righteousness of God in giving suitable moral means, and their resistance did not, could not, destroy or prevent that effect. But this is not the efficacy intended by the phrase "efficacious grace," and, therefore, has nothing to do with the question.

The efficacy intended is opening men's eyes, and turning them from the power of Satan to God. Whatever does not produce this effect is not the efficacious grace intended, or the influence meant by that phrase, unless that is efficacious which produces no effect. To say that the influence which left the Jews unconverted is not the influence efficacious to conversion, seems an idle truism, but is necessary to expose the folly of a fallacy. If the means employed upon the Jews left them in a state of resistance, other influence must be employed upon us to produce compliance, unless we are previously better than they, and then the quality that made the means efficacious was in ourselves, and it was not grace that was efficacious upon nature, but nature upon grace. The yielding quality of butter made a knife that was too blunt to cut wood sharp enough. The efficacy of the instrument depended on the subject on which it was to operate.

Now, this is true as far as the gospel is concerned in the way of means, as a mere instrument, and, therefore, it did

not prove effectual on the Jews, through the hardness of their hearts, as is the case with millions even though Paul or Apollos preached; for God giveth the increase; since the gospel was not designed to be a mere instrument in the hands of man, but to be preached with the Holy Ghost sent down from heaven—an instrument to operate on those on whom the Holy Ghost operated. He opens men's eyes to see the truth; he takes away the heart of stone that cannot feel, and gives the heart of flesh that can; he gives repentance to life; faith is the gift of God, and the love of God is shed abroad in the heart in which the law of love is written by him. This is the efficacious grace which produces the effects of grace.

I am aware of the Arminian objections that are made to this grace by which we are saved; but let a man avow himself an Arminian if he is one, and we may meet him in a fair field with his vizor up. He has as good a right to call me a Calvinist; but as I am one I ought to own it.

What I most severely condemn in the letter is the mystification. The writers could express clearly enough the fact which was of no consequence, but on doctrines which are all-important they make confusion worse confounded.

I see error in other quarters creeping in under false pretences, and as I blame the evangelical clergy for not making a nobler fight against Puseyism, so I call upon all Congregationalists to strip the mask from specious errors and expose their ugliness. I say, with the letter writers, "Let brotherly love continue;" but the love of the brethren is for the truth's sake. "Candour" was the watch-word of the Socinians when they were entering our camp. To "contend earnestly for the faith once delivered to the saints" is the most unequivocal proof of love to the opponents.

HOWESTAS.

P O E T R Y.

THOUGHTS ON FRENCH AGGRESSION IN
THE SOUTH SEAS.

"It is better to trust in the Lord than to put
confidence in princes," Psalm cxviii. 9.

Dear thou often go in thought
To the vast Pacific, where
God a mighty work has wrought?
Art thou oft in spirit there?
Art thou much afraid that man,
Will undo what God has done?
Fear it not; he never can.
Sooner might he quench the sun.

When thou hearest from afar
News that makes thy spirit sad,
Think of Him whose all things are;
Think of Him, and be thou glad.
Human help may fail—and will;
But the Lord is still the same,—
Strong he is, and gracious still;
Trust thou in his holy name.

See thou make not flesh thine arm,
Though the arm should royal be.
Trust in man will do thee harm;
God is strong, and only he.
When thou seest danger near,
Fly to him who faithful is,
Trust in him and nothing fear,
Safe are those he owns as his.

What though England's state should prove
Slow to aid Tahiti's queen;
And her Gallic foe should move
With a still more haughty mien?
Will the Lord less able be,
Those to save he owns as his?
Think it not. Thou soon shalt see
That his arm not shorten'd is.

Wee to those who enter in
Where the Lord has bid them not.
They may seem at first to reign;
But success is dearly bought.
Yet a little, and the Lord
Will require it at their hands;
Fear thou not, but trust his word—
Jesus by his people stands.

None can do his people harm.
Safe they are beneath his care;
Strong because of his right arm;
Blessed in his love they are.
But when God his people tries,
When he sends the chast'ning rod,
Trust we not in man that dies,
Look we to the living God.

Go we to a throne of grace,
Plead we for his people there.
'T is the Lord's appointed place,
Where he hears and answers prayer.
Let us there make known our wants;
At his feet devoutly fall.
His is love that freely grants
All we ask, and more than all.
Dublin. T. K.

STANZAS TO POETRY.

SPIRIT of Poesy! thy magic power
Can cheer the lonely, charm the social hour;
When on the ear thy tuneful numbers roll
Responsive music kindles in the soul,—
As rising winds will melody awake
'Mongst silent groves or o'er the list'ning
lake.

Where lurks the savage 'mongst the forest
shades
Thou art enthroned the goddess of the glades;
'Midst swarthy tribes, who o'er the desert
roam,
Thy accents sweet are heard. Thou find'st
a home
Where man can make thee vocal, and art
seen
Wherever God's creative power hath been.

'Twas in thy tones the holy bards of old
Their Master's sacred message did unfold;
And when His mighty acts they would re-
hearse
His triumphs swell'd in song, their praise in
verse;
No channel deep enough their thoughts to
hold
Till forth in holy poesy they roll'd.

Curst is the man whose impious hand shall
dare
Compel thee in his passions vile to share,
To lend to sin a charm, to vice a grace,
Or make thee partner in a purpose base;
To gild his barb with radiance thou dost
bring,
Or make thee sweeten an envenom'd sting.

As lambent flames seek ever as they burn
Back to their native planet to return,
Thy nature ever prompts thee to arise
Upwards to Him who sent thee from the
skies,
And as thou soar'st to lure our souls away
From earth to heaven, to realms of endless
day. R. C. J.

REVIEW OF RELIGIOUS PUBLICATIONS.

NOTES of LECTURES ON FUTURE PUNISHMENT. By H. H. DOBNEY.

Ward and Co.

WE deem it our duty candidly to declare, much as we admire the talent displayed in the somewhat meagre discussion of the momentous subject of these notes of lectures, and highly as we regard the motives and spirit of the lecturer, that we disapprove of the basis and structure of his argument, and totally dissent from the consequences to which it inevitably leads. The author, we think, betrays too strong a bias to the Neological school of Germany; while the flippant manner in which he refers to orthodoxy indicates no very ardent attachment to the dogmatic theology of his own country.

In the great field of inquiry which the various departments of theology, natural and revealed, lay open to human research, there are mixed subjects which belong equally to them both, in which philosophy and faith may pursue their united investigations, and bring the combined results to bear upon one and the same grand conclusion. There are others which are purely and exclusively the subjects of Divine revelation, the knowledge of which can flow from no other source, and which can derive neither support nor contradiction from the inquiries of unassisted reason, nor the dictates of a logic based on natural or mere human principles.

Among the former may be classed the whole range of ethical theology, which includes moral obligation, its foundation and relations, its duties and sanctions, as existing under an economy of gracious sovereignty and universal equity, designed to correct the disorders of a rebellious and apostate world, and to bring it into a state of harmony with the moral universe. There philosophy can go hand in hand with revealed religion, and it is at its peril that it attempts to traverse the intricate paths of moral science without it, while religion is benefited in return; the analogies of nature support the discoveries of faith, and the virtues of humanity attest the value and proclaim the necessity of a moral system, sanctioned and enforced by the authority of Heaven.

On these subjects the severance of philosophical investigation from the authoritative communications of the Scriptures, and the profound contempt with which theological moralists have regarded the speculations of the mere ethical theorist have been greatly injurious to the real interests of moral science and the practical application

of its principles. Dr. Wardlaw, in his lecture on "the Provinces of Philosophy and Theology," has, in our opinion, settled this point beyond the possibility of a question among those who believe that there is, that there can be, no other object of aught that is entitled to be called philosophy but the discovery of truth. He has clearly shown "that there can be no boundary drawn for the philosophical moralist that does not enclose a portion far from inconsiderable of the territory of the theologian." "Their ground," he adds, "on many points is unavoidably common," and of these two he pronounces "the provinces to be inseparable by any definite and mutually exclusive line of demarcation."

On these subjects, then, let this common ground be occupied, and natural religion be called upon to this extent to furnish her contribution, in the form of collateral evidence, to the ethical doctrines of Christianity; but assuming that the Bible contains a revelation from God, and that it elucidates certain grand moral questions on which philosophy is altogether silent, it surely becomes the philosopher to modify his whole scheme of moral science so as to make it harmonize with the fundamental, peculiar, and distinguishing principles of the Bible. The divine is not to defer to the philosopher, but the philosopher to the divine. So far from its belonging to the divine to harmonize the discoveries of this inspired document with the dogmata of the philosopher, it is incumbent on the philosopher, unless he can fairly meet and set aside the proofs of its inspiration, to bring his dogmata to the test of the document. What the divine has to do,—and this we admit to be incumbent upon him,—is to make good the authority of his standard, and having established this, to elicit with clearness its decisions.

Before a writer ventures upon the consideration of doctrines on which the religion of nature sheds no light, those which are purely and exclusively the doctrines of the Bible, and these are precisely the subjects which Mr. Dobney has, in this course of lectures, undertaken to discuss on philosophical grounds, and with a perpetual reference to "other testimony" than that afforded by the Scriptures, it is of the greatest importance that he should distinguish between the provinces of reason and faith. The men he would conciliate to the doctrines of the gospel which are most repugnant to the pride of the "carnal mind," are the very persons who are practically strangers to faith and the regions in which she reverently delights

to move, while they defy reason and never can be propitiated to admit as consistent with its dictates any idea of future retribution. Their perverted reason may be willing enough to embrace the doctrine of a conditional immortality as an opiate to their fears; but Mr. Dobney may be assured, notwithstanding his well-meant efforts, that they will "take the declarations of the Bible" on his announced subject, "in a way which he must continue to lament over."

There is a grand class of truths which reason is competent to discover, to elucidate, and to establish, without any other aid than that which is afforded by external nature and the exercise of its own powers. There is another grand class of subjects which lie beyond its ken, partly because the evidence on which their existence rests was obscured or obliterated by the original apostasy, and partly because their very nature requires, in order to their being known, a communication from that Being in whom they originate, and who alone can impart them to the mind. Now, though in reference to this most important class of subjects reason has its uses, it has its limits too; and it is because on these momentous themes, involving the mightiest interests in the universe, reason has betrayed her weakness and corruption, and consummated her guilt by insufferable pride and arrogance, that we denounce her as unfaithful to the high trust originally reposed in her by her Creator, the sovereign Reason, and as the greatest enemy of the destinies she presumes to wield. In what we commonly understand by the sciences, reason is a safe and sufficient guide. Here she is in no danger of misleading us. On all subjects capable of demonstration she walks within the circle of her own province. Here she is not likely to err; and if at any time she is bewildered, the aberration is of trifling moment, and may be corrected by a new inquiry, or a more careful induction. It is when, unassisted and alone, she presumes to dictate in morals and religion that she betrays her amazing defection from God, and her dreadful perversion from truth and goodness. Scripture begins where the proper exercise of reason, in discovering truth, terminates. Yet the functions of reason continue, and are to be employed in investigating the evidences and the contents of that very book which sternly rebukes its pride, and says to its insatiable curiosity, "Thus far shalt thou go and no farther." If, like a duteous worshipper, she is willing, with reverential awe, to enter the temple of revelation, and to place herself under the guidance of faith and hope, then will these cherubim of earth ascend with her till they deposit their charge amid the mysterious splendours of the enthroned and eternal Reason.

By many of the readers of this volume these preliminary observations will not be deemed irrelevant or out of place. Had they been sufficiently understood and weighed by the author previously to his entering upon the subject of the nature and duration of future punishment, a very different line of argument would have conducted him to a conclusion more consonant with the generally received doctrine, and as we are thoroughly convinced, in stricter conformity with the Scriptures of truth.

We have made a passing allusion to a passage in the preface and to another in the body of the work which we shall here quote in order that our readers may form some judgment of the characteristic tendencies of the writer's mind.

"To the possession of one virtue he trusts he may be allowed to lay claim—the love of truth and desire to promote it. This alone he pleads as a reason for making public the thoughts he has suggested in reference to the question of *duration*, treated of in the sixth and seventh lectures. Is it not a solemn duty to make known what, after serious, honest, and prayerful investigation, one believes to be true? So at all events the writer is accustomed to consider, although he knows too well the cost at which any man follows truth, if he does not allow himself tremblingly to pause at every step with the anxious question, Is this orthodox?"—*Preface*, p. iv.

The illogical confusion in the following paragraph from the second lecture is not its most objectionable feature:—

"But here perhaps some pious listener might be disposed to say, Why not come at once to the Bible, and tell us what that says upon the subject, and so settle the question? Now, since I propose not to appeal to the Scriptures in the first place, I am glad of an opportunity of explaining to the pious reader of the Bible, who would thus settle the question, why I must pursue another course. To my own mind the statements of Scripture, whenever I have ascertained what they are, are perfectly satisfactory and conclusive on every point. I receive their decisions as infallible; for me it is quite enough to read 'The mouth of the Lord hath spoken it;' this is with me, in my private capacity, as a Christian, 'the conclusion of the whole matter.' But, unhappily, there are those who do not receive the Scriptures as a revelation from God; and they take the declaration of the Bible on our announced subject, in a way which we cannot but lament over. Now, we are debtors to such persons as much as we are to the reverent disciples of Christ; nay, after the example of our blessed Lord, we ought oftener than we do, to 'leave the ninety and nine in the wilderness, and go after that

which is lost, until we find it.' But in argument with one who, unhappily for himself, rejects the Bible, it would be folly to appeal to that blessed book as decisive: we must find some common ground first, where we can both stand. Such common ground we can find; and if we gain the point here, and then show that what is independently ascertained is just in accordance with the Scriptures, we have surely gained something.

"And, again, of those who equally believe the Scriptures to be a revelation from God, some hold views which others pronounce to be most unscriptural, yet all appeal to Scripture. Is it not, therefore, every way desirable to see which way other testimony leans? Besides, revelation presupposes many things ascertained and admitted, as the being of God, etc. Revealed religion, so far from throwing discredit on natural religion, assumes it as a starting-point. May I hope, then, to have satisfied the pious mind as to the wisdom of not immediately appealing to the Scriptures, but of examining other witnesses, if such there be, competent to give evidence, before asking, 'What saith the Scripture?' although to the Christian himself, in his individual capacity, their testimony will ever be decisive and sufficient though alone," pp. 11, 12.

On reading this passage who would not imagine that the writer's design was to prepare the way, by other evidence and other testimony apart from the Scriptures, for the full admission of the appalling doctrine of future punishment as propounded in them, and as thus corroborated and sustained; thus anticipating the unbeliever's prejudice, who, unhappily for himself, rejects the Bible, he was desirous of leading him to some common ground on which they both might stand for the purpose of showing that what was thus independently ascertained was just in accordance with the Scriptures? Yet the very opposite of this is the author's real intention: his whole object is to bring the Scriptures on the point of future punishment down to the level of this common ground, where indeed he cannot find the doctrine of future punishment at all, nor anything analogous to it, for on that common ground he candidly acknowledges the fundamental doctrine of the immortality of the soul has no resting-place, scarcely the shadow of a proof. His reasoning, such as it is, apart from the Bible, has the direct tendency of inducing his readers to pre-judge the question at issue, and before they examine the Scripture testimony to resolve not to find in it the announcement of illimitable duration.

There is the same appearance of disingenuous artifice in the introductory remarks in the first lecture, where by implication we learn that before the author could satisfac-

torily to himself give a course of lectures on the goodness of God, with a view to the question whether God is a Being whom we can reasonably be expected to love, he must get rid of the doctrine of eternal punishment as fearfully opposed to the character of God as an infinitely good and amiable Being, "whose tender mercies are over all his works, and who delighteth in mercy."

Here it is painfully evident that his notions of good and amiable, as attributes of the Divine nature, are at direct variance with the popular doctrine of future punishment, and that whether that doctrine is to be found in the Scriptures or not, it must, at any rate, be got rid of before he can venture to describe God as a Being whom we can reasonably be expected to love. But he must necessarily err who derives his knowledge of the Divine character from one source, and his knowledge of the Divine law and its sanctions from another. The *Scriptural* character of God, and that of the philosopher's idol, are as remote from each other as the heavens from the earth. Mr. Dobney perhaps may not be aware of the fact, but he is evidently more solicitous to be classed with those philosophical divines whose whole study seems to be to remove the reproach of foolishness, which the rejectors of the Bible never fail to attach to the characteristic doctrines of Christianity, than to welcome that reproach, because it is by that very foolishness it pleases God to save them that believe. On all the questions mooted in the pages of this volume the wisdom of the world is foolishness with God.

In order to prepare his readers for the reception of his favourite dogma, the annihilation of the wicked after undergoing a temporary punishment in hell, Mr. Dobney has ventured upon the bold and somewhat novel assumption that the immortality of man is conditional and accidental; that those only are immortal who are believers in Christ; that there is no immortality but one of happiness; that immortality is part of the salvation by grace; and that, consequently, there will come a period when there will be no lost souls in eternity, when wickedness and the wicked will have become totally extinct, and when a heavenly spirit voyaging through the universe to explore the works of God might in the depths of eternity arrive at some remote region and say, "This was once the locality of perdition. Here were the vials of Divine anger exhausted. Here were the dungeons. Mark the fragments of the chains; observe the traces of the fires."

The special pleading, the puerile criticism, and the thousand-times-refuted sophisms of the two last lectures, we had intended to examine and expose, but we are compelled to pass them by with this general censure.

to admit, with the author, that immortality cannot be the necessary and independent attribute of any creature. But that is natural which is not necessary. The mortality of the human soul, as a link in the order of created being, and therefore of whole species, though it cannot be absolutely established by unassisted and unaided reason, is yet sufficiently demonstrated by "those moral and religious convictions, and from that explicit divine promise which appeal to our highest and truest sentiments."

Redemption by the incarnation of the Son of God proceeds on the principle, that the mortality of man was so interwoven with intellectual and moral system of the universe by the wisdom and therefore the will of its Divine Creator, that the extinction of the human race by abrogating the law of its immortality, in consequence of its sin, would have been a reflection on the actions of God and an irreparable loss to all the principles of his moral government. It is the light which at every step of its progress the gospel sheds upon mortality, that is the justification of all marvellous facts and stupendous doctrines.

The doctrine of the destruction or the annihilation of the wicked, we could easily see to be as unphilosophical as it is contrary to Scripture.

In conclusion, we take leave of our readers introducing an extract from a sermon of Mr. Dobney's. According to Mr. Dobney's principles of reasoning, the doctrine of atonement will meet with just as little toleration as that of the eternal duration of future punishment:—

Meditate on the incarnate Word; commend, if you can, what it is for a God to take himself of no reputation, and to take the form of a servant. Consider the infinite excellence of God; approach his throne; behold his eyes sparkling with the power and majesty that fill his tabernacle; the heavenly hosts which surround his throne and fulfil his pleasure. Now, if it be possible, some idea of the eternal Being. Then think this God united with mortal flesh and suffered for mankind all the rigours that the madness of men and the rage of devils could invent. I cannot tell, my brethren, what impressions these objects make on you. For my part, I humbly own, that could anything make Christianity doubtful to me, what it is of this mystery would do so. I have, I declare, of all my faith and of all the authority of Him who speaks in Scripture to persuade me that God could condescend to such a humiliation as this. If I let the darkness which conceals this mystery I discover any glimmering that re-

duces it in a sort to my capacity, it arises from the sentence of eternal punishment which God has threatened to inflict on all who finally reject this great sacrifice. Having allowed the obligation under which the incarnation lays mankind, everlasting punishment seems to me to have nothing in it contrary to Divine justice."

We would even go a step further than this eloquent divine, and would argue that not only will treating the incarnation with contempt merit eternal punishment, but that nothing save the infinite demerit of sin, and that it involved every sinner in eternal misery, could have presented to the Infinite Mind an adequate reason for making such a sacrifice, in order to pardon it and deliver the offender. If we are not saved from eternal punishment, then was the death of Christ too costly an atonement.

A MEMOIR of THOMAS HARRISON BURDER, M.D. By JOHN BURDER, M.A. 12mo. pp. 168.

Ward and Co.

The responsibilities of the medical profession are very weighty, both in a scientific and moral point of view. In the present age, we have reason to believe that there is a wider diffusion of sound knowledge among those who practise the healing art than at any former period in the history of the world. We would fondly hope, too, that the piety of the profession has improved, that it is less disfigured by scepticism than in former times, and that physicians and general practitioners are more than ever disposed to welcome the offices of religion as important aids to them in their professional walks.

Still, it is greatly to be lamented that a class of persons commanding such free access to their fellow-creatures, in seasons of suffering and in the hour of mortal conflict, should not be more generally influenced by the fear of God, by a consciousness of the value of the immortal soul, and by a feeling of responsibility to those who may soon have to pass beyond the region of hope.

Happily, of late years, we have been favoured with the memoirs of men eminent for their professional reputation, who have not been afraid or ashamed to avow their belief in Christianity, and who have not failed, as opportunity offered, to avail themselves of its warnings and consolations in the sick chamber, and at the bed of death. Such men as the late Mr. Hey, of Leeds; Dr. Hope, of London; and Dr. Burder, of Tunbridge Wells, were not only instrumental in effecting much good in their own immediate circles; but, as men of first-rate ability, they did good service to the public

at large, by demonstrating the fact that fervent piety is not incompatible with the highest medical attainments, and that the physician never acts a more dignified and graceful part than when, in ministering to the bodies of his patients, he pays a becoming attention to the never-dying soul.

The subject of the memoir before us, belonged to a class of men, who, partly from their extreme modesty and diffidence, and partly from physical infirmity, are not so generally known or appreciated as they deserve. With his standard of mind, and elegant and varied accomplishments, he would have drawn towards him the admiration of the entire medical world, if he had possessed a firmer constitution, and had shrunk less from that publicity which a physician's life demands. As it was, even, he shared the confidence and respect of the very first men of his day; and gave ample proof that few indeed outstripped him in the career of professional knowledge.

We are most thankful to see the memory of so excellent a man rescued from oblivion. The only fault we have to find with the writer of the memoir before us is, that he has allowed his relation to the deceased unduly to check the ardour and fulness of his statements,—a fault very rarely committed by biographers in his position. We could have wished, too, that the chapters had been arranged under distinct heads; and that a trifle more of the art of book-making had been displayed in the entire getting up of the work. The author has neither written too large a book, nor given too flattering a portraiture of the deceased. Notwithstanding, he has furnished a most instructive and edifying volume, well deserving of general notice, and likely to be very useful to those who have devoted themselves to the same professional walk as the deceased.

Dr. Thomas Burder gave early evidence of mental pre-eminence, and of devotional habits. From his youth up he suffered frequent interruptions of health, and indicated a delicate sensibility of bodily frame, which, more or less, attended him through life. But it does not appear that his mental ardour was thereby materially quenched; and doubtless it ministered in a high degree to the maturity of his spiritual character.

It is a pleasing feature in the memoir before us, that it enables us to trace the subject of it, in his own written communications, from the school to the hospital, from the hospital to the university, and from the university to the standing of a metropolitan physician;—in which widely differing scenes we perceive the development of a mind of equal compass, refinement, and moral sensibility. To see the scholar, the man of science, and the Christian so happily blended is indeed a spectacle as rare as it is gra-

tifying and delightful. Dr. Burder's letters are all of a superior order; and as they touch upon every successive scene of his life, both as a man and a Christian, they furnish ample materials for an intimate acquaintance with his mental and moral history.

Nothing can be more grateful or instructive than to observe the lovely display of the domestic virtues, so conspicuous in the character of Dr. Burder. His filial reverence and affection; his delicate attachments to his brothers and sisters; his marked tenderness to a beloved wife,—are features, in a professional man, worthy of universal imitation.

From the character of his mind, depending merely on physical causes, Dr. Burder suffered much in the form of occasional visitations of mental despondency. But the power of religion triumphed over the infirmity of nature; and few Christians will rise up from the perusal of this volume without wishing that their hearts may be as sincerely surrendered to Christ as was that of the deceased.

We hope soon to furnish our readers with a brief memoir of Dr. Burder. Meanwhile, we have great satisfaction in earnestly recommending the perusal of this volume to our readers as one of the most edifying specimens of modern biography.

The FATHERS and FOUNDERS of the LONDON MISSIONARY SOCIETY. A Jubilee Memorial. Including a Sketch of the Origin and Progress of the Institution. By JOHN MORISON, D.D., Author of the "Protestant Reformation," "Family Prayers for every Day in the Year," "The Parent's Friend," &c. &c. A new edition with twenty-one Portraits. 8vo. pp. 580.

Fisher, Son, and Co.

With many other friends of the London Missionary Society, we were greatly disappointed at the high price of the first edition of this very interesting work. The portraits, we doubt not, added considerably to the expense of publication; but twenty-eight shillings were next to a prohibition on the sale of the work, and, to say the least, must have greatly limited its circulation. This was the more to be regretted, as there are few publications of modern times better deserving to be read by the friends of missions. The men who laid the foundation of the London Missionary Society were a class of individuals singularly endowed by God for the work to which he had called them; and great justice had been done to their memory by the author of "The Fathers and Founders of the London Missionary Society." But

the price of the work excluded it from many of those circles most deeply interested in all that pertained to the labours of a body of men so justly dear to the Christian church.

It is, therefore, with great satisfaction that we announce to our readers a new, elegant, and cheap edition of "The Fathers and Founders of the London Missionary Society." Hitherto the work has circulated mainly among the wealthier friends of the institution; but now it will be welcomed into the houses of the middle classes and into the cottages of the poor. As a jubilee memorial, it will furnish an appropriate memento of the devoted men who, fifty years ago, were directed and assisted by God to lay the foundation of an institution which has diffused unnumbered blessings at home and abroad.

We will only add, that the indefatigable author has performed his task in a manner which entitles him to the gratitude of the present age, and which will secure for him the respect of posterity.

THE DOMESTIC PRAYER BOOK; or, a Course of Morning and Evening Prayer, for one Month; with Occasional Prayers and Thanksgivings. By GEORGE SMITH, Minister of Trinity Chapel, Poplar, London. 12mo. pp. 244.

Ward and Co.

As every author has his own mode of handling a subject, and his own circle of readers, we cannot but rejoice to receive another manual of family devotion from the pen of one so well qualified to write on such a theme, and so influentially known to the Christian public. We have looked at the volume before us with great care; and, though we frankly confess our partiality to the author, we feel that we can be under no mistake in giving it all the benefit that can accrue to it from our hearty recommendation. It breathes in every page the spirit of a deep and chastened devotion; affords strong indications that the author is himself a man of prayer; and seems well entitled to the full confidence and adoption of those heads of families, who, though convinced of the duty of instituting domestic worship, are not yet possessed of requisite confidence for conducting it without the aid of a form. To such individuals we cordially recommend the volume before us; earnestly exhorting them to commence the use of it with a solemn vow, as before God, that they will only use it till they can shake off the fear of man, and feel themselves warranted and encouraged to conduct their family devotions, with freedom and confidence, as aided by the Spirit of grace and supplication. This

modified recommendation of a manual of family devotion is all that we can conscientiously give; and we believe it is all that the author would approve.

While such works are required, and in many instances we believe they are required, "The Domestic Prayer Book" will be a safe guide to put into the hands of young disciples.

PAGANO-PAPISMUS; or, an exact parallel between Rome-Pagan and Rome-Christian in their Doctrines and Ceremonies. By JOSHUA STOFFORD, B.D., Rector of All-Saints, in the City of York, 1765. 12mo. pp. 432.

Hatchard and Son.

This is a very seasonable reprint of one of the most effective exposures of the paganism which runs through the whole papal system, both in its doctrines and ceremonies. It is a book of immense learning and research, from which the best weapons are supplied for assailing Rome on every side. Every successive chapter increases the conviction that Popery is but a refined heathenism, grafted upon the facts of the gospel; and utterly ruinous to the souls of men.

In this volume, too, a mirror is supplied, in which the Puseyites may see reflected the heathen propensities with which they have been visited.

HALLELUJAH: or, Devotional Psalmody; being a Selection of Classical and Congregational Tunes of the most useful Metres, from the works of Handel, Haydn, Purcell, Croft, Boyce, Wainwright, Harrington, and others; together with a few chants; the whole arranged in four parts, with Organ and Pianoforte Accompaniments, and adapted for use in Divine Worship, both in the Family and in the Sanctuary. To which are prefixed, Essays on Psalmody. By JOHN BURDER, A.M., and J. J. WAITE. Sixth Thousand. 2s., 2s. 6d., 3s. 3d., and 4s.

J. Dinns.

We take some credit to ourselves for having done something to bring this excellent sample of church music into notice. If all thought of it as we do, it would supplant more than one-half of all the Congregational Psalmody used in Dissenting places of worship. The author has made a noble stand for right principles; and the general adoption of them would not only improve our taste, but advance our piety. We are happy to learn that Mr. Waite's work has reached the sixth thousand. This is a very hopeful sign of the times.

NOTICES OF WINDSOR IN THE OLDEN TIMES.

By JOHN STOUGHTON. 12mo. pp. 248.

D. Bogue, Fleet-street.

This volume deserves to be regarded as an antiquarian gem, sufficiently free from what is cramp and recondite, to interest common readers, of an intelligent class. From his long residence in Windsor, the respected author has naturally been led to feel a deep interest in this ancient seat of royalty; and by the research of an inquisitive and well-informed mind, he has produced a volume which will in future be referred to by all who take upon them, in prose or poetry, to celebrate the events which have transpired in this time-honoured domain of British sovereigns. Our author has shown himself to be master of his theme; he has communicated what he could of Windsor "in its earliest days;" and has rapidly glanced at its history in the fourteenth, fifteenth, sixteenth, and seventeenth centuries, giving to all his details an air of peculiarity bordering on romance. The work is deserving of, and will secure, a wide circulation.

THE HISTORY OF THE LONDON MISSIONARY SOCIETY; comprising an Account of the Origin of the Society; Biographical Notices of some of its Founders and Missionaries; with a Record of its Progress at Home and its Operations Abroad. By WILLIAM ELLIS, late Foreign Secretary of the Society, and Author of "Polynesian Researches," &c. In 2 vols. 8vo. Vol. I.

John Snow.

We can only just announce this seasonable volume, for the present month, which we do with much pleasure. It appears to have been prepared with great labour and accuracy; and will leave nothing more to be desired on the part of the friends of the Society in full development of its rise and progress, and present state.

WORKS RECENTLY PUBLISHED.

1. *The Congregational Lecture.* Tenth Series. *The Sacraments.* An Inquiry into the Nature of the Symbolic Institutes of the Christian Religion, usually called the Sacraments. By ROBERT HALL, D.D. Part I. Baptism. 8vo. pp. 630. Jackson and Walford.

2. *The Union Bible Dictionary.* Prepared for the American Sunday-school Union, and Revised by the Committee of Publication. 18mo. 648.

This work should be republished in this country.

3. *The Fathers and Founders of the London Missionary Society.* A Jubilee Memorial, including a sketch of the Origin and Progress of the Institution. By JOHN MONISON, D.D., Author of "The Protestant Reformation," "Family Prayers for every Day in the Year," "The Parent's Friend," &c. &c. 8vo. pp. 580. A new edition, with twenty-one Portraits. Fisher, Son, and Co.

4. *The Path of God.* By the Rev. E. E. ADAMS, M.A., Pastor of the American Church in Havre-de-Grace, France, and late Chaplain to the Seamen at St. Petersburg. 12mo. pp. 52. Hamilton, Adams, and Co.

5. *The Mother's Primer.* A little child's first steps in many ways. By Mrs. FELIX SUMMERLY. pp. 26. Longman and Co.

6. For the use of Schools. *Jaco's Outline of English History;* with a Genealogical Chart and other Engravings. 16mo. pp. 108. S. Gilbert.

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8. *Sights in Autumn.* Religious Tract Society. A beautiful little book for young people.

9. *Hymns for the Chamber of Sickness.* By JAMES EDMISTON. Religious Tract Society.

10. *A Treatise on Prayer.* By J. THORNTON, Author of "A Treatise on Repentance," &c. 18mo. pp. 212. Religious Tract Society.

11. *The Works of William Jay,* collected and revised by himself. Vol. IX., containing Sermons. C. A. Bartlett.

12. *The Morning Exercises at Cripplegate, St. Giles-in-the-Fields, and in Southwark;* being divers Sermons preached A.D. MDCLIX—MDCLXXXIX. By several Ministers of the Gospel in or near London. Fifth edition, carefully collated and corrected. With Notes and Translations. By JAMES NICMOLA, Editor of Fuller's "Church History of Britain," &c. In six vols. Vol. III., containing "A Continuation of Morning Exercise Questions and Cases of Conscience;" being the third volume of the Exercises at Cripplegate. 8vo. pp. 636. T. Tegg.

OBITUARY.

MRS. MORRIS.

Mrs. Morris, the wife of the Rev. J. Morris, late of Olney, now of London, was the daughter of Mr. Dryden Smith, of the Manor-house, Sherrington, Bucks. Bereaved of her mother at an early age, she was placed under the care of a highly-esteemed instructress of youth in a neighbouring town. There she had the privilege of attending the faithful ministry of the Rev. William Bull, the personal friend of

the Rev. J. Newton and the poet Cowper. Under the maternal care of the above-mentioned lady and the ministry of Mr. Bull, her mind, while yet young, was imbued with the great principles of Divine truth, and gradually with the knowledge of the way of salvation by faith in our Lord Jesus Christ. Influenced by the fear of God, her conduct was remarkably blameless and exemplary during the twelve years she spent under the roof of her beloved instructress,

whose object was ever to train those committed to her care in the way of truth.

About the age of twenty-one, she became the wife of her now bereaved and sorrowing partner, and a valuable member of the church. In reviewing her past life, as an intelligent, affectionate, and devoted wife and mother, he would gratefully acknowledge the Divine goodness in sparing her to him and his family for the space of nearly twenty-seven years, as a help-meet in his domestic concerns and public ministry. During this period, while she was ever ready to every good work, it is recorded to the honour of religion and the praise of that grace which formed her religious character, that her judicious and prudent conduct preserved to her the unimpaired esteem and love of the families of her husband's flock, to whom she was ever an example of that godly sincerity and Christian charity "which vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." So amiable was her natural disposition, that she retained through life the esteem and friendship of those who were likeminded, and were the friends of her youth; some of whom had the mournful pleasure of witnessing her faith and patience under affliction, and of ministering to her the consolations of the gospel on her dying pillow. To the duties of her family, and the welfare of the young, she especially devoted her energies, her influence, her prayers, and a large portion of her time. She had the satisfaction of mainly establishing two infant school clothing clubs, for the poor of the congregations under her husband's care, and two Christian instruction societies. For years she maintained a correspondence with ladies who kindly furnished her with useful garments for destitute children of the Sunday school. To the little flock now under her husband's care she was becoming increasingly attached; and when the subject of its continuance, or the fear lest the present ministry should be suspended or relinquished, she said, with tears and much emotion, "It is an affectionate little flock; it would be a great pity that it should be scattered." As long as health allowed, and beyond it, she constantly attended the Sabbath-school and all the usual services of Divine worship. During the last summer she laboured under the exhausting effects of influenza, and in September was disabled from attending public worship. From that period alarming symptoms appeared, but her mind was remarkably calm and peaceful, resting firmly on the Rock of ages; not a murmuring word escaped her lips, nor was a cloud more than once permitted to overcloud her mind, or the great enemy to assail her faith. Deeply

sensible of her condition as a helpless sinner, she gave utterance to her views in the expressive lines of Watts to a friend:—

"A gully, weak, and helpless worm
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

For some time past she had no expectation of recovery, and was very mercifully enabled to commit her numerous family to the care of her heavenly Father, having a desire rather to depart and be with Christ, remarking, "The conflict will soon be over, and then glory." Once only, a few days before her departure, her faith for a moment seemed to falter; she said, "(Oh! how dreadful, if, after all, this calm I have enjoyed should prove a delusion, and I should sink into perdition; but I have never loved the company of the wicked here, though I feel I am nothing but a poor sinner." "No," it was replied, "and you will never dwell with the wicked hereafter: you know you are complete in Him." "O, yes, that is my consolation, Ye are complete in him." Then, with holy triumph, she repeated that beautiful verse—

"His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

Through the whole period of her affliction, the happy measure of resignation to the will of her heavenly Father, and the spiritual mindedness which she evinced, were edifying to those kind friends who visited her; and the gratitude she expressed was truly affecting and delightful. "I don't know how," she said, "to be sufficiently thankful for all the mercies that have been mingled with my affliction. Our children are so affectionate and attentive, and my mind has been so calm throughout; I feel my unworthiness, but I am trusting alone to the blood and worthiness of our Lord Jesus Christ for all my salvation."

A few lines of her own will best show the frame of her mind—

"We think of the realms of the blest
Amid sorrow, temptation, and care;
We're seeking that haven of rest,
And oh! how we long to be there!"

An hour before her departure, she affectionately pressed her weeping husband's trembling hand, and exhorted him to be "calm, and composed, and resigned to the will of God." Shortly after, she fervently prayed that God would bless all her children; and especially that he would dispose the heart of one, whom she named, to read the Bible she had given to him a short time before, and that he would grant them all his grace. Her last words were, as far as they

could be gathered from the broken sentences she uttered, an expression of her own hope of salvation—"by Jesus Christ," "through Christ." Then her sight and hearing failed; the world receded and disappeared: she gently fell asleep in Jesus.

THOMAS WARD.

It is with feelings of sincere regret that we announce the decease of Mr. Thomas Ward, one of the publishers of the magazine. The event took place on Saturday, the 24th of August, at his house at Clap-

ham. He had suffered considerably for months past, from an oppression on his breathing, but no serious apprehensions were entertained, till within a few days of his death, when alarming symptoms rapidly developed themselves. He died in peace, avowing the consolation which he derived from the precious volume of inspiration. He has left a widow and six children to mourn their severe loss; but he was a man of prayer while he lived, and his prayers will draw down blessings on his family. He was interred at Norwood cemetery, on Tuesday, September 3rd, Dr. Morrison officiating on the mournful occasion.

Home Chronicle.

WELCOME

TO THE

JUBILEE OF THE LONDON MISSIONARY SOCIETY.

Of all the interesting epochs of time which we are called upon to observe, in connexion with the church of Christ and the evangelization of the world, there is no one more sacred in importance, or more richly fraught with instruction, than that which marks the present period, and which, in the gracious providence of God, we are now permitted to see. This month introduces the jubilee of the London Missionary Society, a society which, in its formation, progress, and usefulness, demonstrates, to a most happy degree, the power of Christian principle, and the efficiency, under the Divine blessing, of Christian efforts for the evangelization and improvement of mankind. Fifty years ago this month, the foundation stone of that noble structure was laid, and now, at this stage of the building, and at this period of its progress, it may be permitted to review the past, to contemplate the present, and to indulge in holy anticipations of the future, whilst, amidst all, we prepare a stone of help, and placing it in some conspicuous part of the elevation, gratefully inscribe upon it, "Hitherto the Lord hath helped us."

That must be an insensible state of mind to all that is holy, benevolent, and divine, that can look on, unmoved, on such a scene as this, and feel no interest in the progress and achievements of such an institution as that which the present period commemorates. If to record the progress of maritime discovery, of commercial enterprise, of scientific improvements, or of philosophical investigations, be both obligatory and honourable, how much more so to ob-

serve the wonder-working hand of God in connexion with a society formed for the sole, but glorious purpose of conveying the gospel to "heathen and other unenlightened parts of the earth." Assuredly, this must embrace within it the germ of every improvement, personal, social, and moral, of which the nature of man is susceptible. It carries in its very front the motto of the descending Saviour, and the inscription over the portals of Christianity from the beginning, "Glory to God in the highest, peace on earth, and good will to man."

Deeply interesting is the present time, as the completion of an important space in the history of such an institution, and solemn and instructive too is all that it involves. Fifty years is an important period in the life of man—its greater period—whilst comparatively few attain it. It is more than is allotted to a generation. It is a space during which, for good or for evil, the world is rapidly advancing: momentous changes are made: humanity is rising or falling: and the principles of the empire of darkness, or of light, have made no small progress towards ascendancy. It is a period over which the eye of every pious and philanthropic mind must glance with the deepest emotion.

Who then can be insensible or indifferent to such a consummation as that which is now fast approaching in reference to one of our great evangelical institutions, over which fifty years of time's eventful course will soon have rolled, and these years too fraught with interest and magnitude to the universal race of man. A missionary so-

cist entering on its jubilee is an object, we may suppose, on which superior spirits look down with holiest interest and concern, and in proportion as they can appreciate the moral government of God, admire and extol. Not the jubilee of an earthly kingdom, not even that of the ancient Hebrew land, can be in their estimation of so much concern. It is the jubilee of a combination formed for the turning of the nations of the earth from darkness to light, and from the power of Satan unto God, and for accelerating the reign and kingdom of God's beloved Son. Hail, sacred jubilee! Welcome to thy rising dawn! May the hearts of unnumbered thousands beat in unison with thy claims, and in gratitude for thy joys. As millions in both worlds will have to adore the Author of all their blessings that ever such a jubilee in the lapse of time shed its influence upon them, so now may corresponding humiliation, joy, and praise, mark thy arrival.

With what views and feelings should we commemorate such a period as the present? Surely it calls upon us to be observed,

1. *As a jubilee of grateful remembrance.*

"The memory of the just is blessed." And never truly was this sentiment more properly verified than in reference to these noble-minded men, who, fifty years ago, laid the foundation of this institution, and originated, in the spirit of the gospel, this great design. "Our fathers, where are they; and the prophets, do they live for ever?" No. But they have left behind them, in this society, a memento of their zeal, and a monument of their piety, faith, and love. Amidst the convulsions which marked that period, the wars and rumours of wars which then spread over the earth, the distractions which desolated Europe, and the danger that threatened our own beloved land, their Christian minds rose above the turbulence of the times, and peacefully devised a plan for sending the glad tidings of revelation to every kindred under heaven. It was the "little seed" cast into the earth, which should germinate, and spring forth, and bear fruit in every clime. It was the small "cloud" in the horizon, like that which the prophet's servant saw, no larger at first than a man's hand, but spreading, enlarging, and falling, to fructify every land. It has now descended in copious showers on many fields of the earth, and by its influence the wilderness and the solitary place are beginning to be made glad, and the desert to rejoice and blossom as the rose. All honour to the men whose efforts deposited that seed in the soil, whose prayers caused that cloud to arise! They were men above and before their times, whose minds were illumined with light, and whose hearts were embued with love from on high. Whilst the world was sleeping, they were

awake! and whilst earthly potentates and warriors were combining to destroy men's lives, they were uniting to save them. Many were their fears, and formidable their foes; numerous their difficulties, and appalling their dangers; but their faith was great, and God was with them. In the midst of discouragements on every hand, with indifference from some, and opposition from others, they engaged their hearts to this work, and devised and matured a plan, the framework of a society which has been a blessing in the earth and the admiration of every Christian land. Devoutly ascribing the glory to Him from whom "every good and perfect gift" descends, we give honour at the present period to whom honour is due. Luther, and Calvin, and Knox, for the Reformation; Whitfield and Wesley for the Revival; Bogue, Haweis, Hill, Eyre, Hardcastle, and others, for the glorious missionary combination which marked the close of the century past. Long let them live in our grateful reminiscences! We glorify God in them. We do honour to their memory this day!

2. *As the jubilee of Christian compassion.*

Nearly fifty years have now rolled away of manifested compassion to the heathen world, and of tender commiseration for the manifold evils, which, as rational, accountable, and immortal beings, they endure. Christian sympathy has looked upon them with kind and considerate regard, and, not imitating the conduct of the selfish Levite, who "passed by on the other side," but that of the good Samaritan, has sought to pour in oil and wine, and bind up their wounds. It is a delightful, it is a glorious display of the tender mercies of Christianity, and of the "bowels of compassion" which the religion of Jesus inspires, that by this society (not at present to mention others) a helping hand has been stretched out to save the heathen from death, and a willing ear has been given to the cry, "Come over and help us, ere we die." There is not a more lovely manifestation of the spirit of the gospel than this, nor one more just, truthful, and consistent with its principles. It is a religion of mercy: an emanation of mercy from the throne of the Eternal; nor does it vindicate its own glory, or prove its own heavenly origin, till, by those who have received it, that mercy is shown to others. That "it is more blessed to give than to receive," is at once the determination of its Author, and the exemplification of its own spirit, and the charm and the honour of the missionary enterprise has been, that by it that maxim of the kingdom of heaven has been embodied and presented to the heathen world. Paganism may impoverish and depress; Mohamedism delude and destroy; and both combine to rob mankind of their present

rights, and of their hopes and prospects for immortality, but the prerogative of Christianity is to give, and by its influence secure to man his noblest possessions for the life that now is, and for that which is to come. All hail to thee, thou jubilee of missions! for by thee, for so long a space, has this feature of the "incarnate Mystery" been presented to the ruined family of Adam. "God is in Christ reconciling the world by Jesus Christ to himself," and by thee has this aspect of the gospel been shown to mankind. Christian mercy has held up the proclamation of heavenly mercy to the world. Not to the extent that it ought to have been, but to a glorious degree, the followers of the meek and merciful Redeemer have exhibited "the same mind which was also in him." Compassion for dying souls has lifted up its finger to point to the cross of salvation, and employed its tongue to tell of Him who came to seek and to save the lost. This has been its occupation for the last half-century; nor is it yet weary. Still shall the world know that they who have received Christ Jesus the Lord, delight to show the mercy they have found.

3. *This is a jubilee of Christian love.*

For a long period it has been shown, especially by that society whose jubilee this year celebrates, that beneath the missionary banner, and around the cross of Immanuel, Christians can "dwell together in unity." It has been the distinguishing honour of this great institution from the beginning to unite all parties, men of every Christian name, that hold the Head, and are prepared to do homage to King Jesus, in one general crusade against the kingdom of darkness upon earth, and in one general attempt to establish that of light and holiness upon its ruins. Herein the London Missionary Society has been unlike the rest, and, to its everlasting honour, it has shown to the world how Christians of various minor distinctions could associate for the one great purpose of evangelizing the heathen. It said to the Churchman and to the Dissenter, to the Presbyterian, the Independent, and the Methodist, "We wish to send the glad tidings of mercy to the nations, can you join in this godlike design?" and instantly these different tribes of our British Israel replied, "We can." Ephraim and Judah, and Manasseh and Benjamin, rallied around this standard of the true army of the faith, and merged their differences in one combined attack on the forces of the alien. It was a glorious sight. It was an auspicious day. And, blessed be God, this holy alliance still continues. In this, our honoured and beloved Society, we have Christians of every name. One vexes not, nor envies another. All *s. s.* combined to do God service, to honour the "King of saints," and

to tell the story of his love to the perishing heathen. "One is our Master," say they, "even Christ, and all we are brethren." We may worship apart, but in spirit we are one. Different forms of ecclesiastical discipline may divide and distract us, but we are one in heart, in subjection to Christ, and especially in this great purpose of seeking the world's salvation. In other things we may differ; in this we are all agreed; and our love is strong as death. Welcome jubilee, that has perpetuated for fifty years such a scene in the church of God and in the world as this! Still closer and closer let the silver bands be drawn. May nothing touch, nothing hurt them. For many jubilees may their strength and beauty remain. "That they all may be one, as thou Father art in me, and I in thee, that the world may believe that Thou hast sent me."

4. *It is the jubilee of Christian enterprise.* Fifty years of plan and effort have been employed for the diffusion of the everlasting gospel, and for aiding the angel's flight to convey it to every kindred and people and tribe under heaven. Such a space has well nigh elapsed since Christian enterprise undertook to visit the isles of the South Pacific, and to commence the work of evangelisation there. Counsel, thought, liberality, prayer, put forth their appropriate efforts and united energy to make known the name of Christ where it was unheard before. From that time to the present the projects of Christian heroism have enlarged, and borne down by its spirit every tide of opposition by which its progress has been stayed. Mountains before it have sunk to plains, and valleys risen at its approach. It has braved the storms of the ocean, the heat of the tropics, the cold of Siberia, and the deleterious influence of all inhospitable climes. It has encountered the deadly stroke of the east, the horrors of slavery in the west, the barbarous habits of the south, and the torpid manners and shivering habitations of the north. It has assailed the bloody rites of Paganism in one part, the strongholds of idolatry in another, the gloomy fears of superstition in a third, and, with its indomitable powers, has now well nigh visited, and stood erect on every shore. With much more glory than the celebrated Roman once acquired, and with greater triumphs than his, might it exclaim, "*Veni, vidi, eici*"—I came, I saw, I conquered. Not a form of human speech but it has attained: not an army of difficulties but it has conquered: not a barrier of prejudice but it has overcome. Where commercial speculations have failed, where warlike preparations have been in vain, and the light of science and philosophy had never penetrated to discover the darkness, or to heal the sorrows of humanity, Christian enterprise has led

the way to commiserate man, to ameliorate his condition, and to elevate the degraded and the fallen. Amidst scenes of opposition and difficulty which nothing else would have endured, it has stood firm, patient, unmoved. This it has done, sustained by its own energy, and sanctioned by smiles from above, without human resources to rely upon, or an arm of flesh to deliver. Often has it had to encounter the scoffs of the indifferent, and the scorn of the adversary at home, as well as the power of all earthly, and sometimes of all hellish hostility abroad; but, firm to its purpose, it has calmly received the one, and, by perseverance, conquered the other. What Christian heroism will venture to undertake, and what through the benediction of its Divine Author it will perform, let none doubt, let none question now. Morrison and Milne, Vanderkemp and Des Granges, Williams and Moffat have lived, and the fruits of their enterprise are before the world. The man of science may refuse to go; the lover of philosophy prefer his speculations at home; the genius of commerce may shrink from the task; and the warrior retire from the field; but the Christian missionary will attempt it, and neither faint nor flee, till his work is done.

5. *This is a jubilee of Christian success.* With joy and gratitude we record, to the praise of the glorious Lord of missions, and to the honour of his grace, that the past has been a period of gratifying success in the work of evangelizing the heathen, and of recompense, far above our expectations, and beyond our deserts. In proportion to the amount of our instrumentality put forth, the scanty resources applied, the feeble efforts and the feeble prayers that have been employed, the success has been wonderful, and the inroads made on the superstitions and idolatries of the nations are enough to constrain us to exclaim, "What hath God wrought?" His "tender mercy" has been displayed in strengthening his servants in every land, in enabling them to surmount the mightiest difficulties which stood in their way, and oftentimes in giving them no small favour in the sight of the heathen. By his gracious assistance they have been enabled to conquer the most difficult languages, to decipher the most hieroglyphic tongues, and to reduce the most barbarous forms of speech to written order and visible signs. This, in itself, ought to be viewed as almost a miracle in modern times, and correspondent to that of the day of Pentecost, by which Christianity was diffused at the beginning. But the use made of the attainment has been more gratifying and glorious still, for by it millions of the race of man can now read in their native tongue the records of redemption, and "the won-

derful works of God." The principal dialects of the earth are now the vehicles of communicating the mind and will of Jehovah; and the Chinese, and Hindostanee, and Bechuana tongues, with many more, respond to the notes which Hebrew prophets and apostles employed. How great in importance this part of the work has been, and of what magnitude its results, no mind can fully conceive. The future lapse of time must testify it, and the nations of the earth will one day know. But assuredly it looks like the preparatory work, the provision made to "destroy the face of the covering cast over all people," and to let in upon a benighted world the light of heavenly day. Nay, more. It is the first call of the nations to the footstool of the Eternal; the first accents of the good Shepherd's voice on the mountains and deserts of the earth, inviting the wandering sheep to return, and assuring them of a safe conduct into his heavenly fold. The work is done. The charter of salvation is in almost every tongue, nor can all the powers of darkness obliterate or destroy it. In every land shall it remain, the monument of missionary patience, perseverance, and success, prepared of God, as a light to enlighten, and a beacon to save the Gentiles. No sooner shall the living voice succeed, and the Holy Spirit descend, and the conversion of multitudes follow, than they shall find at their side, the river of the water of life, food for the soul, and aliment for life eternal—that very tree itself, which bears "twelve manner of precious fruits, and yieldeth her fruit every month, whose leaves are for the healing of the nations."

But far from the truth would it be to stop here, and to limit our success to the glorious achievements of the translation of the word of God into the principal languages of the human race. This, magnificent in itself as it is, is but the means to an end, and, like all other means, must precede the accomplishment of the object desired. It has led the way, or, rather, it has accompanied other efforts, which are still more in unison with the Saviour's great commission, and with the express wording of his command, "Go ye into all the world, and *preach* the gospel to every creature." This, according to the measure of ability and opportunity afforded, has been done by the London Missionary Society, in many different languages, and its heralds and its agents are now employed in lifting up their voice like a trumpet on almost every shore. It was by the living voice, and by men of "like passions with themselves," that the omniscient Redeemer would have his followers show unto others the "will of God for their salvation." Accordingly, for this express purpose, the Missionary Society

was formed, and by its instrumentality in this way, what glorious things hath Jehovah done among the heathen! The blind are illumined, the deaf hear, the rebellious are humbled, the hardened are penitent, and the wandering are reclaimed. Systems of idolatry, which have stood the lapse of ages, are beginning to yield, to totter, to fall. The idols are utterly abolished; the maraeas are forsaken; the temples are ruined. Bel boweth down; Nebo stoopeth; their priests are confounded; their worshippers are scattered; the groves and images, who shall set them up? The mythologies of the heathen are waxing old, and seem ready to "vanish away." Amidst these signs of decrepitude and confusion, the Christian church is rising, and acquiring new vigour at home and abroad; her members are found in many lands; her fellowship is budding and blossoming on many a shore. The north has "given up," the south has "kept not back," the sons and daughters of Jehovah are coming from afar. Already the islands of the sea have yielded their quota, and the continents of the earth their "firstfruits" unto Christ. In China, in India, in Africa, in the great Pacific, converts to Immanuel are found, and in the isles of the west they "fly as a cloud, and as the doves to their windows." Many and great are his trophies. The drops of the morning dew will soon be the emblem, for number and for beauty, of his willing people among the heathen, made willing in "the day of his power." Glorious things are spoken of thee, O city of our God, and in our day have some of those glorious things come to pass. The hand of the Lord has been made bare, and to not a few hath it been revealed among the nations. Already they gather around the feet of the Mediator; already they embrace his salvation; already they raise their voice to their great Deliverer's praise, and have entered on the "new song," which shall one day rise from every land, "Blessing, and honour, and glory, and power be to Him that sitteth upon the throne, and unto the Lamb for ever and ever." Blessed jubilee, let *thy* glorious morning dawn; and welcome the present as the harbinger and pledge of *thine*. All glory to the Lord of the harvest, for the success he has permitted us to enjoy.

Once more. We may view and celebrate the present grateful period as a *jubilee of progress towards the world's salvation*. We have not laboured in vain, nor spent our strength for nought, and that labour and that strength have been employed in forwarding the world's salvation. Deep sunk in ignorance, vice, and idolatry, as the human race long has been, we know it is destined to arise, and shall not always remain the prey of the mighty, and the cap-

tive of the great despoiler. This globe has been the theatre of redemption, and is intended to become a restored, obedient, and happy province of the empire of the Eternal. For this purpose He gave his beloved Son to die, to endure the agonies of the cross, and to conquer death in his own dominions. That Saviour, in the holy anticipations of his love, foretold, "I, if I be lifted up from the earth, will draw all men unto me;" nor will He be satisfied, or see of the travail of His soul, till this shall come to pass, and unto Him, as the predicted Shiloh and the Prince of peace, the gathering of the nations shall be. Already the pledge is given in His exaltation to the Father's right hand. He has "asked," and prevailed. The grant has been made of the heathen for his inheritance, and the uttermost parts of the earth for his possession; "Yea, all kings shall fall down before Him, all nations shall serve Him." Hence our hope—hence our joy. A brighter day is awaiting this benighted world. The time of its deliverance is approaching; and we welcome this auspicious period, because it is a jubilee in its progress—a jubilee in advancement towards that desired and glorious consummation. To say the least, the world has not gone back during the last fifty years. It has progressed, and progressed in the direction of truth, knowledge, and righteousness. The leading superstitions and chief idolatries of the earth are undermined, shaking, and preparing for their fall. Paganism has lost some of its strongholds. Mohamedism is suspected by its votaries, and its delusions beginning to be exposed. The "man of sin" himself, though raging for conquest, is obliged to alter his policy, and has lost much of his former power. Infidelity is ashamed, and dares not lift up its head in the light of open day. Slavery, and war, and oppression are beginning to be held up as an abomination to all nations, and tyrannic governments will scarce long be able to keep in thralldom the "bodies and souls of men." There are signs of progress. Light, liberty, salvation, are coming. Already their precursors are heard, and their elements are spreading over the earth. God is taking to himself his great power, and preparing for the final overthrow of his enemies. They have taken the alarm, and are marshalling for the fight. Fearful will the onset be, and terrific the encounter. But we know on which side victory will determine, and whose the conquest will be. "These all shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful." Intimations of His prowess have been given, and preludes of His triumph have been heard; and we hail

the arrival of this hallowed period, because it sounds a jubilee note in the progress and triumphs of our King. Many a conquest has the past beheld, and each one is the pledge of future and greater. He whose prerogative is to go forth "from conquering to conquer" will not pause in His progress now, nor suffer His enemies to gain the advantage over Him. Mystery may sometimes invest His proceedings, and to our short-sighted view His counsels be unknown, but still His purpose shall stand, and he will do all his pleasure. "Wonderful in counsel and excellent in working," there are no devices of His adversaries but He can frustrate, no power on their side but He can overcome. Immortal Lamb! we hail thy titles, and the triumphs thou hast won. Let these be but the premonitions of more. "Come forth out of thy royal chambers, O thou Prince of the kings of the earth! Put on the visible robes of thy imperial majesty, and take up that unlimited sceptre which thy almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed;" and we will view and celebrate this auspicious era as the jubilee of thy progress, and that of the world's salvation. "Hallelujah, for the Lord God omnipotent reigneth."

PROVINCIAL.

PORTSMOUTH.

On Tuesday evening, the 30th of July last, a public meeting was held in Highbury Independent chapel, St. Mary-street, Portsmouth, for the purpose of forming a Congregational church in that new and beautiful place of worship. The congregation having greatly increased during the last three or four months, the time for constituting a Christian church was thought fully to have arrived. The persons who were to form it had previously sent in a request individually, and then collectively, to that effect to the Rev. George Jones, their minister, who accordingly, adopted the necessary steps to accomplish their desire. The services were conducted by the neighbouring ministers, Independent and Baptist.

The Rev. Mr. Varty, of Fareham, commenced with reading the Scriptures and prayer; the Rev. J. D. Morell, A.M., of Gosport, stated the principles of a New Testament church; and the Rev. T. Cousins, of Portsea, presided at the Lord's supper. The questions were first asked, whether a desire had been expressed, on the part of those who were about to be joined in church fellowship, that they should unite in that capacity? And, secondly, whether the proper testimonials and dismissals had been

received respecting them, from the churches to which they had previously belonged. Satisfactory replies having been given to each of these questions, the Rev. T. Cousins then delivered an address on the duties of church members, and administered the Lord's supper to the new community, all the ministers present uniting. The Rev. Mr. Guyer, of Ryde, concluded with an address to the congregation. The other parts of the service were conducted by the Rev. Messrs. Silly, of Gosport, and Jones, of Buckland (Independents); and the Rev. Messrs. Burton and Room, of Portsea (Baptists). The chapel was crowded, and, although it was a protracted service, the most thrilling interest was sustained to the last.

On Wednesday evening, the 14th of August, or a fortnight after the preceding solemnity, another important service was held in the same place of worship, to recognise the Rev. George Jones, late of Lyme Regis, Dorset, as the pastor of the newly formed church. The Rev. E. Giles, of Newport, stated the nature of a Christian church; the Rev. Mr. Scamp, of Havant, proposed the questions as to the course of providential events which led to the union of Mr. Jones with that community as its pastor. The Rev. T. Durant, of Poole, offered up the recognition prayer; the Rev. T. S. Guyer, of Ryde, addressed the minister on his peculiar and sacred duties; and the Rev. T. Adkins, of Southampton, concluded this impressive service with a sermon to the church and congregation. The chapel was densely crowded, and hundreds went away unable to gain admission. About 120 gentlemen and ladies sat down to a plain and substantial dinner in the former part of the day; after which, many delightful addresses were delivered congratulatory of the formation of an Independent church, and the settlement of a minister, in this populous and long-neglected neighbourhood.

ALLER, NEAR LANGPORT, SOMERSET-SHIRE.

A neat Independent chapel was opened in this village, on the 17th of July. It is capable of accommodating 130 persons. Two sermons were preached on the occasion, by the Rev. A. J. Morris, of Holloway. In the afternoon, a public meeting was held, when Mr. Fowler, of London, took the chair, and several ministers addressed the congregation. The opening service excited great interest. The chapel was crowded in the evening. There were two rows of people in each pew, while the Rev. Mr. Baker preached in the street to a considerable number, who could not obtain admission. The collections were good, and ex-

pressions of satisfaction and delight were visible in every face.

The circumstances in which this little sanctuary originated were peculiarly interesting. In January last some extracts were read from the pulpit of Holloway chapel, from a paper containing instances of poverty and persecution connected with our agricultural churches. The case of ———, "a village blacksmith," who had suffered sorely for righteousness' sake, excited peculiar attention, and a communication was opened on his behalf between a generous member of the congregation and the Home Missionary, from whom the account had come. This led to a representation of the religious destitution of Aller, the blacksmith's cottage being the only place which could be obtained for the preaching of the gospel among 500 souls, who would thus be left in a miserable condition, if his removal from the neighbourhood, which was in contemplation, took place. It happened providentially that a cottage was, at this particular time, to be sold, and the generous individual before referred to, with the concurrence and assistance of his pastor, undertook to obtain and furnish it for the preaching of the gospel. More than 50*l.* were contributed by the congregation at Holloway, and with the assistance of friends elsewhere, a freehold chapel, neatly fitted up, has been presented to the villagers of Aller, free of debt.

The results are already cheering and delightful. The chapel is crowded with attentive hearers every sabbath, and those who, on former occasions, have knocked down our preachers, thrown fire into the congregation, dragged out their relatives by brute force, &c., are gladly receiving the word of God. What hath God wrought!

The poor blacksmith is still in circumstances of great distress. Just as he was about to remove, to take a situation offered him in London, symptoms of consumption appeared, which compelled him to remain at Aller, where he is now "hoping, and quietly waiting, for the salvation of God."

His interesting wife, about to be left with four small children, is well-nigh broken-hearted. Should any readers of this account be disposed to alleviate her distress, the Rev. A. J. Morris, of Holloway, has consented to receive any contribution on her account.

THEOLOGICAL COLLEGE OF THE PRESBYTERIAN CHURCH IN ENGLAND.

The synod of the Presbyterian church in England has recently determined to institute a theological college for the training of young men for the ministry. The college will be in London, and the classes will be opened in the beginning of November next. The following appointments have been already made:—The Rev. Peter Lorimer, of London, Professor of Biblical Criticism and Interpretation; the Rev. Hugh Campbell, of Manchester, Professor of Ecclesiastical History and Jurisprudence; and the Rev. James Hamilton, of Regent-square church, London, Professor of Pastoral Theology; the Rev. J. P. Menge, from Germany, will act as Hebrew and classical tutor. The appointment of a Professor of Systematic Divinity and Christian Ethics, is for the present postponed. The students will avail themselves of the classes of University College for instruction in mental and physical science, and the course of study will extend to four years.

The synod of the Presbyterian church in England, is a body holding the same principles, as the Free Church of Scotland, and maintaining intimate communion with it; but it is not a part of the Free Church—it is not under its jurisdiction, but is in every respect a distinct and self-regulating body. It has hitherto been dependent on Scotland and Ireland for its supply of ministers, and its object in instituting the college about to be commenced is to remedy this defect by training up ministers for itself, who may give to evangelical Presbyterianism in England a more English aspect, and so extend its usefulness and efficiency.

General Chronicle.

CHINA.

PROSPECTS OF THE CHINESE MISSION.

Victoria, Hong Kong, 9th April, 1844.

To Joseph Fincher, Esq., and the Deacons of the Church assembling in Trevor-chapel.

MY DEAR FRIENDS,—Your kind and interesting reply to my former letter reached

me in Singapore, while I was preparing to leave that island, and embark for this new scene of our labours. I feel very grateful for the affection and sympathy which breathe in many of your expressions. The whole letter, indeed, came home to my heart, as if I had been listening to your prayers for myself, and for the Lord's cause. I could not but be encouraged to go forward in the Lord's work, trusting that I should be as-

by your prayers to fight the good and turn not a few of the Chinese darkness to light, and from the kingdom of Satan to that of God's dear Son.

It is now about nine months since we all in this settlement. During that time health has been mercifully preserved, and we are aware that there have been much joy and sorrow in my family—but ours have also superabounded. My dear son has been raised up from a state of much grief and depression, and a dear child, whom we had been looking for nearly six years as one as good as dead, has suddenly begun to mend, and to regain her strength. God has been dealing with us in a way of chastisement, but He has at the same time vouchsafed so many tokens of his love that we cannot but regard the afflictions as those of a father on his children, intended to cure our waywardness, to teach us implicit submission to his will, and to make us partakers of his holiness.

During the months of August and September, all the brethren connected with the mission to China were assembled here for the purpose of deliberating on various points suggested to us by the directors. I am persuaded the result of our meeting will be that of a plan and a harmony of operation which will characterize all our future proceedings.

Arrangements were suggested for visiting every one of the newly-opened ports, and, in the course of a few months, ever British merchants find entrance into China to pursue their traffic, there also missionaries of the cross, inviting them to "come and buy wine and milk at money and without price." Of the man who came up from the Straits of Malacca to attend the conference, it was said that the body of one should be laid in a coffin. Fever attacked Mr. Dyer, while on his visit to Canton, and though he applied to recover for a time, it proved ultimately fatal. He had embarked on board a vessel in hopes of being swiftly borne by it to his attached and expectant family: before it left these shores, his mortal remains had been consigned to the earth, by the grave of Dr. Morrison. There together the first Protestant missionary in China, and one who followed him with no unequal steps. Mr. Dyer was an eminent man and a devoted missionary. That dwelt in him which was also in Christ—a mild humility and a most self-sacrificing spirit. His attainments in the Chinese language were of a high order. The influence that removed him was most mysterious: but God carries on his own work independent of any particular individual. For us humbly to adore the doing of whose judgments are a great deep, and to be freed from such a dispensation the in-

junction of Scripture more deeply to heart, and work while it is called to-day, because the night cometh in which no man can work.

Hong Kong is a missionary station of great and increasing importance. All sections of the church of Christ, which direct their efforts to China, will find it necessary to maintain a mission here, as a root and point d'appui to their other stations along the coast. But in itself Hong Kong presents a large and inviting sphere. The Chinese inhabitants amount already to many thousands, and are steadily increasing. They manifest, also, a disposition to listen to the preaching of the gospel. The Baptist brethren from America have conducted Divine service in two chapels, which have been well attended almost ever since the occupancy of the island.

On the second sabbath of January I opened a small chapel in the most populous part of the Chinese bazaar. The attendance has far surpassed my warmest hopes. The room will only seat comfortably between seventy and eighty, while the congregation often amounts to more than a hundred. You would be delighted to perceive the people, sitting quiet and attentively, listening to the proclamation of Divine truth by myself or a native assistant. I expect that great things will be done there in the name of Christ. Why should we not believe that many will be found to believe and be saved through the foolishness of preaching? Service is conducted three times a week, twice on the sabbath, and on Wednesday evening. Last sabbath I intimated that I would attend in the chapel an hour likewise every Friday morning, for the purpose of meeting and conversing with any who might wish to know more accurately of the things which they had heard. I am sure, my dear friends, your fervent prayers will mingle with mine, that the Spirit may be poured on us from on high, and that the regards of the heavenly hosts may often be bent on our humble assemblies by tears of repentance, and hearts melted by the influence of redeeming love.

There is another service in which I take much interest. The Medical Missionary Society have a hospital here, under the care of my friend and colleague, Dr. Hobson. The patients are numerous, and every morning before Dr. Hobson commences to examine and prescribe for their maladies, a native assistant expounds the Scriptures and prays with them. I have lately made it a point to take this duty on Wednesday mornings, and to spend an hour or two afterwards in conversing with the patients, and trying to lead their minds to the great Physician of souls. The case of Elijah, contending on Carmel with the priests of Baal, occurs to my mind in connexion with this

service, "We have built an altar unto the Lord: we have put the wood in order: the burnt-offering has been cut in pieces, and laid upon it: we wait for the fire from heaven." "Hear us, O Lord, hear us, that this people may know that thou art the Lord God, and that thou hast turned their hearts unto thyself."

An opinion has become widely prevalent regarding this island, that its climate is unhealthy and pestilential; and in truth one has only to cast a glance over the churchyard, crowded with graves in so short a space of time, to perceive that death has here one of his most fruitful fields. In my opinion, however, a majority of the deaths that occurred last year might be accounted for without impeaching the salubrity of the climate, and ultimately missionaries and others will find Hong Kong more healthy than many parts of India.

The principal obstacles which we have to encounter arise here, as elsewhere, from the habits of the people. Few or no respectable families of Chinese have yet settled in Hong Kong. The population is composed of young unmarried men, and of others who have left their wives and children in their native places. The consequence of this is, that multitudes of abandoned female characters have been brought to the island, and exert a wide and baneful influence. This evil, however, will gradually be remedied to a considerable extent. When the colony shall have assumed a settled character, no doubt many thriving Chinese will make it their home, and the general tone of morals assume a higher standard. In the meantime the sword of the Spirit, if properly wielded, will be found efficient to destroy all that is impure and unclean.

Another vice to which the Chinese of this settlement are excessively addicted is opium smoking. In some streets I do not think there is a single house in which the drug is not prepared and smoked. A person whose nerves are liable to be affected by the fumes cannot pass through them in the morning, though he may keep the centre of the road, without receiving a headache. Many, I have no doubt, who found a residence in China uncomfortable, in consequence of their addiction to this habit, have resorted hither, where they are not at all interfered with by the governing powers. The influence of opium is slow but sure in the destruction both of the physical and moral powers of those who are enslaved by it. The casual indulgence grows rapidly into a confirmed habit, and the individual listens with intelligence to representations of his danger; but, alas! his will is feeble as an infant's. He hears, and is convinced, but pursues the same downward course as before.

It is an afflictive thought connected with this vice, that its extensive prevalence is owing to the all-absorbing love of wealth, that influences those who are called by the name of Christians. There are difficulties connected with the suppression of the growth of the plant in India, and of the traffic with this country; but the whole question is like that of slavery, and will not bear to be looked at in the light of Christianity. Try it by the simple principle of "doing to others as we would that they should do unto us," and it will be seen that nothing but the abandonment and abolition of the trade will satisfy the demands of conscience. Commerce is productive of innumerable benefits to mankind, but if opium is to be a principal article borne to China, it were better that her shores had never been visited by foreigners.

I do not think that anything is more calculated to inflict an injury on the honourable character and moral elevation of England than a perseverance in the opium trade. The late contest shows how feeble China is when brought into contact with British power—she proved but as an infant in the hands of a giant. Her weakness and her ignorance appeal together to our compassion and our kindness; and is it Christian—is it benevolent—is it honourable—to respond to that appeal by taking advantage of the craving of millions of her inhabitants to enrich ourselves through ministering to their depraved and suicidal appetite?

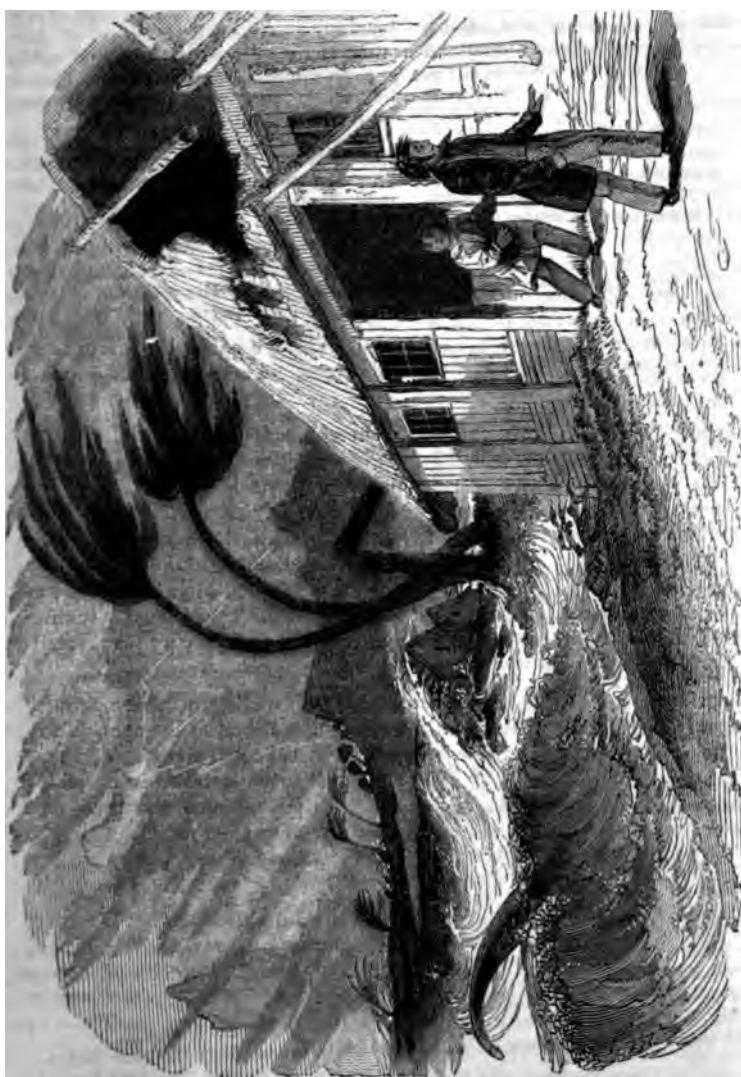
It is to be wished that our merchants, men otherwise of high integrity and good character, would look at the subject in this light. Surely, if they gave it their serious consideration, they would not hesitate to abandon a traffic, which, though very enriching to them, is destructive to the bodies and souls of so many thousands.

It appears from some correspondence that has just been published between Sir Henry Pottinger and the acting-governor of Kiang-Tung and Kiang-Se, that the Chinese are thinking of vigorous efforts to put a stop to the unauthorized pushing of the trade along the coast. It is to be hoped they will accomplish their object without any acts of violence and bloodshed, which might carry sorrow into many an English home.

I find it necessary to bring this letter to a close. You will not fail to remember me and my family and the cause of missions to China in your prayers, both in public and private. My dear wife and myself greet the whole church, with whom we have so often enjoyed sweet fellowship. May the word of Christ continue to have free course and be glorified among you.

I remain, my dear friends,
Yours in the bonds of Christian love,
JAMES LEGGE.

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SOUTH SEAS.—HURRICANE IN THE ISLAND OF RAIATEA.—*Page 538.*

RAIATEA.

HURRICANE AT THE MISSION-SETTLEMENT OF UTUMAORO.

Is the islands of the Southern Pacific, the occurrence of violent and destructive storms is not infrequent; and our Mission-stations but too often share in their desolating effects. An instance of this kind, which happened towards the close of last year at Raiatea, is described in the subjoined communication from the Rev. George Platt, whose preservation, with his family, under such perilous circumstances, is matter for devout thankfulness to him who is able to deliver. Mr. P. writes as follows:—

"At the conclusion of last year, we were visited by a tremendous storm and heavy sea, by which immense damage was done. At Vaoaora, the place where the former settlement stood, on Raiatea, the people were building a new chapel; but the sea broke in and swept away everything—houses, fences, gardens, chapel and all, without leaving a single vestige. The force of the inundation also carried away two women and two children, and another woman has since died of the injuries she received. The wind blew with such violence that it uprooted the trees which stood beyond the reach of the sea.

"At this settlement we fared, through mercy, rather better: the sea reached only a few of the houses, some of which were knocked down, without being carried away. As individuals we were highly favoured. Only one bread-fruit tree, with the larger branches of a few of the others about the house, was blown down. It was awful in the dark night to hear the crashing of the trees around us amid the roaring of the wind and sea. We could not repress a feeling of apprehension, as the house violently trembled, and our beds shook beneath us.

"When the commotion had reached its height, suddenly a part of the thatch, with the rafters, was torn up, and the door of the house was burst open with the fury of the wind. One of the boys cried aloud with a voice of terror, 'The house is coming down, the house is coming down!' I started up, and found that the rain was driving fiercely and heavily through the house, deluging my books, and the furniture. On looking out I could not see the extent of the calamity, it was so dark. (*Page 537.*) Having conducted Mrs. P., and the more helpless portion of the family, to a small house in a sheltered situation, I proceeded to call some of the neighbours to help us to secure the remainder of the roof, and the house itself.

"When I reached the main road, I found myself wading in the sea, stumbling over canoes and logs of wood, which the waves had drifted to the spot. In most of the houses I found only women and children collected in groups; the men being away after provisions. At length I found some men who went with me. The houses on the beach were abandoned. Two stout men mounted on the roof of my dwelling, and we below secured the remainder of the thatch, and brought it together, so as to keep out the great body of water, by tying boards and logs upon it down to the sills.

"As daylight advanced, the violence of the wind abated. Had it continued much longer, it would have unhoused us altogether. It was a visitation, but in much mercy to us. Next morning we picked up some pieces of driftwood floating in front of our house, which I recognised as belonging to the chapel on Borabora: we needed no letter to inform us that dreadful work had been done there. The chapel on Tahaa was blown down, but not many of the houses. In some parts of this settlement the storm overthrew almost all the trees."

SAMOAS.

ACCESSIONS TO THE CHURCH AT SAVAI.

(From Rev. G. Drummond, Falealupo, Feb. 28, 1844.)

am happy to say, we have had the invisible pleasure of receiving into church-ship two new members. One of them, 30, the son of a Chief, was first led to himself a lost sinner under the preaching of Mr. Pratt, at Matautu. When he to reside at this station, he only knew phabet. But although he is a man-lyerably advanced in years, he soon red every difficulty, and became a very reader. I have often been quite de- d with his perseverance. He would to school, sit down on the floor, com- : his task and go through it without g assistance from any one. He spelled ad aloud, and if any one looked over oulder, he was not at all disturbed by esence, but continued to read on. If asistance was offered, he thankfully ed it, but did not seem to mind much

whether it was tendered or not. In this way he continued week after week, until he became one of the best readers in the Bible-class.

He understands the doctrines of the Gospel well, and I have every reason to believe that he loves the Saviour. His conduct previous to his profession of at- tachment to Christ was very wicked; but now he exhibits a walk and conversation consistent with the Gospel. In his case it may, indeed, be said, that the lion has been changed into the lamb.

The other member that we have received is a daughter of Tagaloa, one of the principal Chiefs of the village, and one of my teachers. She is a very intelligent young person; reads, writes, and understands the Gospel well; and I have every reason to believe she has given her heart to the Lord.

RENEWED EVIDENCES OF THE POWER OF THE GOSPEL AT TUTUILA.

(From Rev. A. Murray, Papopago, Jan. 23, 1844.)

reviewing the past year, there appears ground to conclude that some consi- s progress has been made during that in the evangelisation of the people. g the months of September and Octo- s had a considerable movement which not notice particularly in my last though it was in progress at the time s. I was desirous of further testing re mentioning it in my communica- o the Directors. A powerful influ- from above appeared to accompany eaus of grace, and the results so far the happiest kind. ; church, generally, was revived, and ds of 100 were brought under convic-

tion. These continue to go on hopefully, and many of them will, I trust, in due time be consistent and useful members of the church. This awakening had all the usual accompani- ments of a genuine revival. It was pre- ceded, accompanied, and followed by sub- stantially the same exercises and experience among the people of God, as also among the unconverted, as that with which we were favoured in the close of 1839, and in 1840. Would that it had been equally deep, ex- tensive, and continued. Blessed, however, be our gracious God, the fountain of all blessing, for the manifold favours he has conferred on us and our poor people.

ACCESSIBILITY OF CHINA TO MISSIONARY LABOUR.

following statement on this subject by two American Missionaries, Rev. s. Abiel and Lowrie, who visited Amoy, Cheang Chau, and other Chinese , in October last, appears in a recent number of the *Boston Missionary Id* :—

visit to Cheang Chau was interest- ; bringing to light a number of facts. ws what a change has been effected, in the disposition, at least in the po- f the government towards foreigners. y short time since, and no stranger have penetrated to Cheang Chau ex- disguise. Then, instead of conde- ng to reason with us, brute-force have been applied. The least they have done, would have been to con-

vey us uncereemoniously to a boat, and com- mand the boatman to be off without delay. Now they not only allow us to reason with them, but they yield, at least practically, to the force of our arguments. It is highly probable that the Emperor, having been compelled to throw open certain ports for commerce, has sent down his command re- quiring his officers to prevent any intrusion into other places; but to do so by means which will not disturb the present peace.

Hence their firm but not invincible opposition. At present, it would be very difficult, perhaps impossible, to make the larger cities Missionary stations. Still I see no reason why they might not be considered as outposts, to which we could make frequent visits for preaching the Gospel, and scattering the good seed in the written page.

At the smaller places, where there are no mandarins, it would be less difficult to get a foot-hold. That the Missionary might visit villages almost without number, and of all sizes, with little or no molestation from Government, appears highly probable. As far as our observation goes, the country is extensively open to itinerant labours. We confidently believe that any number of en-

terprising men, having their head quarters at Amoy or Kulangsu, could find abundant employment in this populous region. There is any necessity for having our permanent residence at Kulangsu or A remains to be seen. We need a large force to make such experiments, and the work prepared to our hands is less lected, it is folly to look out for more. Prayers have been heard; our sanguine hopes exceeded. God has done great things for China, whereof we are glad. And who is there that will "come over and us?" Who will go up, and, in the name of its Sovereign, take possession of goodly land?

THE animating fact of the accessibility of China to Missionary labour, as shown in the foregoing article, is amply confirmed and exemplified by the following communication from the Rev. W. H. Medhurst, who writes from Shanghai, dated May 1, ult.

The facilities for the communication of the Gospel in this city are as great as we could have expected. From the tenor of letters sent home last year, both from Sir Henry Pottinger and the Missionary brethren, the Directors will have seen, that, as the propagators of a new religion in cities but recently opened to foreign intercourse, we are somewhat delicately situated. Our movements are watched with a jealous eye, and there seems not to be wanting the disposition, probably from mistaken views, to interrupt them altogether: especially should the Chinese authorities manifest a wish for our removal. Under such circumstances, though as yet no objection to our residence in the five ports has been raised, it would appear to be the dictate of prudence to conduct our operations with as much caution and stillness as possible. With this view on our first arrival we forbore from distributing tracts openly in the streets, and contented ourselves with giving away a few to those who came to our houses.

Latterly, however, we have been more free in the distribution of tracts, and wherever we have seen respectable persons in the tea-gardens and shops, we have not scrupled to give them such small publications as we could carry about with us. In the temples, also, when plays were not being acted, nor crowds assembled, I have stood up and addressed those who gathered round, and have invariably been listened to with great respect and earnest attention. Some have been noticed on such occasions eyeing the preacher with intense interest, and expressing their unqualified approbation at the close of the discourse. In the temple dedicated to the Queen of Heaven, especially, where the Fokien people continually resort, addresses in that dialect have

been drunk in with avidity, and the gratification manifested.

Our great anxiety, however, has been to establish a regular service in our own dwelling; this began with two or three who assembled in our apartment with closed doors on Sabbath afternoons. Being satisfied with what they heard, they asked if might not bring a friend, and he came and again another; so that though we conduct our meetings professedly in private with the doors shut, and in an upper room, yet has our congregation increased to thirty or forty adults, always including early friends, who have regularly attended ever since. Several have expressed a desire to learn the doctrines of our religion, a view to their adoption; and have what a pity it was that we had not in Shanghai fifty years earlier, when thou might have believed and been saved.

Such is the growing interest of our congregation, that I have adopted measures for the securing of a building contiguous to our own dwelling, which might be appropriated solely to the purposes of Divine worship and instruction, as it is impossible for us to accommodate the increasing numbers that attend in a small apartment. I intend, however, to adhere to the plan of making our meetings as private as possible, and of granting the right of admission to the favoured few. Were we to open our doors, and placard the street with regard to our meetings, we might have crowds to attend; but we should, on the other hand, be in danger of attracting the notice of the magistrates, who might feel them called upon to apply for our removal. The Lord in infinite mercy smile upon our endeavours, and add to the favourable workings of his providence the richer efflu-

of his Spirit, that these perishing pagans may be brought to the knowledge of the truth and be eventually saved.

With regard to our residence at this place, we conceive that no apprehension need be entertained about its continuance. Mr. Lockhart being a physician, and having gratuitously relieved about 4,000 patients

in three months' time, may lay claim to a residence on the best grounds; and, indeed, his removal would be considered as little less than a public calamity.

I trust that the above account will prove sufficiently encouraging to induce the Directors to send out an accession of labourers to this place.

ITINERANT LABOURS IN BENGAL.

At the commencement of the present year, our brother, the Rev. T. L. Lessel, accompanied by two native Evangelists, proceeded on a visit to several towns and villages in the neighbourhood of Berhampore, for the purpose of distributing Christian tracts and books, and making known the way of life among the heathen. From the narrative of his labours at this period we give the subjoined extracts, which we are assured will be read with interest:—

Delusive confidence in heathen priests.

January 4. — *Bohoramgunge*.—Preached Christ to the people as the only Saviour, and urged their acceptance of his offers of mercy as the only way of escape from coming wrath. The two Catechists expatiated on the same topics. After the assembly broke up, I had some conversation with a shopkeeper. He said it was of no use to talk to him about religion—he was ignorant, and therefore he had no sin. The Hindoo pundits, he said, would come to the fair to-morrow, and would talk with me: he left these things to his gooroos, (or spiritual guides,) the pundits, and they were answerable for him. I said, A man may not be a pundit, and yet may know many things to the full as well as a pundit. An ignorant man or a child knows the nature of a promise just as well as a pundit; an unlearned debtor knows as well as a learned debtor that he must remain in prison, or be beholden to a security. In a storm, suppose a pundit and you were together in a boat about to sink, would his learning secure him from drowning, any more than you? You know that an ignorant man who transgresses the law of the land cannot plead his ignorance in vindication of his conduct. Again, how foolish it is to leave everything to your gooroos: the gooroos must give an account of themselves to God, as well as all others. You know your gooroos cannot assist you at death—at death they must leave you, and you them. Your gooroos abandon you in the hour of difficulty, and unless you pay them they will not come near you at death. Why then leave every thing to them. Besides, your gooroos themselves are sinners, and, therefore, helpless; and, if the foundation of a house give way, the house too must fall. Forsake, then, such gooroos; and embrace him who is the true gooroo, “the way, the truth, and the life.” Hereupon I left some tracts with him, and returned to our tent.

Signs of the declension of idolatry.

Jan. 19. — *Allyakaukeparu*.—Where we at present are I see the cars of Juggernaut neglected and falling into ruin, and many of the temples in the same condition; and no formidable stand made by the votaries of Hindooism to defend the system. They simply quoted, without point or relevancy, passages from their shasters. When we prove that these shasters are not from God, they are either silent or return abuse for argument; or try to say something personal, witty, or abusive, to divert attention from the subject. They seem determined that they will not have Christ to reign over them. May we have grace to persevere! This country is part of the land of promise to Christ. As Abraham traversed the land of Canaan while as yet he had not a foot of ground or a son, so the messengers of the Gospel, by faith traverse this land which Christ shall in the fulness of time occupy. It shall be filled with his spiritual offspring as surely as Canaan was filled with the natural descendants of Abraham. On the strength of the promises, therefore, we ought to go forth, even though we should have to hope against hope, and to wait long. The land is the Lord's in every point of view. The dominion of Satan in it is rank usurpation. When we labour to reclaim the land, it is only bringing back to Christ those who are his own. Christ is the injured party! He is not gathering where he has not sown, nor reaping where he has not sown; but Satan is doing this wherever his dominion prevails. It is a righteous thing, therefore, to labour to bereave the devil of his possessions.

Pride overruled for good.

Jan. 26. — At Akreegunge, where we offered the people books, the elderly people generally, and particularly such as have had their minds chafed in debate, say with disdain, “We don't want your books; give

them to these boys to play with." Now, it is a happy circumstance that there is always a great eagerness on the part of the young to take our books. It is among the rising generation that we look principally for converts; and that is the very class of persons who are most ready to take our books who are freest from prejudice, and least liable to persecution if found reading them. The adults think that they cannot more effectually show their disdain than by saying, "Give your books to the boys." Thus are they outwitting themselves, and undesignedly furthering the cause they affect to despise, and endeavour to obstruct.

Controversy on the origin of the Bible.

Jan. 28.—This morning went to Dowai-poor, a village to the eastward, and took up our station opposite a shop where were assembled a number of Brahmins. We pointed to the condition of man in consequence of his breaking the law of God; and showed them the way of salvation from the guilt and the pollution of sin, through a crucified Saviour. Sadhu followed up what I said, after which ensued a good deal of discussion. A young man, evidently in a pet, insisted on our shaster being from Satan. This Sadhu met by saying, that Satan in our shaster is held up to our abhorrence; that he is designated man's greatest enemy; that our shaster calls on us to resist the

devil, and seek for the destruction empire; calling him a liar, a decoy murderer. Could such shaster, be from Satan?

Secret desire to obtain Christian books.

An old Brahmin then appeared, coming himself towards us in the most temptuous manner: this we bore with composure. I told him that his debt, whom he was so boastful, if such indeed ever existed anywhere than Hindoo mythology, must be in the debt there would remain. That this in the case was evident, if the account of their bad lives in the Hindoo stories were true. How then, I asked, such beings, themselves in hell, others. On coming away they all, through disdain, and some through declined taking our books. When I had stepped away a few yards, on had the courage to ask a book; followed; and afterwards nearly a Brahmin asked for books: last the old supercilious Brahmin came me with his boy in his hand, begging entreatingly for one; not for himself, but for his boy. Others, also, asked not for themselves, but for their children. My impression was, that, though ostensibly for their children, it was in reality for themselves. It is for the good of both!

ENCOURAGING PROSPECTS AT BANGALORE.

(From the Rev. James Sewell, Bangalore, April 24, 1844.)

The great work in which we are engaged becomes daily more and more interesting. Facts and circumstances are now constantly occurring in every direction, where Missionaries have laboured, which convey the strongest conviction to the mind of the thoughtful and believing observer, that the truths of the Gospel are working powerfully, though silently and unobservedly, in the minds of many. Within the last few months, an unusual number of baptisms have taken place in connexion with the Missions of various Evangelical Societies. Of these, three or four are young Brahmins; and all the others appear to be persons in respectable circumstances. The great majority of converts have hitherto been from the very lowest classes, and only a few of them have fully risen above the depressing influence of their former position.

The present movement, therefore, which seems to have risen to the higher grades of society, may justly be regarded as a more glorious triumph of the Gospel; and must, we think, prove the harbinger of still more extensive and delightful changes. Most

Missionaries seem now to be of opinion that the great crisis for which they have been long looking, and labouring in prayer, is rapidly drawing near. A few of the higher classes have set an example, it is thought numbers will be boldened to act out their acknowledged sincere convictions, and enrol themselves as the disciples of Christ. Whether ever, the work proceed in this way, proceed it must, for "the mouth of the Lord hath spoken it." May we not be "weary in well-doing," knowing that the due season we shall reap if we faint not.

I trust I feel it to be a greater privilege than ever, to make known the Gospel of salvation to the perishing heathen, a many of whom do now really seem to thirst for the water of life.

Our friends at home should not be surprised if we manifest some impatience with the tardiness with which they furnish materials, without which we cannot proceed. While the whole heathen world is presenting a scene of such intense darkness, and souls are, as it were, waiting for the dawn, it is to us a great marvel

y of the followers of Christ, to whom has given wealth, should cling to it in way they do. O that I could persuade a to give it to the Lord! I would, in name, venture to promise them immortals—redeemed and sanctified souls—exchange. And are *they* not more beautiful than silver and gold? *That* will soon

perish for ever; but *these* will be everlasting wealth; and, oh! what precious, what glorious wealth! May the Lord open the hearts of all his people to give liberally, as he has prospered them, that the Gospel of the kingdom may be preached to every creature, and all nations disciplined into the school of Christ!

SHORT ACCOUNT OF JANET CRAUFURD TENNENT.

The subject of the following narrative is a native orphan girl who was received five years since into the school at Bellary, under the superintendence of Mrs. Thompson, and whose heart it has pleased the Lord to open by his grace. She is supported by a friend in this country, under the name of Janet Craufurd Tennent, and from the account now presented, for which we are indebted to her instructress, it may be hoped she will soon be competent to enter upon a career of active usefulness, and live to exemplify the holy principles with which her mind has been imbued:—

Reception to the orphan school.

Janet was born at Madras, about the year 1829. When she was very young, her parents removed to Sholapoor, where her mother deserted his wife, leaving her to provide for herself and two children. In 1835, she came to Bellary, bringing with her her infant brother. Being very destitute, she received a small monthly allowance from the Bellary Poor-house, which, with a little she earned, enabled her to sustain herself and children. In 1838, her father died of cholera, and shortly afterwards her mother and her brother were taken into the orphan-school by Mr. Reid. It is needless to say that they, in common with the other children, received from Mr. and Mrs. Thompson much care and kindness; and, I trust, Janet retains a grateful remembrance of their goodness. Her natural disposition was gentle and amiable, and her appearance and manners are gentle and prepossessing. She has always been diligent and attentive, very anxious to please. Her acquaintance with Scripture is considerable, and her views of doctrine clear: her progress in her lessons is satisfactory, and she sews, and marks very neatly.

Decline of first love.

She was much attached to Eliza Boyle,* before the latter was married, used to retire with her, while the other two were at play, for reading and prayer. It was now above a year since she first appeared to be under serious impressions. She attributes partly to the conversation she had with Eliza. Her love to the Saviour seemed at the time to be ardent, she expressed a great desire to join the church. Mr. Thompson and myself, and Mr. Shrieves, conversed with her fre-

quently; but, after a time, it became evident that she did not take the same pleasure in religious conversation as at first, and that her wish to be received into church-fellowship was not so strong. I grieve to say, that she became so cold and careless, that we thought it our duty to keep her back from joining the church, until we could see a decided change in her. She continued for some time in a state of indifference, and never came of her own accord as formerly, to talk with me. We were much grieved, and began to fear that all our fond hopes regarding her were to be disappointed.

Renewal of the power of grace.

But it pleased God in mercy to rouse her from this state, and bring her back to herself. She appeared much grieved, and humbled on account of her backsliding. For some months she attended a weekly meeting of inquirers at Mr. J. Flavel's house, and had many conversations with him. During this time she gave satisfactory evidence that her heart was changed. She professed to trust in the Saviour alone for pardon and acceptance, feeling that in herself she was utterly helpless. Her love and gratitude to him seemed greater than at any former period, and as we had now every reason to believe that she was indeed a child of God, she was baptized and admitted into communion with the church on the 22nd of October, 1843. It was to us a most interesting and delightful occasion, though we rejoiced with trembling.

Beneficial influence of her example.

Janet has since continued consistent and steady in her behaviour. She seems fond of her Bible, and retires three times a-day for reading and secret prayer. She is a

* "Missionary Magazine," October, 1839, p. 151.

great check on the younger girls, and I trust some of them may soon be led to follow her example. We are training Janet as a schoolmistress, and intend to employ her in that capacity, as it is not likely she will ever be otherwise provided for. Though interesting in appearance, and of amiable disposition, and fitted to be an excellent wife, it has pleased God to afflict her with a kind of leprosy, which, though not at all

infectious, cannot be checked, and will gradually spread over her body. She is, however, cheerful and contented, and is already of great use in looking after the other girls.

It is our earnest prayer that she may be preserved by the grace of God from every sin and danger, and may be made instrumental in bringing others to give themselves to him in their youth.

BENARES.—ROBERT VAUGHAN'S NATIVE TEACHER.

THIS devoted evangelist, whose native name is Isaidas, receives his support from Christian friends connected with the church and congregation lately under the pastoral care of the Rev. Dr. Vaughan, at Kensington; and, in compliance with their wishes, he has assumed the respected name he now bears. The following brief notice of his Christian character and labours has been received in a recent letter from the Rev. J. Kennedy, of Benares, the station to which he is attached :—

Nearly a year ago I wrote a letter to Dr. Vaughan about Isaidas. I have little to add to what that letter contained. Isaidas continues to give us great satisfaction by his holy consistent walk: his whole character bears the clear impress of the Spirit's influence. He has made progress during the past year: formerly he was not able to speak for any time consecutively, especially if an opponent was present, but during the past year I have heard him deliver some very interesting addresses. His own soul feeds on the great truths unfolded in the word of God, and he delights to state them to others. He is like the rest of us, exposed to the temptation of leaving these truths to attend to silly cavils and objections, and he sometimes falls into the temptation. When he gets on the subject of idolatry, and of objections to Christianity, you will not be astonished to hear that not unfrequently his zeal outsteps his wisdom.

When not deterred by either personal or domestic affliction, he goes daily to the city, and embraces every opportunity presented to him of showing to his fellow-countrymen the way of salvation. He seems to have increasing unction in prayer. A few evenings ago I heard that one of his children was sick, and I went to his house. On reaching it I found he was conducting family worship. He was praying for his child with touching tenderness and fervour, and his supplications, for the spread of the Gospel in this dark wicked country, were characterized by more than wonted unction. My mind was forcibly carried back a few years to the time when he himself was foremost in the service of idols; and I could not but indulge the hope that God was about to arise and bless us, by vouchsafing to many the grace which has been so signally displayed in the case of Isaidas.

ARRIVAL OF REV. R. MOFFAT AT THE KURUMAN.

(From Rev. R. Moffat, Feb. 24, 1844.)

On the 13th of December, we were once more seated in our own habitation at the Kuruman. Our minds were overwhelmed by the recollection of the varied scenes through which we had passed during the last five years. We had been the recipients of innumerable favours and mercies poured out on us from the Divine hand. For a long season we had felt ourselves in the atmosphere of Christian kindness and love, and had quitted our native shores with the benedictions of thousands. Thus laden with benefits, still one thing was lacked: it was to be once more with the people who had been for so many years the objects of

our most anxious solicitude; again to gaze on their well known faces, and receive the cordial greetings of welcome; to mingle once more with them in their solemn feasts, and tell to them over again the tale of divine love.

But this also has been abundantly realized. Many were the hearty welcomes we received, all appearing emulous to testify their joy. Old and young, even the little children, would shake hands with us. Some gave vent to their joy with an air of heathen wildness, and some in silent floods of tears; while others, whose hearts had sickened with deferred hope, would ask again

1, "Do our eyes indeed behold
Thus we found ourselves again
people who loved us, and who had
r our return. Indeed, whenever
in contact with old acquaintances
ed the same testimonies.

any successive weeks the station
l to be a scene of bustle: the great
strangers and believers from the
out-stations made us feel some-
what we did among the excite-
England. At one time there
fewer than twenty wagons belong-
chuanas, which had arrived laden
ors, including almost every mem-
be Batlapi royal family, besides
ubordinate chiefs. Mothibi, the
stooping with age, came with his
uto, on whose brow the evening-
f life were fast spreading, both
of Christ's mystical body, a bro-
a sister beloved.

to us an affecting sight to witness
couple alight from their wagon,
their sons and daughters, enter
e and testify with an ecstacy of
heir thanks to God for having
is back, and permitted us to see
r once more in the flesh. Here
met by their children from Lik-
who had come with a company
place, including the native teacher.
e, Mothibi's son, and regent, from
g, and also his uncle, Mahura,
ential Chief at Taung, with their
e trains of followers, came to bid
me. The most perfect harmony
Little petty differences and jea-
there were any, were lost in the
y of joy all appeared to feel at our

return. For several weeks our chapel wit-
nessed overflowing congregations, who lis-
tened with the greatest attention to the
message of Divine mercy. We had also
the communion of the Lord's Supper, when
about four hundred sat down. The season
was one of impressive interest, while a
solemn sweetness pervaded the whole as-
sembly, and delightful had been the task
in the preceding discourse to contrast the
present with the past, from these words,
"The Lord hath done great things for us,
whereof we are glad." On the same day
six were received into church-fellowship
from our two out-stations on the Kolong
River.

After about two weeks' stay, the chiefs
departed to their respective homes appar-
ently in high spirits, each promising to
visit us again, when they hoped to enjoy
more of our company than they had done,
owing to the great number of visitors at the
time. We cannot help believing that this
will be attended with important results to
our missions in this quarter. Such a re-
ception by the Chiefs and people I never
for one moment contemplated.

It has also afforded us hallowed delight,
and often called forth from our hearts the
liveliest gratitude to God to witness the
progress of the knowledge of divine things,
and of the power of the Gospel among the
people connected with this place, as well as
at our out-stations. We were particularly
struck with the numbers possessing the
New Testament and Psalms in their own
language. These have proved a boon, in-
deed, to all our Bechuana Missions, as well
as the new and enlarged edition of the Scrip-
ture Lessons to our schools.

REV. DAVID JOHNS.

merous friends of our late Missionary brother, Mr. Johns, who died at
in August, 1843, will feel a mournful gratification on learning that,
the Christian kindness and generosity of Sir JOHN MARSHALL, Com-
of H.M.S. *Isis*, an honourable public tribute of respect has been paid to
acter and memory, by the erection of a suitable monument over the place
rest in that island. The following passage of a letter,* written by Sir
om Mauritius in May last, to a friend at Cape Town, enables us to record
acknowledge this noble and touching action; and also, to supply several
ars, in addition to those we formerly presented, respecting the death of our
Missionary:—

ill long since have heard of poor
n's death, and his widow's return
nd. A course of untoward events
d our meeting on my return hither
at last, from the Cape. He had
d for Nosibe, where he died. I
Rodrigues, and on my return I in-

tended to have urged the Governor to have
given him the task of directing the religious
instruction of the natives there, where he
would have been happy, and quietly doing
good in a charming healthy climate. But
it pleased God that he should never return.
He is sincerely lamented by all that knew

* Published in the South African Commercial Advertiser, June 8, 1844.

him, for his unaffected piety and honesty of purpose. Whilst in those seas I went to Nosibe, intentionally to ascertain all the particulars of his removal from this world into another and a better. I was moved to this inquiry by the earnest solicitations of his respectable widow. He suffered long, and the French authorities were kind to him, and soothed his bed of sickness by every attention in their power. He died unattended by any friend, kin, or countryman—if I except his two Christian Malagash servants, who never left him, and who did, I believe, everything in their power to assuage his sufferings; and they, with the French officers and residents, though few in number, procured him decent burial, and followed his respected remains to the grave, which the French afterwards enclosed with a strong palisade fence. It is situated on an eminence close to the French palisaded barracks. They promised me they would plant four trees at the angles of the enclosure; and being myself desirous that the French, as well as the natives, should witness the degree of respect, and the estimation with which we regard our Missionary brethren, added to my personal knowledge of the worthy man, as also of his virtues, induced me to apply my utmost though humble ability, to do honour to the self-devoted and undaunted minister, who sacrificed his life in obedience to the dictates of a conscientious desire to perform his duty.

The French would not receive any remuneration for funeral expenses. I immediately adopted the erection of a tablet to the memory of poor Johns, and having procured a large and heavy block of beautiful hard-wood, I had it handsomely carved and ornamented, with a suitable inscription carved in large letters. It took some time to complete it; and I obtained Admiral Bogaltie's, the Governor of Bourbon's, sanction to its erection, which was granted, and I sent it to Nosibe in a French brig of war from this, about the middle of March. Mr. Johns died at Tasandra, a military post on the island of Nosibe, opposite to the mainland. There his remains rest. I so highly prize the value of the Missionary's labour in Madagascar, although that fertile

field for spiritual instruction is absent for the present, I am persuaded that it be resumed with safety at St. August Bay, in the S.W. part of the island. This time there is but one English mission in Madagascar, if my informant is correct. This is, however, support my own observation a year since, taking we do, little or no trouble to keep up communications with that vast island in any systematic manner for the attainment of information respecting its population, so that the little we had collected is fast fading away with the stream of passing events. We know that the error inherent to idolatry still continues unabated; and that nothing but the influence of the Gospel, and the knowledge of our Saviour, can withdraw this demon from shedding of human blood. It is an awful full of interest to the world at large to us in particular—being the centre of colonial circles in the Indian Ocean.

This is a copy of the inscription on the tomb of Mr. Johns, abovementioned:

SACRED

To the Memory of the Reverend

DAVID JOHNS,

An English Missionary, in connexion with the London Missionary Society. He toiled long and faithfully many years in giving Religious Instruction to the Natives of Madagascar, until Christians were cruelly persecuted by the Government. He lost his life in the patriotic endeavour to rescue his brother Christians from their persecutions, and died at Nosibe on the 6th of August, 1843, aged fifty years—a victim to fever and dysentery, leaving a Widow and Children to lament their irreparable loss.

The French Authorities humanely soothe his sufferings by their attentions, and follow his remains to the grave.

This Tablet was erected by

Capt. Sir JOHN MARSHALL, of H.M.S. *Porpoise*, from regard to the Memory of a conscientious good Man, whose amiable disposition caused him to be universally beloved and respected.

DEATH OF THE REV. JOHN BEIGHTON AT PINANG.

THE friends of the Society will be concerned to hear of the decease of our beloved and devoted brother, the Rev. John Beighton, who departed this life after a lengthened course of Missionary labour at Pinang, on the 14th of April. The Directors gladly take this opportunity of bearing their cor-

dial testimony to his Christian fidelity and diligence during a residence of twenty years in that island, and they are fully persuaded that his labours were not in vain to the Lord. He possessed a perfect knowledge and command of the Malay language, and to a few of his Mohammedan b

stry proved, through grace, a savour into life. In the schools which he had superintended, multitudes of young men were instructed in the principles of Christian truth; and the fruit of these efforts, doubtless, be gathered at some future day. Our brother devoted unremitting attention to the work of translation, and he was enabled to issue a number of tracts and books, which have had a powerful effect in convincing the Malay population of the errors of idolatry, and we may hope in due season to receive the faith of the

The intelligence of his death has been received in a letter from his fellow-worker, the Rev. A. Stronach, of which the following is an extract:—

On the commencement of the present year, our departed brother suffered from daily increasing debility; but on the day previous to his death he was seized with paralysis all over his right side, and was then completely deprived of the power of motion, and also of consciousness; and in this state he remained until he breathed his last. Previous to this I was in the habit of visiting him almost daily, and felt happy in seeing him so near to realize the comfortable assurance of his interest in Christ. During the last week previous to his death, our brother was generally cheerful in the prospect of his departure. One day, with a smiling face, he repeated

to me part of 2 Tim. i. 12, and said, that now he could use these words of the Apostle Paul as expressive of his own cheerful confidence and hope; 'I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day;' and he then spoke with animation of the truthfulness of every word of God. Now he is departed, I trust, to realize eternally the blessedness of the fulfilment of God's faithful promises, which are all *yea* and *amen* in Christ Jesus.

"Mr. Beighton's funeral took place on the afternoon of last Monday, the 15th day of April. In a paper our brother left behind him, and which he had written some time ago in anticipation of his departure, we found instructions regarding the way in which he wished his funeral to be conducted. He desired that his remains might be conveyed into the Mission-chapel, previous to their being removed to the place of interment; and that his colleague should read to the company assembled the 39th Psalm, and the 15th chapter of the first epistle to the Corinthians, and that an address should be delivered over his lifeless body, 'only for the sake of the living, without any allusion being made to himself or to his labours, as he wished to be regarded simply as a sinner saved by grace.' These instructions were punctually attended to, and a large and respectable congregation assembled in the chapel, when a deep impression seemed to be generally felt of the solemn realities of eternity, lighted up as these are with the glories unfolded in the Scriptures."

ARRIVAL OF MR. WATT FROM INDIA.

On Saturday, June 29th, the Rev. D. G. Watt arrived in London, on a visit to his

native land, from Benares, *via* Calcutta, by the ship *Queen*, Captain M'Leod.

ARRIVAL OF MR. MILNE FROM CHINA.

On Saturday, July 26, the Rev. W. C. Milne, accompanied by a Chinese Teacher, arrived on a visit to this country from Macao,

in the *Duke of Northumberland*, Captain Scott.

RETURN OF MRS. WRIGHT FROM AFRICA.

On Saturday, September 7th, Mrs. Wright, wife of the late Rev. Peter Wright, of Cape Town, arrived with five children,

from Philippolis, *via* Cape Town, in the ship *Thomas Snooks*, Captain Lang.

TAHITI.

Our readers will have heard, through the ordinary channels of intelligence, that the horrors of war had been added to the other aggravated evils inflicted on Tahiti by French usurpation and tyranny. Our latest communication from the island is dated March 20, *prior* to the period at which the war is said to have commenced, and we are consequently unable to furnish any direct or authentic information respecting it. But, in an early number, we hope it may be in our power to communicate a full and correct account of this calamitous event. Meanwhile we would indulge a devout and ardent hope that, by the gracious interposition of the God of peace, the effusion of human blood has been already stayed, and the wronged and suffering islanders delivered from the scourge of war.

THE JUBILEE.

By the time our present number is brought into circulation, the Jubilee Services of the London Missionary Society, to which so many had looked forward with feelings of holy and joyful anticipation, will have been held in the Metropolis. As we write previous to their commencement, we must be satisfied, on this occasion, with expressing our lively and confident hope that the expectations of our Christian friends, as well as of those of the Directors, will be amply realised; and that our Meetings in the Metropolis will prove the happy precursors of many similar meetings in various parts of the kingdom during the progress of the Jubilee Year.

HISTORY OF THE LONDON MISSIONARY SOCIETY.

BY REV. WILLIAM ELLIS, VOL. I.—SNOW.

WE are sincerely gratified in being able to introduce to our readers the first Volume of this truly interesting work. Its publication will convey to our readers an intimation which they will receive with cordial delight,—that the health of our esteemed brother, Mr. Ellis, is sufficiently restored to sustain the anxieties and labours of authorship. They will find an ample recompense for the attentive perusal of this volume in the interesting and accurate details it gives of the formation and early progress of the Missionary Society, and particularly of the Missions in Tahiti, and other Polynesian groups. We deem its publication at the commencement of the Jubilee Year as seasonable; and we doubt not that it will prove very conducive in permanently promoting the important objects of the Society.

REV. WILLIAM GILLESPIE.

THE safe arrival of Mr. Gillespie, at Calcutta, was reported in the *Missionary Magazine* for August. In a letter since received from the Rev. Thomas Boaz, pastor of the English congregation at Union Chapel, in that city, we are informed that, through the generous influence of one of the members of his church, Captain Boothby, Mr. G. has been provided with a free passage to China in the *Rob Roy*, Captain White; the latter gentleman having readily responded to the application made to him for that purpose. The Directors gladly avail themselves of the present opportunity to tender their grateful acknowledgments for these acts of kindness, by which an expense of at least 40*l.* has been saved to the Society.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 31st of July, 1844, inclusive.

iston	£ s. d.	Rev. Messrs. Mann and	£ s. d.	Tickhill.....	£ s. d.
able offering from	0 15 0	Parry.....	29 19 0		8 5 0
man	0 10 0	<i>Kent.</i>			
Mits	1 0 0	Gravesend, Messrs. Mum-			
1	1 0 0	tery and pupils.....	2 10 0		
1 Mount Ladies'		Margate, P. W. Cobb, Esq.	5 5 0		
h	12 5 11	For Nat. Tea. Francis	10 0 0		
ough Chapel, Pu-		T. P. Cobb, Esq.....	1 1 0		
nd, Sunday-sch.		16 <i>l.</i> 6 <i>s.</i>			
r. Day	2 0 0	<i>Lancashire.</i>			
et	23 0 10	East Aux. per S. Fletcher,			
rect, St. James's		Esq. on account.....	268 1 0		
le Society	1 0 0	Rochdale on account—			
nder the Will of		Providence Chapel.....	26 5 8		
Harrison, Esq.		St. Stephen's Church.....	18 14 4		
f Highbury Vale	90 0 0	45 <i>l.</i>			
dall, for native		<i>Lincolnshire.</i>			
Madras, Sarah		Thealby Brigg, Misses			
l.....	3 3 0	Sewell, for Canarese			
nds to Missions,		Schs. at Bangalore.....	8 0 0		
education of a		Miss Barker, do.....	0 3 6		
Bellary, to be		8 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i>			
Marg. Weston...	10 0 0	<i>Middlesex.</i>			
D. G. Watt, for		Hammersmith, Broadway			
apel at Benares—		Chapel.....	5 18 11		
ansitair, Esq.		Uxbridge, Mr. Campbell	1 1 0		
S.....	7 0 0	<i>Nonmouthshire.</i>			
ymmons, B.A. ...	3 0 0	Monmouth, Rev. Messrs.			
10 <i>l.</i>		Loader and Blow	10 5 2		
Ship, Messrs. R.		<i>Norfolk.</i>			
and Co.	3 3 0	Harleston, Mrs. B. J. Crisp,			
ustine Styles...	10 0 0	for native girl, Adeline			
hill Juv. Assoc.	0 11 0	Taylor	3 0 0		
child's socks sold	0 5 0	Norwich, J. Venning, Esq.			
of Tickets for		for two girls in Mrs.			
Packet	45 5 8	Mault's School	5 0 0		
<i>Bedfordshire.</i>		Wymondham, for an or-			
Friends, per Mrs.		phan boy in India, to be			
se	5 0 0	called John Abbott	3 0 0		
uckinghamshire.		<i>Somersetshire.</i>			
x. per Mr. W. T.		Bath, per Rev. J. Owen,			
be	30 7 9	for Mrs. Johns	19 8 0		
a Sea Teacher,		Bristol-hill, Barton-hill,			
Williams	10 0 0	Bible-class, for the Ship	0 14 0		
ield	7 12 1	<i>Surrey.</i>			
47 19 10		Guildford, on account	6 11 11		
Richmond, do.	5 1 6	11 12 8			
42 18 4		<i>Warwickshire.</i>			
for Mrs. Johns,		West Bromwich, Eben-			
J. Bull	2 10 0	exer Chapel	15 6 4		
For Nat. Tea. J. C. Gal-		laway, and G. White-			
house	20 0 0	35 <i>l.</i> 6 <i>s.</i> 4 <i>d.</i>			
Birmingham, Mr. J. Da-		vies, Medallist for the			
Ship	5 0 0	<i>Yorkshire.</i>			
Per Mr. M. Trowsdale—		Appleton Wiske	11 6 3		
Welbury	3 10 0	By Cards	4 5 10		
19 2 1		18 18 7			
0 3 6					
9 0 0					
10 10 4					
9 0 0					
2 14 0					
239 18 3					
30 0 0					

SCOTLAND.

Dumfries, per Rev. J. Cam-	
erion—	
Independent Chapel ...	12 0 0
Free Church, Rev. Mr.	
M'Kenzie	6 1 0
Free Church, Maxwell-	
town, Rev. Mr. Clarke	3 10 0
Mrs. Sampson	5 0 0
Do. for Boy at Benares	3 0 0
Do. for building Sch.	
at ditto	1 0 0
Sundries	1 13 10
	32 14 4
Less expenses	0 9 0
	32 5

Dunse, Relief Church, in-	
cluding 1 <i>l.</i> for the Bible	
in Chinese	3 10 0

Collections by the Deputation.

Dundee—	
Ward Chapel	46 0 0
St. John's Free Church	5 17 4
Tay-square Chapel	5 5 0
Lindsay-street Chapel	2 5 0
Princes-street Chapel...	23 0 0
Ward Chapel, Juvenile	
Meeting	7 6 10
Do. Public Meeting ...	33 4 4
	122 18 0
Less expenses	3 5 4
	119 13 2
Newport, Society for reli-	
gious purposes	2 0 0
Mr. H. Henderson	0 5 0
	121 18 2

Edinburgh Aux. Soc. per	
G. Yule, Esq. —	
Montrose, Children of	
Miss Aitken's Sab-	
bath-sch. for the Ship	0 3 0
Kirkaldy, Miss. Soc. at	
Mr. Bain's	3 0 0
Greenlaw Bible Society	3 4 6
North Leith Sabbath-	
scholars of Young	
Men's Society	3 16 0
Cowgate United Seces.	
Ch. for Nat. Tea. Wil-	
Ham Bruce, 4 year ...	5 0 0
15 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i>	
Mr. D. M'Laren, for the	
Chinese Mission	3 0 0
Porfar, by Rev. Dr. Rus-	
sell—	
Osnaburg-st. Chapel..	2 0 3
Free Church, Rev. W.	
Low	3 16 3
Parish Church, Rev.	
Mr. Stephenson	2 15 6
	8 12 0
Less expenses	0 6 6
	8 5 0

£ s. d.		£ s. d.		£ s. d.	
Glasgow, per J. Risk, Esq.—		Mrs. M'Gilp's Mis. box	0 10 10	Haddington, Rev. T. Thompson	4 4 4
A Friend, J. D.	5 0 0	Irvine, Beccs. Chapel,		Female Servant, by	
Kettle, Mr. Robert....	2 2 0	per Rev. Mr. Jukes...	4 3 0	a Lady	0 5 0
Back Wynd Cong. Sab-		Breakenridge, Mr.		Two little girls	0 2 0
sch. per Mr. Cairns...	0 14 0	James	0 10 6	An Old Friend, by	
Glasford-street Young		Crawford, Capt. Salt-		Mrs. Swan.....	1 0 0
Men's Sabbath Morn-		coats	0 11 0	Mrs. Muir, for Mrs.	
ing Meeting, for Rev.		Ferguson, John, Esq.	1 0 0	Johns.....	2 0 0
W. Mill's Boarding-		Perceon Sabbath sch.		Do. Boys' Mission	
school, Apis, Upolu,		per Mr. Connell ...	0 7 6	School	2 0 0
Samoa Islands	2 10 0	Watt, Mr. J. H.	1 0 0	Do. Girls' Mission	
Rutherglen Farm Sab-		Watt, Mr. Hugh.....	100 0 0	School	1 0 0
sch. per W. Moore	0 5 0	Kilmarnock, Relief Ch.	3 12 3	St. Andrews, by Rev.	
		Largo, Free Church ...	14 17 1	J. Jukes	13 16 7
<i>Collections by the Deputation.</i>		Paisley, Rev. Mr.		Arbroath, Mrs. Strat-	
Aidrie, Public Meeting,		M'Naughtan's Ch. ...	3 3 5	ten, per Rev. J. Jukes	2 0 0
per Rev. Mr. Jukes...	3 7 0	Rev. Mr. M'Lauch-		Montrose, per Rev. J.	
Ayr, per Rev. Mr. Jukes	2 11 0	lan's	2 12 0	Jukes	9 10 7
Henry Cowan, Esq. ...	0 10 0	Female Association..	0 8 0	For Kat River.....	2 0 0
Mrs. Bryce	0 5 0			Dundee, Mrs. Wright..	5 0 0
— Miller, Esq.	1 0 0	Less expenses	5 6 1	Hetherington, per Rev.	
Dunoon, Rev. Mr. Turner's Church.....	4 12 0			Dr. Halley	2 0 0
A little boy	0 2 6			Rothsay, Rev. Mr. M'Nab	7 11 5
Fairlie, Free Ch. Rev.				Helenburgh, a Friend,	
J. Gemmell.....	2 0 0			by Mrs. M'Gilp	20 0 0
Glasgow, Albion-street					66 16 2
Ch. Rev. Mr. Ingram	3 10 0	* Including 1851, 17s. 7d.			
Mr. A. Brown	1 1 0	previously acknowledged.			
George-street Chapel,		Juv. Asso. per Mr. R. Bell	90 0 0		
Rev. Dr. Wardlaw	37 6 6	Paisley, Thread-st. Relief			
Grey Friars Church,		Church	5 5 0		
Rev. Dr. King	11 11 5	Perth, per Mr. Bower—			
Hutchesontown Rel-		Mill-street Chapel	6 16 0		
ief, Rev. Mr. Taylor	11 5 0	Miss Gordon	0 10 0		
Nicholson-street Ch.		Free Church, St. Leou-			
Rev. Mr. Russell...	6 10 0	ards	4 2 0		
Nile-street Chapel,		Anonymous, for Chinese			
Rev. Mr. Thomson	9 19 6	Mission, per Rev. Mr.			
Tron Free Church,		Johnstone.....	1 0 0		
Rev. Dr. Buchanan	18 5 1	Public Meeting	9 11 11		
Wellington-st. Rev.		Less expenses.....	0 13 3		
Dr. Robson	16 9 1				
Gourack, Rev. Dr.					
M'Leod's Church	3 1 0				
Greenock, George-sq.					
Cong. Church	11 15 6				
Free Church, Rev. Dr.					
M'Farlan's	4 0 6				
George-square Chapel					
Sabbath school	4 4 0				
Proceeds of 31 Mis-					
sionary-boxes, per					
Mr. J. M'Lean.....	4 6 6				
Missionary Meeting					
Proceeds of 26 Mis-					
sionary boxes, per					
Mr. J. M'Lean.....	3 13 6				
Meeting	1 16 0				
Hamilton, Muir-st. Ch.					
Rev. Dr. Halley	3 13 0				
Helenburgh, Pub. Meet.	1 0 0				

From the 1st to the 31st of August, 1844, inclusive.

Mrs. Lewis, for Nat. Girls,		Westminster Chapel, on		Sch. in the South Seas	10 0 0
M. J. Willis, and Jane		account	24 10 0	<i>Cumberland.</i>	
Phillips	5 5 0	Sunday-school, St. John's		Wigton, col. by Miss Kel-	
Mrs. Honour, by Rev. Dr.		Chapel, West-st. Wal-		sey	1 12 3
Letchild	1 0 0	worth.....	2 18 7	<i>Leicestershire.</i>	
Clapham, col. by Misses		A thank-offering to God		Matlock Bath	12 0 0
Mancel and Stapleton	8 10 7	from A. M. A. for deli-		<i>Devonshire.</i>	
Claremont Chapel, on ac-		verance from a domes-		Newton Abbot.....	13 6 0
count	20 0 0	tictorial, for the Chinese		Oakhampton	17 4 0
Horacydown, do.	10 0 0	Mission	5 0 0	Torquay, per C. Holm-	
Hackney, Mr. Gervais...	0 10 6	<i>Berkshire.</i>		wood, Esq.	20 0 0
Col. by Miss Gervais ...	0 11 6	Newbury, a Friend, pro-		<i>Essex.</i>	
Queen-street, Ratchffe...	5 8 6	duce of trinkets sold ..	1 6 0	Brentwood, P. Baddeley,	
Walthamstow, for Nat.		<i>Buckinghamshire.</i>		Esq. for South Africa...	2 0 0
Girl, Sarah Grace	1 16 0	High Wycombe, Ladies'			

£ s. d.		£ s. d.		£ s. d.	
Hampshire.		Esq. for Nat. Tea. R. Chamberlain		Wrentham	
H. V. S. for Mission		10 0 0		22 18 6	
Beverton, for Girl, Martha		2 5 0		1945 9 0	
71. 5s.		Suffolk.		Less expenses	
edford-st. Cha. 16 6 0		Society in Aid of Missions, per S. Ray, Esq.—		29 2 3	
Hampshire.		Alderton		*1316 6 9	
idge		5 17 3		* Including 11371. 2s. 3d.	
le		62 4 6		previously acknowledged.	
151. 6s.		For Nat. Tea. J. Crisp		Warwickshire.	
Lancashire.		15 1 6		Birmingham, Mr. J. Davis, for the Ship, 2nd donation	
ux. half-year... 80 2 2		Bergholt		5 0 0	
L. and Or. Fund 4 4 10		Boxford		Worcestershire.	
d. Girls, Mar-		23 0 6		Blockley, Legacy of late Mr. George Wilkes, per Mr. Ebenezer Herne 500 0 0	
ah Rodgers		3 0 0		Yorkshire.	
901.		Sunday-sch. at Broom, for Agnes Blake... 1 4 0		Sheffield Aux. Soc. per J. W. Smith, Esq. on acco. 103 6 4	
rrock, Esq.—		For Orphan in Mrs. Maul's School..... 32 9 0		Selby, proceeds of Missionary basket, for Schs. at Bellary	
Ebenezer Cha. 231 3 6		Bury St. Edmund's, Whiting-street..... 58 14 10		5 0 0	
th August.... 2 4 0		Northgate-st. Chapel, Legacy, late Mr. W. Portway		West Riding Aux. per W. Standcliffe, Esq.—	
es..... 2 4 0		10 0 0		Churchwell	
2361. 7s. 6d.		Clare		15 0 0	
r. W. Simpson 1 0 0		14 5 0		Cleckheaton	
Lincolnshire.		29 8 6		21 0 0	
Miss Fysh..... 5 0 0		Fakenham		For Nat. Tea. Isabella and Wm. Scott..... 20 0 0	
Fysh		1 0 0		Mrs. A. Dixon, for Sch. at Benares	
Middlesex.		19 2 2		10 0 0	
Friends at		Hadleigh		14 10 0	
upils at Gram-		For Nat. Tea. C Kersey		For Nat. Tea. James Burnley	
ool, by Master		10 0 0		10 0 0	
ulty..... 3 4 0		Halesworth		Halifax, Mrs. Sloan's Missionary-box	
Legacy of		5 0 0		3 5 0	
Frances Dal-		32 17 10		Heckmondwike, Upper Chapel	
10 0 0		A. Johnson, Esq..... 5 0 0		23 11 7	
Devonshire.		For girl in Mrs. Porter's School, H. Sheppard..... 3 0 0		Helmsirth, col. by Ladies	
Hope Chapel,		3 0 0		12 0 0	
ch. for Ship ... 0 6 7		Ipswich, Tacket-street		5 0 0	
Norfolk.		For New Chapel, Cole-		Morley, Rehoboth Cha. 20 8 0	
Mrs. Beau-		burg, So. Africa ... 20 6 8		Old Chapel	
a Chapel in		For F. S. Grimwade,		9 9 0	
be called Geo.		Berhampore..... 3 0 0		Northwram	
t's		Mrs. Buck & Friends, for Nat. Girl, Eliza Crisp		2 0 0	
10 0 0		1 1 0		Otle	
Gloucestershire.		1 1 0		Pateley Bridge	
am, Castlegate		Rev. J. T. Nottidge.. 1 1 0		1 0 0	
es-street ... 13 9 1		J. T. Shewell, Esq... 1 1 0		Penistone, Thurston, and Stocksbridge	
ne		Claydon School, Nat. Tea, Eliz. Notcutt		9 10 0	
Meeting		2 10 0		Wakefield, Zion Chapel 27 1 3	
Communion		Sunday-sch. children, for Ship (additional)		Miss Morris's Seminary	
is at Break-		1 0 0		3 18 0	
n		Nicholas Chapel		For Nat. Tea. J. D. Lorraine and Sarah Bruce	
Green Sunday-		33 12 8		20 0 0	
en		17 9 7		256 5 7	
13 6 8		L. G. for Nat. Tea. I. Meeking		SCOTLAND.	
13 9 9		10 0 0		Collections by Deputation.	
3 0 10		Lowestoft		Remitted by Mr. J. Macdonochie—	
0 10 0		7 13 4		Aberdeen, George-st. Cha. 6 0 0	
0 4 0		Rev. F. Cunningham 1 0 0		Children's Meeting ... 2 7 8	
1 13 6		Nayland		A Teacher in Sun.-sch. 0 10 0	
2 5 8		6 12 9		Mr. H. Stevens, per Rev. A. Thomson ... 1 0 0	
5 17 0		Rendham		Mr. Stevens' Sab. Morn. Class, for Fem. Or. Refuge in India	
6 1 10		22 16 10		0 9 6	
0 3 4		Southwold		Do. Sab. Evening Class 0 10 6	
40 8 6		14 10 7		Blackfriars-st. Chapel 11 0 4	
3 13 6		17 4 9		Public Meeting	
1 1 6		84 0 11		6 4 0	
210 14 0		Stowmarket..... 84 0 11		Sabbath-school	
Wiltshire.		For N Tea. J. A. Webb 10 0 0		0 10 0	
W. Croft 2 0 0		For Nat. Girl, S. A. Knill		Frederick-st. Chapel ... 1 11 8	
Worcestershire.		2 0 0		Monthly Mis. Prayer Meetings	
W. Benson,		Village Stations		1 13 8	
		10 5 6		Mrs. Innes, per Rev. Mr. Wallace	
		Col. County Meeting 15 10 9		0 10 0	
		Sudbury Old Meeting... 81 7 2		0 2 0	
		7 13 10		0 2 0	
		Trinity Chapel..... 20 0 0		Elspet Inch, per do... 0 2 0	
		Mr. Large			
		(D.)			
		Legacy of late Mr. Gainsborough ... 19 19 0			
		13 10 3			
		Wattlesfield			
		For Nat. Tea. Wattle-			
		field			
		10 0 0			
		Friend to Missions, by Rev. W. Garthwaite			
		195 0 0			
		Walpole			
		10 4 3			
		Wickham Market			
		8 0 1			
		Wickham Brook			
		15 15 8			
		Woodbridge, Quay Meet-			
		ing-house			
		19 3 0			
		R. N. Shawe, Esq.			
		2 0 0			
		Major Moor			
		1 1 0			
		Rev. E. Moor			
		1 1 0			
		Mr. Jessup, for Schs.			
		0 10 0			
		Beaumont Chapel ... 34 7 5			
		Chinese Fund			
		1 17 0			

Sabbath-school children	£ 5 8	The Widow's mite, per	£ 1 0	Methlic Miss. Society	£ 2 2
Rev. Mr. Sedgewick's	2 0 1	Rev. C. Thomson	1 0 0	Schivas Bible and Mis. Soc.	2 2
congregation	2 0 1			Tain, Free Church, col.	7 0
Free Trinity Church	5 8 4			by Rev. J. A. Shurman	7 0
Free South Church	2 2 2	Less expenses	2 0 6	Duncanstone, Independent	14 0
Missionary Society	15 0 0			Church	14 0
Female Missionary Soc.	7 2 8	Remitted by G. Yule,	111 10 3	Keith, Indept. Ch. col. by	3 12
per Mrs. W. Leslie		Esq.—		Rev. J. A. Shurman	
Printfield, Sabbath-school,	1 10 9			New Mill Sabbath-school	0 10
and Prayer Meeting,				Mis.-box	0 10
per Rev. J. B. Laing				Indept. Ch. do.	1 7 8
Blackhills, Skene, per	1 1 0	Edinburgh, Broughton-	15 7 5	G. D. do.	
Rev. Mr. Monroe	1 1 0	place Church	10 1 1		61 2s. 6d.
Inverry	1 11 0	St. George's Free Ch.	38 0 0	Per Mr. J. Cruickshank—	
Ellon, per Rev. Mr. Ire-	0 5 0	Argyle-square Chapel	13 10 7	Huntly Miss. Society	18 7 8
land, for Orps. in India		Albany-street do.	10 13 9	Do. Female Mis. Soc.	6 0 0
Stewartfield, Old Deer-	5 0 0	Do. Public Meeting (in-	10 13 9	Dr. Spence's Sun.-sch.	10 12 0
ociety for Rel. Purp.	3 6 0	cluding a ring)	10 13 9	Muir of Rhynie Mis. Soc.	8 0 0
Col. Indept. Chapel	1 1 8	Nicolson-street Church	3 7 7	For Dr. Legge's Schools	
Strichen, Free Church	12 15 4	Richm. and place Chapel	15 15 1	at Hong Kong—	
Fraochrig, Indept. Ch.	4 1 0	Rose-street Church	3 9 5	Huntly Miss. Society	2 10 0
Free Kirk	3 11 0	Briston-street Church	1 0 0	Do. Youth's Mis. Soc.	7 10 0
Parish Kirk		J. Whigham, Jun. Esq.	1 0 0		40 12 8
Rosehearty, Mis.-box in		Free Church Normal	0 13 6		
the shop of a friend to		School	5 0 0		
Missions	2 9 0	Children of a pious Pa-	0 13 6		
		rent, St. John's Free Ch.	1 14 13	Dumfries, per Rev. James	
Less expenses	15 12 0	Loith, St. John's Free Ch.	6 4 0	Cameron—	
		Donation from Loith	1 0 0	Indept. Chapel, Rev. J.	12 0 0
		Aux. Mis. Soc. for aid-	6 8 6	Cameron	
		ing Foreign Missions,		Free Church, Rev. Mr.	6 1 2
		per W. Alexander,		McKenzie	
		Esq.		Free Church, Maxwell-	3 10 0
Remitted by Rev. J. Ken-		Portobello, Rev. Mr.		ton, Rev. Mr. Clarke	5 0 0
ned—		Lang's Chapel	1 14 3	Dr. Sampson	3 0 0
Colindmond Indept. Ch.	2 0 0	Mis.-box in Chapel	0 7 0	Do. for Nat. Boy, John	3 0 0
Edin. Missionary Society	16 0 0	Master Wenys, do.	0 13 5	Sampson	
Do. including Rev. S.	3 10 0	Col. by Mr. W. Lawrie	1 1 2	Do. for Building School	1 0 0
col. by Miss G. Gibb,		Do. by Mr. J. Currie	1 2 0	at Benares	1 13 0
for a youth for South		Do. by Mr. A. Banks	0 19 3	Sundries	
Sea Mission		Do. by Miss E. Stewart	1 6 3		52 16 6
Congregational Church,		Do. by Miss Newlands	0 10 0	Less expenses	0 9 0
Mr. McNeil		Do. by Miss Kedzie			32 5 6
For an Orphan at Ber-		Do. by Miss Drew			
kampore		Mentor of Female Sch.			
For a Female Or. do.		Master J. Colquhoun			
Rev. A. Lind's Cong.		Mis.-box, for Mr.			
Int. on the 2 first sums		Muir			
Highole, Secession		Do. Keith, Rev. J. Brown's			
Forre, Secession		Church			
Nairn, Free Church		Sabbath-school			
Secession do.		Dumfries, Rev. Mr.			
Independent do.		Thomson's			
Do. Sabbath-school		Rev. Mr. Chalmers			
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Mis. Soc. for China		Linlithgow, Rev. A. W.			
Inverness, Indept. Chapel		Knock's Chapel			
Do. Sabbath-school		Sabbath sch. children			
Rev. J. Kennedy		for Ship			
Bank-street Free Ch.		Int. rest			
East Free Church					
Tain Free Church					
Wick Free Church					
Do. Pultneytown					
Independent Chapel					
Public Meeting					
A few Rectifiers					

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Brandel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.

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THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle.

FOR NOVEMBER, 1844.

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SIXPENCE.

TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Davidson, Bennett, Urwick, Barber, and Styles; and from the Rev. Messrs. Lothian, Thodey, Kelly, Williams, Hamilton, Ellis, Davies, Giles, Wilkins, Horne, Smith, Glyde, Hubbard, Bateson, Dear, Adey, Durant, and Pope.

Also, from Miss Hall; Trim; H.; Emily Heap Turner; Madicus; John Gomm; A Minister of the New Covenant; E. Trumper; A Friend to Missions; and E.

Most gladly will we insert Mr. Kelly's Hymn.—We do not pay for poetical compositions.—“An Oxford Catholic” must remember that we are set for the defence of truth.—We cannot insert anonymous reviews.—The request of our Newport friend will be cheerfully granted.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—Will you kindly allow me to take this method of noticing a misprint in the little hymn concerning Tahiti, which you were pleased to insert in your last number? It occurs in the 5th verse. The line should be—

“They may seem at first to win.”

I would not think of troubling you with the correction of this mistake, but that it is a very awkward one.

Yours, my dear Sir, very truly,

THOMAS KELLY.

PORTRAIT OF THE REV. J. ARUNDEL, Home Secretary to the London Missionary Society, will be ready in a few days. Proof impressions, *One Shilling each.*

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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1844.

MEMOIR
OF
THE LATE THOMAS HARRISON BURDER, ESQ., M.D.

IRRESPECTIVE of the family connexions and high personal character of the late Dr. Thomas Burder, he had claims upon the *Evangelical Magazine* which its Editor and Trustees cannot soon forget. For many years he was one of its steady and most acceptable contributors, and the "Letters from a Senior to a Junior Physician, on the Importance of Promoting the Religious Welfare of his Patients," which have appeared in Dr. Hope's Life, and in his own Memoir, by the Rev. John Burder, A.M., were first published in the pages of our Miscellany. This we regard as no small honour, more especially as they were addressed to one of the first men in the medical profession, who set a high value upon them; and who, while he lived, endeavoured to carry out their important suggestions. To us, it is a melancholy satisfaction to endeavour to raise a humble tribute to the memory of one whom we held in such high esteem, and whose early death must be regarded as a public loss.

Thomas Harrison Burder was the youngest son of the Rev. Geo. Burder, a man whose name and whose labours will be "had in everlasting remembrance." His birth-place was Coventry, and his natal day the 13th of August, 1789. His ancestry was ho-

nourable among men; and distinguished either for its puritanism or its nonconformity. On the paternal side, his grandfather was Henry Burder, Esq., of Islington, an active and useful deacon of Fetter-lane meeting-house, for many years; and, on the mother's side, he claimed kindred, by lineal descent, with the Rev. J. Machin, an eminently godly clergyman, who was ejected from his living at Whitely, in Cheshire, by the Act of Uniformity, in 1662. It is, indeed, an inestimable blessing to be descended from those who fear God; for irrespective of their holy instruction and example, their prayers often entail benefits upon their posterity, which spread and ramify through a thousand generations.

Early was Thomas Burder introduced into the school of affliction. When but a child of one year, he was brought to the gates of death, by a virulent attack of small-pox, after inoculation, for vaccination had not then been introduced; but it pleased God to spare him and to raise him up, in answer to the prayers of his parents. He was delicate, however, and, in the summer of 1797, when he had reached his eighth year, he was placed, chiefly for the improvement of health, with the Rev. T. Smith, then of Long Buckley. Here Thomas began

to show symptoms of mental and moral development. His first letter to his parents was written in a fair hand, and was remarkably well expressed. At this early period, his powers of conversation far surpassed his tender years, and oftentimes excited the surprise both of strangers and friends. When, in 1799, his parents lived at Foleshill, he would make up, with modesty, but yet with great address, to officers of the army and other gentlemen, and so acquit himself in his remarks, as to call forth their lively interest and kind inquiries. Throughout life his manners were extremely pleasing, and his conversation universally acceptable. He was a gentleman, indeed, in feeling and conduct before the full effect of education had been tested.

In 1801, we find our little scholar at Northampton, under the judicious care of Mr. Comfield; where, in a letter to his brother, he pours forth his fraternal affections, laments his distance from home, but expresses his ardent purpose and hope of reaching mental pre-eminence. "I am," he writes, "extremely happy in acquainting you with the pleasure I experience in my present situation. Such are the number, variety, and interesting nature of our studies, that were it even possible I might not be disposed, I am conscious I could not fail to make proficiency; but when united with the ardent efforts I hope to use, I trust I shall, before I leave school, acquire a fund of useful and important knowledge." The letter throughout breathes the most refined, social, and relative feeling, and exhibits powers of reflection, and strength of moral character, rarely to be met with at the immature age of twelve. That it was written entirely by himself is put beyond dispute, as his father, struck with the communication, interrogated him as to the fact, and received positive assurance that it "was totally his own production." He spent some time with Mr. Comfield, and made rapid progress in various branches of knowledge while under his roof. Indeed his mental

application is said to have been excessive, far surpassing even his physical strength. But he ever after retained a warm respect for his "intelligent preceptor." He was, through life, sensitively alive to feelings of gratitude and benevolence, and the absence of these qualities in those with whom he came in contact inflicted on him the most exquisite pain.

While at Northampton, it pleased God to visit him with a trial, which agonized his tender heart. His favourite sister, Eliza, who was only sixteen months older than himself, was seized with symptoms of indisposition, which proved to be rapid consumption. Her case baffled all medical skill, and she was snatched away from the bosom of her family, but three weeks after Thomas had returned to school from a visit to his parents. He was greatly afflicted by the painful event, and gave utterance to his feelings in the following letter to his revered father:—

"DEAR FATHER,—I received the awful intelligence your letter contained, yesterday; it was the greatest shock I had ever experienced; it is impossible for me to find words to express my feelings, but you may easily conceive what they are; for, if the feelings of a brother are so bad, what must the feelings of a beloved parent be! Though it is certain we shall always have some trial to mar our pleasures in this vale of tears, that we may not set our affections too much on transitory objects; yet we never need Divine support and resignation so much as when such trying circumstances as these occur. Oh that all of us may feel great resignation under this affliction, for surely it is the Lord's will; 'he hath done what seemed to him good,' and may this teach us to number our days, so that we may apply our hearts unto wisdom; for we have a promise, that 'All things shall work together for good, to them that are called according to his promise.'"

From this and other communications to his family, at this early period, there is reason to believe that the morning of his being was sanctified by Divine grace, and that his youth was holiness to the Lord. To his brother John he wrote, towards the close of the same year, 1801, in the following gratifying strain:—

"DEAR BROTHER,—While we look at things seen which are temporal, oh, may we

not forget those that are unseen and eternal: for what will it profit us on a dying bed, what will afford us consolation, but 'a good hope through grace,' that we have an interest in Christ, that whenever the house of our tabernacle is dissolved, we may have a building of God, a house not made with hands, eternal in the heavens, where the inhabitants shall never say, I am sick. I hope you, together with myself, have derived great advantage from reading 'Doddridge's Rise and Progress of Religion;' I am now reading it through, *la seconde fois*, and hope and pray that, if God has begun a good work in either of our souls, he will carry it on."

In 1803, the subject of this sketch was visited with protracted indisposition. For many months the hand of God was upon him, and wearisome days and nights were appointed to him. But so susceptible and buoyant was his temperament, that the prospect of the removal of his family to the metropolis, which took place in the said year, acted with electric force upon his malady, and restored him to comparative health. London had indescribable attractions to a mind so bent on improvement as was his. Nor did the result discredit the anticipation he had formed. He had now the benefit of a private tutor, from whom he received instruction in the classics, and under whose care he made rapid progress in knowledge.

After a time, a profession had to be chosen for him; and, with his consent, he entered the house of an eminent chemist and druggist, where, without evincing any positive dislike to his new occupation, he became gradually, but strongly attached to medical science, and obtained leave of his father to devote himself to medicine, as a distinct occupation.

A new era in his existence now commenced. He had formed his purpose, and he acted on it with vigour. With much wisdom his parents placed him under the care of a surgeon, eminent in his profession, William Blair, Esq., of Great Russell-street—a philanthropist and a Christian. With an ardour rarely, if ever, surpassed, Mr. Burder entered on his surgical and medical studies. A new impulse had been given to a mind naturally ambi-

tious; and whether in the dispensary or the lecture-room, his aim was to excel. The letters written at this time to his brother John, then at Glasgow University, are deeply interesting, as evincing great vigour of intellect, describing a round of laborious study, and indicating the best moral and religious feeling. His profession to him was not a toil, but a delight.

While in Mr. Blair's house, he became acquainted with the celebrated Dr. Jenner, who took great interest in a youth so ardent in his professional studies. A present of Kett's "Elements of Knowledge," received from the hand of that eminent man, was highly valued by Mr. B. In this way eminent persons may do great good to young men of promise.

It is pleasing to find, that amidst all the bustle and turmoil of a public hospital, Mr. B. never lost one particle of his social and domestic character. His correspondence with his beloved parents and the other members of his family, did honour to his head and heart; and proved that moral discipline kept pace with his advancement in science and general knowledge. His allusions, in one of his letters to his brother John, bearing date March 2nd, 1811, to the dying hours of a beloved cousin, are all that could be desired in relative affection, and pious feeling. It is a letter, which the most matured Christian might be glad to have written.

On the 1st of June, 1811, Mr. B. left Mr. Blair, and became house-surgeon to the Lock Hospital; but still continued to prosecute with vigour his favourite studies. At the age of twenty-three, he retained an unsullied moral character; and, from his correspondence, it would appear that he was not without strong leanings to the sacred office. In a letter to one of his brothers, he says:—

"There must surely be in our family some hereditary disposition towards the pulpit, since two out of three sons occupy it, and the *third* continues to feel so strong an inclination to be engaged in the same way, that if he felt the

power of religion upon his own heart, and could ascertain that his motives were pure, he would feel almost constrained to relinquish all other pursuits for the greatest of all engagements. Indeed, my brother, this is not a transient feeling, but it is the habitual bent of my mind; and nothing gives me more pleasure than to hear those about me prophesying that one day they expect to see me so engaged." * * *

"After all my wishes, I fear the desire must only be considered as a phantom, occasionally amusing the mind, since there is too much reason to apprehend that I am deficient in the *sine quibus non* of ministerial qualifications."

In 1812, Mr. B. proceeded to Edinburgh, to complete his medical studies, where a new scene opened on his view, and where, by reason of his introductions from eminent professional men in London, he was very flatteringly received by the medical faculty of the university. But amidst all the literary glare which now attracted and dazzled his mind, it is pleasing to find that his spiritual concerns deeply engaged his most anxious thoughts. Many doubts, anxious doubts, are expressed about his real state in the sight of God; doubts, which those only feel who are willing to be taught of God. So conscientiously severe was he in testing all that pertained to his mental and moral progress, that he seemed as much dissatisfied with his literary attainments, as with his religious state. At such a time it is delightful to find him expressing himself thus to a beloved sister:—

"I trust I have sought for the peace which the world cannot give, but am grieved to say that I have at present possessed but a small portion of that inestimable treasure. To the purifying, sanctifying, and peace-speaking blood of Jesus, I desire alone to have recourse, conscious that every other application must end in bitter disappointment."

Amidst a thousand perplexing feelings which, at this period and subsequently, disturbed his religious peace, there was to be traced in his character a pervading element of sanctity and devotion, not to be mistaken as to the source whence it sprang.

Mr. B.'s course at college was successful in the highest degree, not to say brilliant. His examinations were passed with unusual credit to himself,

and his medical degree was conferred on him, not as a mere matter of routine, but as a marked testimony of the distinguished scientific knowledge by which it had been acquired. When called in before the faculty, after his principal examination, he was thus addressed:—"sir, but congratulate you on the appearance which you made before the professors. Your examinations like yours, though they may be a pleasure, rather than a task."

After Dr. Burder's return to London, he was unanimously chosen physician to the Westminster Dispensary. So flattering were his testimonials, and from such high quarters his good father cautioned him against the evils which they might, through his watchfulness, inflict upon him. He cautioned well, and thanked gratefully. He now commenced private practice as a physician, never, perhaps, did any one enter upon a professional career with better prospects, or with more influential recommendations. His bland manners recommended him to all, while his marked benevolence endeared him peculiarly to the poor. He was most disinterested in his conduct to that class of patients poor or friendless, and to ministers he always prescribed friendship. But his health was gradually undermined, and ultimately became precarious, as to compel him to leave the metropolis, and at last an abandonment of his professional career, and domestic bereavement, including his dear mother, two sisters, two attached sisters-in-law, his venerable father, told with effect on his delicate mind. But, amidst all these bereavements, he acted as an angel of mercy to his sufferers, doing his utmost to alleviate suffering, and to cheer the liveliest attentions to his honoured father in his long night of suffering, which will never cease to be remembered. From 1837, he resided at Tilford near Farnham; and from 1840, the period of his death, at

Wells; in both which residences he shed lustre on the Christian character, by a continual display of benevolent actions, and of Christian zeal and devotedness.

His death was somewhat unexpected, at last, though his beloved and watchful partner, since united with him in the unsuffering kingdom of our Lord and Saviour Jesus Christ, apprehended the result of distressing and continued debility. The solemn event took place at a quarter after two o'clock on the morning of Wednesday, August 16th, 1843, three days after he had completed his fifty-fourth year. The respect shown to his memory by a large circle of friends, both in town and country, and particularly by those belonging to the medical profession, showed the deep hold which he had on the hearts of all who knew him. He

was indeed a physician greatly and deservedly beloved, a pattern of Christian meekness and love, and an ornament to the honourable walk in life to which he had devoted himself.

N.B. We are indebted for all our facts, to the Rev. John Burder's admirable Memoir; and intend, in a future number, introducing some of Dr. T. Burder's Letters to his friends.*

* We regret exceedingly, that in the review of our late friend's Memoir, last month, some expressions occurred calculated to give pain, and, in some degree, to mislead. The writer described Dr. T. Burder as the subject of "*mental despondency*." Now, he was not the subject even of *occasional* "*mental despondency*," as the words may be understood, but merely of that degree of occasional depression of spirits which results from continued pain and debility. The character of his mind did not expose him to melancholy. He was naturally cheerful, and generally so, unless under such pain and languor as, (apart from any mental causes,) would render any one liable to depression. He often took an anxious and discouraging view of his own religious state, but this was chiefly from his great conscientiousness and his extreme fear of self-deception, as well as, probably, from some weakness of faith in the promises of God.

THE NATURE AND TENDENCY OF THE NEW THEOLOGY.

IN A LETTER TO A FRIEND IN SCOTLAND.

MY DEAR SIR,—I duly received your letter of the 13th instant, containing a summary of your views of Divine truth, especially as bearing on some of the points that have been agitated of late among the Congregational churches of this country, and now beg to thank you for the very full and candid manner in which you have expressed yourself in regard to them. With many parts of your "*Confession of Faith*," I have been much pleased, and rejoice to think there is so much common ground between us. But there are some topics on which I could have wished you to be a little more explicit, and others on which you will allow me to make a few observations.

On the subject of the *full of man*, I am happy to perceive that you fully admit, that in consequence of that event, mankind have become universally depraved, and are born with a fatal inclination towards all that is wrong. But I should have liked that you had alluded more particularly to the nature of the constitution which

God made with Adam, as the representative, or federal head of his posterity, and to the bearing which the first transgression consequently had on the destinies of the human race. That the sin of Adam was so far *imputed* to his posterity, as to bring them into a state of death and condemnation, seems to be clearly taught by the apostle in the fifth chapter of the Epistle to the Romans, and to be confirmed by the general language of Scripture. The reasoning of the apostle in the above passage is remarkably strong and pointed; and the same sentiment is repeated again and again, in different words, as if purposely to prevent any misunderstanding on the subject. "*By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.*" "*Through the offence of one, many are dead; the judgment was by one (sin) to condemnation; by one man's offence death reigned by one; by the offence of one, (or by one offence,) judgment came upon all men to condemna-*

tion ; by one man's disobedience, many were made sinners." He further shows that death reigns "even over them who have not sinned after the similitude of Adam's transgression,"—namely, over infants ; but as death is the penalty of sin, they must, therefore, have sin imputed to them, not their own, for they are all free from actual transgression ; but the sin of Adam, in whom they were represented, and in whom they fell. This view is further confirmed by what he says in his first Epistle to the Corinthians, chap. xv. ver. 22, "In Adam all die." It is the more necessary to be explicit on this subject, as it is maintained by Mr. Robert Morison, (to whose sentiments you refer with approbation,) that the souls of infants are still created "pure and holy." And that their subsequent depravity is the result of the constitution which they inherit from their immediate parents, and of "the corrupting influences which are thrown around them from without."* How different the representation of Scripture ! "What is man that he should be clean, and he that is born of a woman, that he should be righteous ?" "Behold I was shapen in iniquity, and in sin did my mother conceive me." "The wicked are estranged from the womb ; they go astray, as soon as they are born, speaking lies."

In a subsequent part of your letter, speaking of the work of Christ, you represent him as "assuming the responsibility of man ;" by which I suppose you mean, that on taking our nature upon him, he voluntarily undertook to fulfil all righteousness in our room, and to suffer the penalty which our sins deserved : you also represent him as "offering up himself upon the cross, a sacrifice for the sins of the nature which he took upon him." But the nature which he took upon him, properly speaking, had no sin : the Scriptures speak of his "taking away sin by the sacrifice of himself,"—of his giving "himself for us, an offering and a sacrifice to God,"—of his being "the propitiation for

our sins," &c. In other words, he is represented as suffering for our individual transgressions, rather than for the sins of our nature. You also speak of the "propitiation of Christ as having been made for all equally alike, not for one more than for another, and that what has been done for one, has been done for all." Now, while I admit that there is an important sense in which Christ may be said to have "died for all," inasmuch as there is an infinite value and efficacy in his atonement, which renders it available for all, and on the ground of which we are warranted to invite all to participate in the benefits of his redemption, it does appear to me, that in offering up himself, our blessed Lord had a special eye to the deliverance of those who were given to him by the Father, by which their salvation is infallibly secured ; thus he is said to have "laid down his life for the sheep," to have "loved the church, and given himself for it," to have "purchased the church with his own blood," to have given his life "a ransom for many." And accordingly, the saints above are represented, Rev. v. 9, as singing "a new song to him that was slain, and had redeemed them to God by his blood, out of every kindred and tongue, and people, and nation"—language which seems inconsistent with the idea of all being redeemed alike, or in the same sense.

This *general* view of the atonement seems also to lose sight of the *imputation* or transference of our sins to the person of the Surety ; a doctrine which is repeatedly taught in Scripture, especially in the 53rd chapter of Isaiah. Here again we meet with the same reiteration of sentiment which I had occasion to notice when referring to the imputation of the sin of Adam. "He hath borne our griefs and carried our sorrows ; he was wounded for our transgressions, bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed ; the Lord hath *laid on him* the iniquity of us all ; for the transgression of my people was he stricken. By his knowledge shall my righteous-

* *Defence of Christ's Truth*, p. 39.

servant justify many, for he shall bear their iniquities; he bare the sin of many, and made intercession for the transgressors." So the apostle Peter represents him as bearing "our sins in his own body on the tree." This legal transference of guilt was prefigured in many of the levitical sacrifices, where the offerer is said to have laid his hand on the head of the victim, especially in the case of the scape-goat, where Aaron is represented as *laying "both his hands on the head of the goat, confessing over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,"* which was then sent away into the wilderness, "bearing upon him all their iniquities." So Christ is said to have been "made sin for us," which could only be by having sin imputed to him. Indeed, it was only in this light that the penalty of sin could justly be inflicted on him.

You speak of all having "an equal right" to the work of Christ; I do not see, however, that any have a *right* to this work; though we are justified "through the redemption that is in Christ," it is still "freely by the grace" of God, and is, therefore, to us a matter of favour, not of right; it is true, however, that all have equal encouragement to return to God through Jesus Christ, and are equally invited to partake of the blessings of salvation.

I agree with you in holding, that when God's message of reconciliation is believed, it "gives immediate peace to the soul," because it brings with it the remission of sins, and the consequent removal of guilt from the conscience; but I would hesitate to say that it also gives "assurance of everlasting glory:" the believer is no doubt represented as "rejoicing in *hope* of the glory of God," and as "begotten again to the lively hope" of an incorruptible and unfading inheritance; but his assurance must keep pace with the progress of the work of grace in his soul; and accordingly he is exhorted to give diligence "to the full assurance of hope unto the end."

I am much pleased with what you say on the necessity of the Holy Spirit's work in conversion, arising from "the indisposition there is in sinners to believe the gospel," and from "the positive enmity of their hearts" towards God and things divine. I am also glad to see that you allow that "no human power can remove that indisposition, and that no mere human argumentation can take away that deep-rooted enmity, and change it into love." I am also of opinion that the Spirit may be said to be present with the word, wherever it is faithfully preached, reproofing the world of sin in not believing in Christ, and striving to bring men to the obedience of faith; and that the means thus afforded for the salvation of all gospel hearers is sufficient to leave them without excuse, and to subject them to a righteous sentence of condemnation, if they continue in unbelief. It is not from want of capacity or of encouragement to come to Christ that men are not saved, but from want of *will*. Light is come into the world, but they love the darkness rather than the light, because their deeds are evil.

But while I hold that the means of salvation are provided for all to whom the gospel is faithfully preached, I am by no means prepared to say that there is a positive influence exerted on all gospel hearers alike, far less that the same *kind* of influence is put forth on all. You yourself allow that there is "no passage of Scripture that speaks of the Spirit being *in the sinner* until he believes." This, too, I believe to be the fact, and it accords best with the general language of Scripture. It is in believing and turning to God that the promise of the Spirit in his saving influences is received. Thus, Prov. i. 23, "Turn you at my reproof; behold I will pour out my Spirit unto you, I will make known my words unto you." Here the Spirit is represented as poured out only on those who turn to God. The language of our Saviour to the woman of Samaria confirms the same view, and points out the *order* in which the various means of salvation

are applied, John iv. 10 : "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water." In other words, we must feel our need of a Saviour, know that Jesus is both able and willing to save, and ask of him that influence which he is exalted to bestow, and which he is ready to pour out upon us as living water. This corresponds with the view given of the same subject, Luke xi. 13 : "If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him." This I conceive to be a general direction and promise, not to believers merely, for they have received the Spirit already, but to men as such, to sinners, to them that are "evil," which is the natural condition of all. According to this view the Spirit is "withheld" from none, but it is given in the way of asking, and none who ask are refused. But is it objected, How can an unregenerate man ask anything from God ? I reply, that "all" are invited to ask ;* nor do I see any great difficulty in supposing that a man endowed with reason and conscience may be so convinced of his lost state, by the faithful testimony of the Spirit in the word, as to make it his immediate duty to come to God through Jesus Christ for pardon and sanctifying grace, and that he is inexcusable for not coming, that he may receive the promised gift. So in John vii. 37—39, our Lord says, "If *any man* thirst, let him come unto me and drink ; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive," &c. Here the same order is observed : there is the thirst, or sense of need, the coming to Christ, and the receiving of the Spirit from him, by believing. So Acts ii. 38, where the apostle Peter is addressing

the Jews on the day of Pentecost, he says, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here they are exhorted to repent of their sin in crucifying the Prince of Life, and to profess their faith in the Lord Jesus for pardon, and thus the gift of the Spirit would be imparted. The same apostle, in addressing the Jewish rulers, ch. v. ver. 32, says, "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him ;" but it is by believing that men obey the gospel, and it is to such only that the Spirit is here said to be given. This corresponds with the view given by the apostle Paul, in his Epistle to the Galatians, chap. iii. ver. 11, where he represents the blessing of Abraham as come on the Gentiles through Jesus Christ, that "we might receive the promise of the Spirit *through faith* ;" in other words, by believing. So in writing to the Ephesians, speaking of Christ, he says, chap. i. ver. 13, "in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation ; in whom also, after that ye believed, (or having believed,) ye were sealed with that Holy Spirit of promise." Here again the sealing or converting influences of the Spirit are represented as consequent on hearing and receiving the word. The only other passage to which I shall refer, is in Rev. xxii. 17, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." In this passage, while the Spirit is represented as uniting with the church in bearing testimony to the freeness of salvation, the sinner is invited to *come*, that he may receive the heavenly gift.

I conceive, therefore, on the whole, that it is more correct to say that the Spirit is *provided* for all, or *promised* to all, or even *offered* to all to whom the gospel is preached, than that his influence is equally *exerted* on all. On

* Luke xi. 9, 10.

this point you will find some important observations in a paper published in the *Congregational Magazine* for the present month. I do not mean to assert, however, that there is *no* influence put forth by the Spirit but what issues in saving conversion. I allow that there is a sense in which the Spirit is *resisted*, *grieved*, and even *quenched*; but this only goes to establish the distinction that has been made by many evangelical writers, between the *common* and the *saving* influence of the Holy Spirit; the one general, (if you will,) the other special; the former sufficient to convince of sin, the latter received by faith, and terminating in the salvation of the soul. That such a distinction actually exists, I am bound to believe, from the different results which I perceive under the administration of the gospel. In a congregation where the same external means are employed, I see some awakened and converted, others remaining indifferent, and hardened in their sins. To what am I to ascribe the difference? Not to the word, for the same gospel is preached to all; not to the preacher, for he is equally earnest in addressing all; not to the difference of capacity, for the more intelligent are often unmoved, while those of inferior abilities are made wise unto salvation. See Matt. xi. 25. Not to the one class having a greater *disposition* to receive the truth than the other, for, according to your own admission, there is "in all sinners an indisposition to believe the gospel." I must therefore ascribe it to the Spirit of God; but does not this prove that "there are differences of operation" by the same Spirit? does it not follow that the same influence is not put forth on all alike? In other words, does it not establish the doctrine of "special influence," against which so much prejudice has of late arisen? So the conversion of Lydia is ascribed to the Lord "opening her heart, that she attended to the words spoken by Paul," a kind of influence which the sacred writer speaks of as peculiar to her, and

which is not predicated of the "other women" who resorted to the place. It is a general rule, both in natural and moral science, that every effect must have a cause; and the nature or efficacy of the cause must be judged of by the effect. If I see two bodies, one of which is in motion and the other quiescent, I at once conclude that an influence has been exerted on the one, which has not been put forth on the other: and if of two moving bodies the one moves with greater velocity than the other, I then conclude that a greater impulse has been given to the one than to the other. So if I see two pieces of ground, originally of the same quality, yielding very different proportions of produce, I am bound to believe that a higher degree of culture has been bestowed on the one than on the other.

You admit that "in the giving of this influence God acts in righteous sovereignty;" and yet shortly after you speak as if He were *bound* to give it equally to all alike, and as if it would be "*partial*" dealing to give it to some and not to others. But this would be to make God our debtor, contrary to the sentiment of the apostle; "who hath first given to him, and it shall be recompensed to him again?" Where all are equally undeserving, none can have any *claim* upon God, and His giving to one *rather*, or *more* than to another, does no injustice to the rest. The very idea of sovereignty implies that He reserves the power of dispensing spiritual blessings as He pleases; or, as it is expressed in the parable, that it is "lawful for Him to do what he will with his own;" This is a power which is not denied to any earthly potentate, and the King of kings asserts it as his peculiar prerogative to be gracious to whom he will be gracious, and to show mercy on whom he will.

You admit that the Spirit dwells in a special manner in those who believe *after they are* regenerated, and only object to the idea of any special influence being exerted *antecedently* to this

change ; but it seems equally unphilosophical and unscriptural to hold that a higher degree of influence is necessary to *preserve* the principle of spiritual life, than to *impart* it ; to keep the believer in a state of grace, than to bring him into it ; to enable him to walk in the light, than to translate him at first out of darkness. The power which is required to new create the soul is surely not inferior to that which is necessary to bring it to maturity ; the energy displayed in quickening those who were dead in sin must at least be equal to that which is put forth in the subsequent stages of the Christian life : just as the power of the Creator is no less conspicuous, in setting in motion those vast orbs that sparkle in the firmament, than in continuing to roll them through the wide extent of their respective orbits.

On the subject of *election*, I am glad to see that you admit " of God's choice of individuals in Christ, that they should be holy, and without blame before him in love," and that he chose them in Christ " before the foundation of the world." I am also happy to perceive that, in common with all Calvinists, you believe " in eternal, unconditional, and personal election ;" but there are statements in your letter which appear to me to neutralize these admissions, and to be utterly irreconcilable with these assertions. The very idea of election (as the word implies) supposes the *choosing out* of certain individuals from among others, to the enjoyment of peculiar blessings or privileges not imparted to the rest. Thus the Arminians admit of election, in the sense of choosing some to the enjoyment of the *external* privileges of the gospel, in preference to others : so also they admit that the Gentiles were elected in place of the Jews, and that Christian nations are elected to the enjoyment of the means of grace, in distinction from heathens. Supposing, in a rebellious province, ten men are condemned to die for high treason. The sovereign selects five of these as the objects of his clemency, and grants

them a free pardon ; here the principle of election comes into operation. Were he to pardon the whole, by the same act of grace, there would be no election, though five of the rebels might not *choose* to avail themselves of it, and by persisting in their disaffection to his government, might afterwards incur the extreme penalty of the law. In like manner, you maintain that God " purposed to exert the same kind of influence on those who would eventually resist it and perish," as on those who are saved. Here the principle of election (or, what amounts to the same thing, of *selection*) is destroyed ; for there can be no choice where there is no difference created. You admit, indeed, that there is a difference as to " the *measure* or *degree*" of this influence ; but you deny that this difference has any reference to the final result, or that the ultimate end is affected by it ; for you believe " that there are many now in the place of woe, on whom was exerted a greater degree of influence than on many who are now around the throne above ;" and in answer to the question, How, then, are some saved, and others lost ? your only reply is, that " those who are saved, are so by free, unmerited grace ; and those that are lost, are so because they resist the same grace." If, by the above extraordinary assertion, you mean that many souls are lost who enjoyed greater advantages for knowing the will of God than others who are saved, it is only what our Lord teaches, Matt. xi. 20—24 ; Luke xiii. 30 ; but this is very different from their having " a greater degree of influence exerted" on their minds. Why use such unguarded language ? But do you not see that, in this point of view, there is no election of *individuals* to eternal life, or, to speak more correctly, no election at all ? If anything be done for one class more than for another, according to this plan, the excess of influence exerted is rather on the side of those who *perish*, than of those who are *saved*. And as the idea of *personal* election is thus destroyed, so accord-

the doctrine taught in your principle of *unconditional* is equally untenable. For you ground of election to consist in foreknowledge of the persons who should be induced to avail themselves of the same means of grace equally granted to all. But not the Arminian doctrine, that from all eternity, determined to salvation on those who he foreknew would believe and persevere to the end; but then, with greater consistency maintain that election is *conditional*, that is, is suspended on faith and obedience. Nor can any ground be reasonably taken of the doctrine, where, in the choice of individuals, God is represented as taking account their personal character. Their being "*induced to believe in Christ*," is the condition on which you represent God as choosing to bestow holiness and glory." No man foresaw who would believe and who would not; but the question is, in this form the ground on which election was made?" then it cannot be unconditional, though you admit it to be personal. There is ambiguity in the expression, that you saw "that certain persons were *induced to believe in Christ*." Are they to be induced? By what free will? Then what becomes of the assertion, that "in all things there is an indisposition (or will) to believe the gospel?" You say that it was to be by the work of the Spirit, then this operation must have been put forth in consequence of a previous volition on the part of God; and his exerting it on one man rather than on *others*, brings us back to the doctrine of unconditional election and special influence: for the persons so induced are supposed, at least, to be in a state of *unbelief*. In the subsequent paragraph you speak of "foreknowing the persons on whom his influence would issue in consequence of the gospel, and that he must have eternally and conditionally purposed to exert that

influence which would be followed in *certain individuals*, with such happy results," "and by this," you say, "I understand personal election." Here you seem unconsciously to have obtained a glimpse of the truth; but as if afraid to admit the Calvinistic doctrine, instead of saying that God purposed to exert that influence on certain individuals, which would be followed by certain results, you adopt a studied ambiguity in the arrangement of the words, so as to leave it uncertain whether the result of this influence be owing to the individual himself, or to God! Indeed, this is scarcely left doubtful; for in the first part of the sentence you represent this influence as issuing simply "*in the sinner's accepting of the gospel*," which, according to your reasoning, is all that God foreknew or determined in the case. To prevent any mistake, you immediately add, that God, out of the same unmerited love, "*purposed to exert the same kind of influence on those who he foreknew would eventually resist and perish forever!*"

For the same reasons, I do not see how election, as held by you, can be regarded as *eternal*. After quoting the words of Paul to the Thessalonians, (2 Ep. ii. 13,) "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth," you add, "I consider this election or choosing to be an election or choosing of persons *approved of by God*, who had believed that gospel by which they, along with all other men to whom it came, were called to salvation, though many did reject it." So that, after all, not only is the faith of these persons here represented as the formal cause of their election, but the election itself is described as consequent on their believing the gospel, and they are chosen as persons "*approved of God*" by so believing. What then becomes of "the election of *grace*?" for "if it be by grace then it is no more of works, (whether faith, repentance, or obedience,) otherwise grace is no more

grace. But if it be of works then is it no more grace, otherwise work is no more work." And what does the apostle mean by their being chosen from "the beginning?" was it from the beginning of the gospel dispensation, or from the introduction of the gospel into Macedonia? Then what becomes of the doctrine of eternal election? But if it was from the beginning of time, how could they be chosen as persons not only foreknown but approved of God, and who had believed the gospel? They are no doubt represented as chosen to salvation "through sanctification of the Spirit and belief of the truth;" because from "the beginning" God ordained the means as well as the end, and it was by their using the one that they ascertained the other. It was in the same way the apostle came to "know their election," and that he was enabled to give thanks unto God on their behalf, 1 Ep. i. 4—7.

The foreknowledge of God may be considered as essential to the idea of eternal election: for "known unto him are all his works from the beginning of the world." He must have foreseen the fall and apostasy of man; and he must have formed and arranged in his infinite mind the means of his recovery. He appointed the Mediator, and had before his view the whole results of his gracious undertaking. Like a wise master-builder, he drew the plan of the spiritual edifice, which he was about to erect for the manifestation of his own Divine perfections, selected and arranged the materials, and contemplated with infinite satisfaction its certain and glorious completion. But the foreknowledge of God, though the *foundation* of his decrees, must not be *confounded* with them. His foreknowledge *determines* nothing as to the character or conduct of individuals, nor is it to be viewed as the ground of his determinations respecting them. The apostle Peter no doubt speaks of believers as "elected according to the foreknowledge of God the Father;" but what are they elected to? "To obedience and sprinkling of the blood

of Christ;" therefore his foreknowledge respected them as guilty and depraved creatures, and he elected them not because he *foresaw* they would believe and obey, but unto obedience and faith. So the apostle of the gentiles represents God's foreknowledge as the foundation of election, "for whom he did foreknow he also did predestinate," &c. But to what were they predestinated? "to be conformed to the image of his Son," therefore he foreknew them as destitute of spiritual life; and he predestinated them to bear the Saviour's image, not because he foresaw they *would* be conformed to it. In the same passage they are represented as "called," not from the foresight of their faith, but "according to his purpose," Rom. viii. 28—30. So in Ep. i. 3; they are represented as chosen in Christ, "before the foundation of the world, that they *should* be holy," not because he foreknew they would be so. And in verse 11, as "predestinated," not through the foreknowledge of their repentance and faith, but "according to the purpose of him who worketh all things after the counsel of his own will." This corresponds with his language in writing to Timothy, (2 Eph. i. 9,) where he represents God as calling his people, "not according to their works, but according to his own purpose and grace, given to them in Christ Jesus before the world began."

In a word, the doctrine of election, as taught by moderate Calvinists, follows as a corollary from that of the fall of man, and is the natural result of the total depravity of human nature, and the consequent enmity of the heart to God. It is necessary to complete the edifice of free salvation; to exclude all boasting on the part of the creature, and to secure the praise to him to whom it is due. To the Christian it is of important use as fitted to excite his gratitude, to humble his pride, and to keep alive his confidence towards God. He will ever be ready to adopt the language of Paul, "By the grace of God I am what I am;" and will subscribe to the declaration of the Saviour

respecting his disciples, as equally applicable to himself, "Ye have not chosen me, but I have chosen you." It is not indeed so suited to the conviction of sinners, and should be sparingly introduced in addressing a promiscuous audience, though some of President Edwards's most awakening and useful sermons were on this very doctrine; but it forms an essential branch of revealed truth, and may be regarded as a part of that "wisdom" which the Christian pastor should speak "among them that are perfect;" and when wisely and practically handled is eminently fitted, like all the other doctrines of grace, for edifying the body of Christ. It has no doubt been abused and perverted by wicked men, who seek in it a refuge from conviction, and an excuse for their impenitence and unbelief; but all other doctrines of revelation have been equally abused by those who "wrest the Scriptures to their own destruction!" and the way to meet their cavils is, not to conceal this doctrine, or to appear to be ashamed of it, or to attempt to clear it of all difficulties, (for difficulties remain whichever view we take of it,) or to explain it away as if it signified nothing; but to avow it boldly and honestly on all fitting occasions, to treat it reverently as one of "the deep things of God," to remind the caviller that he is still a free agent and an accountable being; and that while "secret things belong to God," those "that are revealed" are sufficient to warrant our faith and hope, to satisfy the humble

inquirer, and to leave those without excuse, "who receive not the love of the truth that they may be saved." Praying that the Lord the Spirit may guide you into all truth, and enable you humbly and cheerfully to embrace it, to whatever results it may lead,

I remain, &c.,

W. L.

St. Andrew's, Sept. 19, 1844.

P.S.—I believe what you state as to your holding substantially the same views which you have expressed in your letter before you knew anything of Messrs. Morison and Kirk. Yet it appears singular that you should adopt a similar phraseology, and sometimes express yourself in the same words with those employed in the letter from the church in Hamilton to the churches in Glasgow. I do not doubt that the preaching of these doctrines has been useful, because they contain a great portion of saving truth; but it does not follow that the good done was the result of the novel views respecting election and Divine influence, on which I have taken the liberty to offer the foregoing animadversions, or that less good would have been accomplished had those peculiarities been left out; nor is the truth of a doctrine to be judged of by the amount of its apparent success. The men to whom you allude, I believe to be "holy and devoted," but they are not infallible; and the mischief they have done by dividing the churches on points of doubtful disputation must be taken into account in estimating their usefulness.

THE SON OF GOD AND THE SWORD WITH TWO EDGES.

"These things saith he which hath the sharp sword with two edges," Rev. ii. 12.

By a reference to chap. i. 16, it will be seen that when the Saviour appeared to John it was with a sword of this description proceeding out of his mouth. "He had in his right hand seven stars, and out of his mouth went a sharp two-edged sword." We have seen that the seven stars in his right

hand were symbolical of an important truth, and there is no doubt but that the two-edged sword was designed for a similar purpose. In the former case we have the explanation of the symbol given by Christ himself—"The seven stars are the angels of the seven churches." We have no such explana-

ation given of the sword ; and, therefore, we must endeavour to ascertain its meaning from the nature and use of the symbol, and from a comparison of this with some other passages in which it is used.

In the Epistle to the Ephesians, vi. 12—17, the apostle reminds them of the spiritual enemies which would seek to harass and oppose them in their passage to the skies. In order to meet these enemies and to defend themselves against their assaults, it was necessary that they should "take the whole armour of God." This they are commanded to do ; the various parts of the armour are specified ; and, among other things, they are expressly told to take "the sword of the Spirit, which is the word of God." We here gain one point ; as from this passage we learn that it is scriptural to speak of the word of God under the metaphor of a sword.

In Heb. iv. the apostle continues the discourse which he had begun in the third chapter, on the sin and consequences of unbelief. He illustrates his point from the history of the Israelites. The practical conclusion he draws from the discussion of the whole subject, is thus expressed : "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief ;" "for the word of God is quick and powerful," that is, the word that threatens the loss of heaven to unbelievers is as quick and powerful now as it was when it was uttered in tones of thunder to the faithless Israelites, "and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit," to the dividing asunder also "of the joints," and piercing even to the "marrow." A two-edged sword may divide the animal life (which is what is meant by soul when it is distinguished from spirit) from the thinking immortal soul, by inflicting on the body a deadly wound ; it may do more than this—it may separate the joints, cut limb from limb, and cut through the bone piercing even to the marrow. But,

sharp as it is, and able as it is to do such fatal execution, the threatening of God which he pronounces upon the finally impenitent and unbelieving, is sharper still, and can do more fearful execution than cutting one limb from another, or cutting asunder the cords that unite the soul to this body ; for it can deal a blow upon the spirit that will inflict on it all the agonies of the second death. In this passage, then, we find that part of God's word which contains denunciations of wrath against unbelievers, compared to a sharp two-edged sword. The point of comparison is their penetrating, deadly power. The one inflicts deadly wounds on the body, the other on the soul.

Let us now turn to two passages prophetic of the Messiah in the book of the prophet Isaiah. The former occurs chap. xi. 4 : "He shall smite the earth (the inhabitants of the earth) with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Instead of the word *sword* the word *rod* is employed here ; but that, like the sword, was an instrument of punishment, and was evidently used here as such ; and hence the "rod of his mouth" may be regarded as equivalent to and synonymous with "the sword of his mouth." Indeed, the simile of the sword is employed chap. xlix. 2, "He hath made my mouth like a sharp sword." "The rod of his mouth," and "the breath of his lips," are both to be employed in smiting and slaying the wicked, and as the two expressions are equivalent to the expressions "the sword of his mouth" and "the sword going out of his mouth," we may infer that the sword *is to be employed for the same purpose*, and that it was on that account the metaphor was adopted by Christ in his introduction to the Pergamean church.

From what has passed under our notice thus far, we may regard two things as established : 1. That the sword said to be had by Christ, and represented as going out of his mouth, means the word of Christ or the word of God ; 2. That it is especially his

word in its aspect towards the wicked as the instrument of their condemnation and punishment.

Now let us see if there is any thing more said about this sword in the book of the Revelation ; and if so, whether it harmonises with and sustains the conclusion to which we have arrived.

By taking a glance at the contents of the epistle addressed to the church at Pergamos, we find that some persons had gained admission to it, who never ought to have been there ; or, at all events, that some of its members were holding doctrines which they never ought to have embraced. Some among them held "the doctrine of Balaam ;" and some "the doctrine of the Nicolaitanes." It is not needful here to stop to inquire what these doctrines were ; suffice it to say that they were hated by Christ, and hence we may conclude that they were false, dangerous, destructive. He was, of course, displeased with the persons who held them, and commands them to repent, to alter their minds in reference to these doctrines, and at once abandon them. Should this admonition be disregarded, his displeasure would be greatly increased, and he would come forth to punish them, the instrument of punishment being the sword of his mouth. "Repent, or else I will come unto thee quickly, and will fight against them (the followers of Balaam and the Nicolaitanes) with the sword of my mouth." Our conclusion, then, is sustained by this passage, for the sword of his mouth is evidently here spoken of as an instrument of punishment, an instrument with which Christ would fight against his enemies.

In chap. xix. 11, 21, the exiled apostle narrates a vision with which he was favoured. The reader is requested to turn to the passage and to pay particular attention to the 15th and 21st verses. We say nothing about the exact time or persons or circumstances referred to in the vision. It is enough for our present purpose to note the following particulars, respecting which there can be no doubt or difficulty.

1. The person riding on the white horse was Jesus Christ. 2. He is represented as making war upon his enemies, as overcoming them, and as punishing them with "the fierceness and wrath of Almighty God." 3. The instrument with which he did this was "the sharp sword that proceeded out of his mouth."

I am not aware that the figure of a sword proceeding out of the mouth occurs in any other passages than those referred to ; and I think that every one of them confirms the conclusion already named, that the sword is the word of Christ in its aspect towards wicked and corrupt professors ; his threatening, condemnatory, punitive word, pronounced with authority that none can dispute, and executed with power that none can resist.

This is the conclusion to which our investigation has conducted us. It places before us the Son of God armed with the instrument of punitive power, with which he will fight and overcome and crush the wicked. We have been accustomed to think of the word of God as a sword wielded in love as well as in anger ; wielded on behalf of his friends as well as against his enemies ; wielded to destroy the enmity of the heart as well as to punish it. There is no doubt that the word of God is available for such purposes ; that it does subdue the Christian's enemies, slay his lusts, and often bring him off more than conqueror. But this is not the idea intended to be conveyed by the passage under consideration, which, on the contrary, represents the sword going out of the mouth of Christ as intended for the destruction of false professors and obstinate and impenitent sinners.

Are there ungodly persons, similar to those who corrupted the church at Pergamos, in any of our churches ? They may not stand chargeable with holding the doctrine of Balaam or the doctrine of the Nicolaitanes, and yet they may hold doctrines and pursue practices equally displeasing to the Son of God, and equally dangerous to

themselves. God forbid that we should bring such a charge against any of our members; but the bare possibility of the thing is sufficient to justify us in "warning every man," and "exhorting every man" to examine himself; to look well to his state, lest, after having named the name of Christ, he should wither under his frown and be destroyed by the sword of his mouth. If there be any such professors among us, the language of Jesus Christ to them is, "Repent, or else I will come unto thee quickly, and will fight against thee." It will avail you nothing that you have named his name and called him Lord; that you have in his name prophesied, met with his people, sat at his table, and subscribed to his cause. If you love the things he hates; neglect the things he commands; and do the things—he knowingly and wilfully do the things—he prohibits, you have nothing to expect, if you go on in your present state, but that the sword of his mouth will be employed against you as the instrument of your condemnation and eternal destruction. Oh, repent; begin afresh; go at once to the cross; go, with your guilt aggravated by your position, with your crime increased by your profession; go, humbled, ashamed, and broken-hearted; confess your sin; cry for pardon; and entreat that your soul may be washed and sprinkled with his blood, in order that it may not be pierced and riven with the sword of his mouth.

This paper may possibly be read by some who, though not making a false profession of religion, may be wilfully refusing to yield to the claims of Christ, to listen to his voice, to obey his commands. My fellow-sinner, ponder the path of your feet, and consider the end of your ways. Depend on it, you are playing a desperate game, and running a terrible hazard. By what fatal spell are you bound? By what infatuation are you deluded? What sophistries are you practising on yourself? How is it that you are wise and prudent enough in the affairs of the present life, but perfectly reckless as it regards the interests

of the next? How is it that you are panting after happiness, and yet refuse to go and seek it where alone it can be obtained? How is it that you are exciting all your energies of body and mind to gain possessions that you can hold but for a day, while you make not a single effort to gain those which, when obtained, you would hold and enjoy for ever? Oh, how long do you intend to neglect your soul and its salvation? How long do you intend to pour contempt on Christ, to disregard his voice, to deny his claims, to harden your heart, and continue in rebellion against him? Awake, dying man, from your delusion. Come out from your false refuges. Dare to become acquainted with your true position. Dare to look at the danger that surrounds you. Dare to think of the power that is armed against you, of the sword that waits the execution of your righteous but dreadful sentence. Who hath hardened himself against God and prospered? Who may abide the day of his coming? Who can stand when he is angry? Who can elude his grasp? Who resist his power? In what way do you expect to elude it, to resist it? Are you attempting to cheat yourself into the persuasion, which is as unphilosophical as it is unscriptural, that you are not accountable for your belief, that you are not accountable for your conduct? I appeal to you to say now, in candour and honesty, whether you do not know better? whether you do not feel that you are accountable for both? At all events, he who wields the sword with two edges knows you are a responsible being. As such he governs you now, as such he will judge you hereafter.

Are you taking refuge in his mercy? not by going to seek it in his own appointed way, but by abusing it as affording ground for continuance in sin? What ideas do you form of mercy? Do you think it a weakness? Do you think it something regardless of, and opposed to, justice? Do you think it will connive at disobedience, sanction rebellion, and become the patroness of

all kinds of sin? Dismiss such unworthy, unscriptural, and delusive notions from your mind. God is a God of mercy; he delighteth in mercy; he holdeth forth the sceptre of mercy to every penitent sinner that desires to touch it; but mind, he has a sword as well as a sceptre. His mercy is never exercised at the expense of his justice, his holiness, and his truth. He has mercy for the humble, penitent, broken-hearted believer; but he never promised mercy to the hardened, impenitent, disobedient, unbelieving sinner, who spurns his grace, tramples on his law, and defies his power. You have nothing to expect from his mercy, so long as you will not repent and believe the gospel; for his justice, holiness, truth, and honour are all ranged against you, and will be vindicated in your eternal punishment, when you fall under the stroke of his two-edged sword.

Are you attempting to satisfy your conscience under the delusion that you will turn to Christ and obey him some time hence before you die? Why not now? Do you not know that every day you refuse to turn, to repent, to believe, to be reconciled to God, increases your crimes and adds to your guilt? Do you not know that while you are refusing you are sinning? that while you are waiting you are sinning? that you are widening the breach between your soul and God, building and blocking up the way to heaven, and enlarging and smoothing the road that will let you down to the bottomless pit? The Saviour invites you to come to him *now*. "Behold *now* is the accepted time, *now* is the day of salvation." It may be now or never.

Derby.

J. C.

CHRISTIAN REFLECTIONS ON THE FRENCH AGGRESSION AT TAHITI.

LET us shun the worldly warlike views of which we are so much in danger. The more we can contemplate this disgusting scene, as Christians, as the apostles contemplated their persecutions and their persecutors, the better it will be for us, for the poor Tahitians, and I may say, for the French too; for then God will be more glorified, and we shall, by prayer, move the hand that moves all things.

I have been led to view this tragical event not as a French but as a Popish movement by my Christian principles. But these have been awakened to more vigorous action by conversation with a French gentleman, who has the leaning which we all have to the fatherland, but is a Protestant and a real Christian, and therefore is far enough from being animated by the spirit which prevails in the journals of France. With some tender consideration for his national attachments, I glanced at the dastardly character of the attack on Tahiti, and the disgrace it reflected on

a mighty nation to seek laurels in a feeble, semi-barbarous isle. I could have said, "Eagles do not hunt flies, and what have the French eagles to do with hunting down the insects of Polynesia? Have the invaders been so roughly handled in the Marquesas, that they may flee to Tahiti for a people that have been softened down by the English, taught to exchange the war-club for the spade, and beat their swords into ploughshares? Are the legions of Buonaparte fallen so low, that they must seek out a woman to fight with, and choose the time when she was *enciente*, and sinking in the hour of sorrow? *A la gallanterie Francaise!*"

But my French friend had all the national acuteness and sensitiveness to such a strain; and he turned to another view, saying, "This was all settled at Rome first." The French warriors care little about Rome; and would laugh at the Capuchin; but it suited their war-mania and their Anglo-phobia, and

the Pope was base enough to employ such passions to do his dirty work. French soldiers make tools of the Jesuits. *O tempora mutantur!* Learn, Protestants, not "to make flesh your arm." Time was when French armies were expected to pull down antichrist. But Buonaparte played another game, and compelled the infallible to crown him; and now we see French forces employed by the Romish Propaganda.

We turn, then, from France to Italy; from Louis Philippe to the Pope. I forget what he calls himself; but I know what it is which the Scripture calls, "a harlot drunk with the blood of the saints and the martyrs of Jesus." This power boasts of being unchanged and unchangeable; and the father of lies sometimes speaks truth; for he once owned "Jesus the Holy One of God." Not, however, that the Tahitians are all saints. Who ever said they were? They have, indeed, as large a proportion of real Christianity among them as our own country, which has enjoyed the gospel for many centuries, and they have had it scarcely half a century. It is their Christianity which has inflamed Popish jealousy and enmity. Rome has pretended to prove itself *the* church, the only church, by this which it calls an argument—that she alone has converted heathens, and none can be converted but by her. Our missionaries have torn this boasting from her brow; and now she would invade Tahiti, make it Popish, and then tell the world that "she converted it, when she only perverted it."

But the *coup de main* proves not so easy as she expected. Our missionaries wisely attempted to prevent the shedding of human blood, for war is a horrible resource. But if ever there was a just and necessary war, of which *soi-disant* Christians often talk, to their shame, it is when a quiet people resist an invader who comes to rob them of their liberties, to shed their blood, and spread horrible licentiousness, which would disgrace savages. The less we have to do with this question of war

the better. But while we look on, and see "the potsherds of the earth dashing themselves to pieces" against each other, we wonder how the irritated insect has been able to worry the eagles. But the captains of whalers in the South Seas hate the French invasion of an isle in which they had found friendly harbours, and would gladly help the oppressed. Who can foresee the event of this struggle of weakness against might? That the son of a missionary should have imitated "Judas, who was guide to them that took Jesus," should make us pray that he may at last be found another Saul of Tarsus, "who preached the faith he once destroyed."

The whole affair will, I doubt not, be overruled for good. Our nation needed something to cause it to consider the genuine character of Popery. Puseyism is but Popery stealing in under a mask, which mask, however, it is gradually dropping. Some of that clique are openly advocating persecution, declaring they would drive Dissenters out of the land. We might say to them, as the first Christians to the Romans, "If we retire we should leave a desert that would appal you." The laity of our land are, however, not yet sufficiently tainted to be prepared for this final stroke; and some of the clergy, seeing this, are backing out of a scheme which they begin to think desperate. We should avail ourselves of this opportunity to show Popery propagating itself by fire and sword. When has the ugliness of the harlot been laid more naked? What neck would be safe, if she could put her foot upon it?

We should, however, as Christians, learn to trust the government of Him who is "head over all things to the church which is his body." The roaring of the lion, which "goeth about seeking whom he may devour," shall wake up "the Lion of the tribe of Judah. For when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." "For the oppression of the poor, for the sighing of

the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him."

Let us not be frightened at the revival of the beast whose deadly wound is healed; nor let us wonder, if all the world wonder after the beast. If we hoped that the great predicted apostasy would gradually die away and expire from mere exhaustion, we must have forgotten or not have noticed that the beast and the false prophet were to be taken alive and cast into the lake of fire just when the wicked were exulting over the slain witnesses. The doom of the man of sin is sealed, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

For his Spirit, therefore, we must look and pray. There must be no hatred of Frenchmen. There are natives of France who deplore the Tahitian affair as much as any English-

man. We live in a house of glass and must not throw stones; let him that is without the sin of warlike aggression on the feeble throw the first stone. There must be no hatred of Roman Catholics neither. We must hate Popery for the love of Papists, as Christ hated sin and made himself a sacrifice to God's just indignation against it because he loved us sinners.

Upwards, then, let us lift our eyes, and ask, that, whatever sins in Tahiti brought this severe chastisement on it, may, with great searchings of heart and humiliation, be put away, and that it may be said of our brethren as in ancient times, "Then they that were scattered abroad, went every where preaching the word; and then had the churches rest, and were edified, and walking in the fear of God and in the comforts of the Holy Ghost, were multiplied."

CHRISTIANUS.

POETRY.

THE WELCOME.

Lines suggested by the Account of Mr. Moffat's Arrival at the Kuruman.

THE golden sun, in a flood of light,
Shedding his beams o'er a desert land,
To vision reveals an oasis bright,
A garden of beauty 'mid burning sand.

And lo, each careworn forehead that hath,
Bright'ning its furrows, a joyful trace,
Is wending along the wilderness path,
A brilliant trophy of saving grace.

The mother comes with her prattling child,
With the Bechuan, his noble band,
And Bushmen in troops, with happiness wild,
Are hastily crossing the desert sand.

They 're tending all to that peaceful cot,
And, as they join in a mingled throng,
Sincere are the tongues that hallow the spot,
As sweeps o'er the desert their welcome song.

"Welcome home, dear father,
From perils of the main;
Welcome to our dwellings,
With all that bear thy name.

We hail thee, not as madly
We met our braves of yore,
With wild terrific conch note,
Deep booming o'er the shore.

No! gratitude too deeply
Within each bosom swells,
Thy worth the quiv'ring tear-drop
More eloquently tells.

We dreamt that we had lost thee;
Thy doting native land
Forbad thee to come back again
To bless our burning strand.

Yet, are we not thy children,
The favour'd Bechuan,
The once degraded Bushman,
Rank'd with his fellow-man?

The chieftain standing by thee,
That noble-looking band,
The lisping child that welcomes
With tiny outstretch'd hand?

Cast we not, at thy bidding,
The tomahawk away?
The spear and poison'd arrow,
And scalps that were our prey?

2 U 2

Gaze at that hoary monarch,
Affection in his eye;
His aged queen stands weeping
At loveliness gone by.

True, there are friends that gladden
The home thou 'st left behind,
But stronger ties are claiming
Thy firm and feeling mind.

Thou art the chosen herald,
Design'd by God alone
To point us to salvation
Through his beloved Son.

'Tis true, the pond'rous serpent
Has mark'd thee as its prey;
The monarch of the forest
Has track'd thee on thy way.

But God has still upheld thee
Through all the dangers past,
And he will safe conduct thee
To thy bright home at last.

Ah, then, a sweeter welcome
Than that which now we sing
Shall hail thee as thou treadest
The palace of thy king."

E. H. T.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE HISTORY OF THE LONDON MISSIONARY SOCIETY; comprising an Account of the Origin of the Society; Biographical Notices of some of its Founders and Missionaries; with a Record of its Progress at Home and its Operations Abroad. Compiled from Original Documents in the possession of the Society. By WILLIAM ELLIS, late Foreign Secretary of the Society, and Author of "Polynesian Researches," &c. 8vo. Vol. I. pp. 596.

John Snow.

A HISTORY of the London Missionary Society, after all that has been written on the subject, has long and justly been regarded as a desideratum. As none of the honoured men who laid the foundation of the institution, who watched its early struggles and its Pentecostal triumphs, and who have now, with few exceptions, been gathered to their fathers, felt constrained to the performance of this important but difficult task, apprehensions have been entertained lest there should not be found among their successors any one, in all respects qualified to do full justice to the arduous undertaking.

A few years ago, all eyes were naturally fixed on the late distinguished foreign secretary, William Orme, as a man peculiarly fitted, by his cast of mind and habits of research, for drawing up the annals of the society. He was a sort of connecting link between the founders of the institution and the present generation; and, in his "Vindication of the South Sea Mission" from the attacks of Frenchmen, had evinced some rare qualities for the work of a searching and spirited historian. But, alas! this gifted man was removed from the Church on earth, in the full vigour of his faculties, and at the very moment when the importance of his labours had begun fully to be appreciated. Since his lamented death we have had but

one feeling, that Mr. Ellis was the individual to whom Divine Providence was significantly pointing as the future annalist of a society, whom he had so long and so faithfully served. His missionary labours in the South Seas, his official connexion with the society till the failure of his health, and the ability displayed by him in his "Polynesian Researches," all seemed to mark him out for the discharge of a duty which had been too long neglected. That the loss of health, arising from consuming efforts in the mission-house, should have been the occasion of delaying the appearance of the first volume of his history, is matter of deep regret; but even this painful circumstance may have contributed, by the retirement from public life which it rendered necessary, to the completeness of an undertaking which required to be accomplished with the greatest deliberation and the most patient research. In the volume before us we have ample and gratifying proof that the author has lost nothing of his known talents as a writer, that, with the recovery of a portion, at least, of his wonted health, he has been enabled to exhibit indubitable signs of intellectual vigour.

In the author's original plan, when necessity compelled him to retire to the South of France, he had intended to associate the "History of the London Missionary Society" with memoirs of the great and good men who gave it birth. This feature of his plan has been relinquished from the appearance, in the mean time, of Dr. Campbell's "Maritime Discovery and Christian Missions," and Dr. Morison's "Fathers and Founders," &c. "These works," observes Mr. Ellis, "more especially the latter, have narrowed the range of subjects originally contemplated, by superseding the necessity of those biographical details which would otherwise have been essential to the completeness of the present work." In our

le judgment, the work, as a history of ociety, is improved by the author's re of purpose; had he even adhered to iginal idea, he would have been com- l, for the sake of impression, to sepa- he biographical from the historical part s labours; the memoirs would have ipated the history, and the history l have trenched on the memoirs; as work now appears, it is simply and ly historical, slightly glancing indeed s characters both of founders and mis- ries, but without breaking the thread narrative which requires to be continu- and which belongs more to the progress e society in heathen lands, than to the ed men at home, who were honoured d to originate the bright and blessed ct. "The Fathers and Founders of ondon Missionary Society," and "The ry of the London Missionary Society," istinct but kindred productions; and y it is matter of congratulation to the s of the cause, that both are forth- ag at this precise juncture, when, if we so speak, the trumpet of jubilee is ling through the land. Our author stly observes, that "A measure of re- tion has been mercifully vouchsafed; e is grateful to be able at this auspi- period—the commencement of the ty's jubilee, to offer to its friends the volume of its history." And truly a ble offering it is; which, doubtless, the tors, the constituency, and the mission- of the society will be thankful for; and s will tend, in no ordinary degree, to ace the fruits of missionary toil to all that anomalous species of barbarians have been cradled and nursed in the lap rench propagandism. "No efforts," e assured, "have been spared to secure acy throughout the following pages; snces are generally given to the autho- for the facts recorded, but for the ons expressed the author alone is nsible." We may say with truth, the opinions expressed by the author but sober and legitimate conclusions n from the facts recorded—facts, many ich have scarcely any strict parallel in story of modern evangelization.

will be gratifying to the friends of Pro- nt evangelical missions to know, that Ellis's first volume is devoted to a hing and patient review of all the lead- acts, vicissitudes, and agents connected the establishment, and subsequent pro- of the London Missionary Society's ions to the South Seas, and to the Ultra- ges nations. Four hundred and thirty- pages are well occupied, in tracing the n of the society, and in detailing the ling facts connected with the South Sea lom; while one hundred and forty-six

pages are equally admirably employed in supplying a correct and impressive record of what God has done by the society for the vast empire of China.

Familiar as we have been with the story of Tahiti, and the surrounding groups, from a very early period in the society's labours, we could scarcely have conceived it possible that any narrative of missionary facts, relating to these distant regions, could have stirred such a variety of powerful emotions in our breasts. Far more exciting than the wildest tales of romance, are the sober facts of this record. Justice has never before been done to the perseverance, the dauntless courage, the noble endurance, the steadfast faith, the martyr-zeal, of that heroic band of devoted missionaries, who first landed on the shores of Tahiti. The discouragements, the privations, the deep sorrows, the cruelties, the deaths they encountered, must have extinguished the ardour of minds less nobly consecrated to the cause of God. That any of their number should have proved worthless or inefficient is cause of profound regret; but of the great body of them it may be affirmed, with truth, that they displayed the zeal and fidelity of apostles, while on some of them was conferred the crown of martyrdom. They had their dark and cheerless "night of toil;" but, at last, when faith, and patience, and courage, had had their perfect work, they beheld the day-star betokening that glorious day, which has revealed to the gaze of mankind the amazing spectacle of two hundred islands rescued from the most cruel and impure idolatry that ever cursed any equal portion of the human family. Mr. Ellis has placed all the facts of the case in the clear light of authentic history, without exaggeration, without partiality, without concealment of untoward events; and the effect of the whole is to produce a resistless impression of the power, wisdom, and sovereign mercy of that Being who, in his own time and way, vanquished difficulties with which human agents were utterly unable to cope. It is now most exhilarating to trace the hand of God in all that has transpired in the mission-field of Polynesia; and doubtless the time will speedily arrive when the dark problem of French aggression will be solved by the events of that Providence which has so long and so graciously watched over the infant churches of the great South Pacific. Already has God so signally interposed to rescue his cause from heathen fury, and European depravity, that we will not—dare not despair as to the result of the present stratagem of French Catholicism, backed by the arms of that perfidious nation.

A thousand thanks to Mr. Ellis for having honestly delivered himself on all the horrible facts of this most dark and horrible

case. May we hope that the King of the French has seen the faithful mirror, in which is reflected his own conduct and that of his Government in this most guilty and disgraceful transaction. After a full, accurate, and authentic statement of the particulars relating to the French aggressions in Tahiti, proving to a demonstration that the French King and Government have been at the beck of Rome to do whatsoever she has required of them, Mr. Ellis has penned the following just and glowing passage, for the edification of Louis Philippe and his famous Protestant minister :—

“The remoteness of the region in which this conduct has been pursued, and the smallness of the population affected thereby, increases rather than diminishes the moral turpitude of the whole affair. The weak and the helpless have a natural and acknowledged claim upon the consideration and protection of the strong, and it would have redounded far more to the honour of the King of the French, given his name a charm and a power vastly more advantageous to his own reputation and the interests of his people, to have restored to Pomare that independence of which his misguided representatives had wantonly deprived her, than to have made all the parade of friendship and good-will which marked the entertainment of Queen Victoria at the Chateau d'Eu. The claims of Queen Pomare to the kindly feelings of Louis Philippe were stronger than those of Queen Victoria. The latter did not need them. The rights of the Queen of Tahiti were as sacred, and her title to the crown as valid, as those of the Queen of England. It had been derived from no feverish ferment of *three short days*, but was her undisputed birth-right, voluntarily and cheerfully recognised as such by the people over whom she reigned; and the only reason why the Queen of England received the most flattering homage and the most marked attention, at the same time that the Queen of Tahiti was insulted, degraded, plundered, and driven as an outcast from her house and home, is to be found in the power of the one, and the helplessness of the other.”

This is plain speaking, but not too plain; the age will understand it, if the King of the French and his adroit Protestant minister should find themselves dull of comprehension. We earnestly wish that the following sublime remonstrance should find its way to the conscience of France; if, indeed, it boasts the honour of such a friendly remembrancer:—“France,” observes Mr. Ellis, “has complained of being isolated, and recently appeared ready to rush into war with the rest of Europe, rather than not be included in a convention for preserving the integrity of the Ottoman empire. But

the French Government must know that by proceedings such as those pursued at Tahiti, and approved in Paris, France was most effectually isolating herself, not from formal compacts and engagements with the European family of nations, but from a participation in the purest and loftiest sympathies, the most noble and generous feelings of all honourable men—showing the feeble influence, if not the entire absence of those principles of humanity, integrity, and honour, which form the basis of all amicable relations, and of all respect and confidence among nations, as well as individuals.”

It is unhappily a fact, as Mr. Ellis has well shown, that “notwithstanding all the evidence to the contrary, the French ministers declare to the Houses of Legislature, that the king has directed them to state that the protectorate of Tahiti had been *offered* (fie upon these diplomatic gentry!) and accepted in his majesty's name, and to demand 5,987,000 francs, and 1,200 troops, artillery and infantry, for the maintenance of the protectorate of Tahiti and the possession of the Marquesas. The notorious falsehood respecting the offer of the protectorate was more than once repeated by the French minister, with the assurance that France, in accepting the external sovereignty of the island was only complying with the spontaneous wishes and deliberate choice of the native authorities. The dastardly and ruffianly behaviour of the French admiral and consul towards Queen Pomare, the wanton abuse of power against a defenceless people and a helpless female sovereign, the forcible seizure of the external sovereignty of the island, the hypocrisy of pretending, by such seizure, to afford protection, and the audacious profligacy of declaring such seizure to have been made in compliance with the spontaneous wishes of the oppressed and plundered victims of this treachery and violence, presents an instance of perfidy and plunder which has rarely been surpassed.”

Sickening to the heart of every Christian philanthropist must be this whole tale of woe. But France is yet amenable to the great moral Governor; and she may yet find Tahiti to be a burdensome stone, in that day of reckoning which yet awaits her for all the cruelty she has practised on the saints of the Most High God. Her priests, in former times, were her great school of infidelity; her infidelity brought her to the verge of ruin, and stained her name with deeds of horror never to be forgotten; and if her present Government is again to lend itself to the evil genius of popery, and to send armies and fleets in the wake of her intolerant priesthood, it will not require the spirit of prophecy to predict the effect of such proceedings on the Protestant nations of the New and of the Old World.

must bring this already too notice to an abrupt close; tting that we cannot do justice l part of this most valuable rering as it does to the Ultra-ion, in which we have ever epeat interest, we should have follow the author through this unt department of his laborious office it to observe, that he has important fact respecting the ion, that he has carefully de-icissitudes, exhibited its literary portrayed the characters of its ished missionaries, and looked ight eye at the new openings vidence to the labours of our r kindred missions. We need that Mr. Ellis has done full e memory of Morrison and whose venerated names the ion must ever be associated. failed to cheer, by his voice of nt, the devoted labourers now upon whom we pray that a n of the Spirit's influence may st. eave of this most pleasing and olume, we cannot forbear ex-deep sense of obligation to the hor for the admirable service ed by it to the cause of Chris-ian general, and to the London ociety in particular. From the hed we shall look with eager-ond volume, and would affect-ferently pray that the author ghened in body and mind for t work, which, if completed begun, will shed lustre on his rations yet to come.

SAMUEL WILBERFORCE, M.A.,
o his Royal Highness Prince
l Archdeacon of Surrey.

ames Burns, Portman-street.

years of our literary history we ollect that any production, onoured name of Wilberforce, und a ready and unchallenged favourable estimation of all men, because that untarnished netted, in the opinion of man-ith thoughts of religious wis-h deeds of unquestioned bene-ow that William Wilberforce there is too much reason to hallowed *prestige* belonging to .not long retain its undisturbed r the public mind, as we are t the mantle of the ascended en upon any Eliabain his family. the life of that distinguished

man, put forth by his two sons, Robert Isaac, and Samuel, has done much to dissolve the enchantment, leading us to anticipate that any work proceeding from the pen of either of those gentlemen, would be entitled to no special favour, but must be judged of by the every-day rules which regulate our estimate of the productions of other plain, ordinary, and erring mortals. The name of Wilberforce was once a tower of strength to all that was noble, wise, and religious in the community; but we are not without our serious apprehensions that it may hereafter become a beacon of warning, to guard the unwary from dangerous rocks on which the souls of men suffer shipwreck.

It is with much and unfeigned regret that we preface our remarks upon the Sermons before us with observations such as these, our reasons for which will probably appear in the sequel. The chief claim which they possess to attention, would appear to be derived much less from the person who wrote them, than from the illustrious individual to whom they are inscribed, being dedicated to Queen Victoria, before whom they were preached. The volume consists of seventeen sermons, containing about the ordinary staple of slight theology, wrapped up in careful, elaborate, and sometimes ambitious diction; and are just such plausible, soothing, and clever productions, as may be supposed to recommend a worldly clergyman to a worldly and indiscriminating audience. They embrace a variety of subjects, some suggested by the services or festivals of the day, that the institutions of "the Church" may be duly honoured; but they are chiefly of a general character, and are too brief and perfunctory for much serious discussion. There are, no doubt, many statements upon moral and religious subjects, scattered up and down the volume, expressed with some gracefulness of diction and earnestness of manner, which may commend them to those who do not look very closely into the quality of the instruction presented. The casual intermingling, however, of some familiar religious truths and doctrines, derived, as we presume, from early educational impressions, does not materially change, but only serves imperceptibly to modify, their prevailing character; and the air of seriousness that pervades them tends chiefly to make the deficiencies and errors they contain, less suspected, and more acceptable to the cursory reader. But worldly individuals and families may be assured that the volume has been so carefully got up, as to be sufficiently free from all that they would most object to in evangelical religion. The "*Practical View of Christianity*," by the late eminent William Wilberforce, fell like a thunderbolt upon fashionable society, almost startling the whole

and calculating mind of William Pitt himself; and it produced for a season something like a moral revolution in the circles to which it was addressed. The Sermons of Samuel Wilberforce, are charged with no such thunder, and will not disturb the slumbers of the Church or of the world. Latimer often aroused the conscience, and excited the ire of his royal master; but the consciences of noble and royal personages may sleep in perfect peace under the discourses of the courtly chaplain of Windsor.

Upon the subject of existing controversies, the Archdeacon is careful enough to avoid committing himself by any deliberate statements, but, to practised eyes, the Tractarian virus is sufficiently easy to be traced throughout, although it rarely assumes a palpable form. He appears to have no sort of objection to soothe his Oxford friends by saying not a few things in their strain, though without going the length of formally identifying himself with their most obnoxious dogmas. His motto would seem to be, "Give it an understanding, but no tongue." He speaks, for example, in Sermon vii. p. 128, of the great blessing of being "in the Church"—his own of course—"where Satan is manifestly bound and straitened," as if nominal churchmanship could ever limit the power of the enemy of souls. Judas and Simon Magus were "in the Church," but Satan was not straitened in dealing with them. In Sermon viii. p. 146, he talks with as much unction as Mr. Newman would, of "the true Christian intent of fasting," that "herein we claim our right to bring even now our bodies under his holy rule, those bodies which he has washed with water and the renewing of the Holy Ghost"—as if there were any necessary connexion between the two things, for whether he fasts or not a good man ought to be subject to a holy rule. And this he calls, in the jargon of the school, our "Lenten temper,"—as though a Christian were not equally bound to habits of practical morality all the year round. He speaks, Sermon xi. p. 201, of "leading a life in the remembrance of the constant presence of our Lord," by which he means not a devout reference to the Divine presence on all occasions, but specifically in the Sacraments. And he observes, "We must believe that he is with us; that we are before Him; that sacraments and outer things do not represent an absent Saviour, but bring the faithful man into his very presence; or our whole religion will become an empty fruitless form." This he calls understanding "the hidden law of a present absence, in which is the very secret of our lives." We wish that Mr. Wilberforce, or some one in his confidence, would expound to us this precious mysticism of a *present absence*, as it seems wonderful to resemble that well-known

figure of speech which the wise call *anastrophe*. We can only suppose that it is a refined Tractarian gloss of the old Popish doctrine of transubstantiation—for what else can he mean by saying that sacraments and outer things, do not represent an absent Saviour, but bring the faithful man into his very presence?

From these and similar references, it is easy to perceive the real leaning of the Archdeacon's mind, though all such allusions are usually couched in honied phrases, and occur in the midst of passages which seem so studiously devout, that those who are unaccustomed to what an apostle calls "the deceitful working of unrighteousness," might not detect the hidden leaven. There is, however, one sermon in the collection which is less ambiguous, and by no means chargeable with the fault of keeping aloof from the direct statement of principles, or of getting rid of them by means of vague figurative language, and rhetorical embellishments. In this, which is sermon third, the author really does propound clear and positive doctrine; but then, unfortunately, it is doctrine clearly and positively false and unscriptural. The subject is Baptismal Regeneration, and on this point, he goes all lengths with the Tractarian party. His former friend, if not disciple, the Honourable Mr. Spencer, could not possibly go farther, in whatever church, Protestant or Popish, he might happen for the present to be domiciled. It is from the text, Romans viii. 14, "For as many as are led by the Spirit of God they are the sons of God;" a text on which a plain humble Christian could scarcely have gone wrong, and on which his own venerable father's theology would have kept the Archdeacon himself from going astray. In opposition to the teachers, from whom he separates himself, his own sentiment is, that "every baptized infant is so really engrafted into Christ, that he does receive some gift of the Holy Spirit, whereby the principle of a new life is given to him, that he is in the plain sense of the words born anew of water and the Holy Ghost; that he is become a child of God." He would farther have us believe, with his Popish progenitors, that God is pleased "by an outward means of his own appointment to wash away the guilt of the baptized child's evil nature, and so to join him to Christ that he is indeed an adopted son and receives from him the gift of his Holy Spirit, that which is to be the principle of a new life; that, in one word, he who was 'by nature born in sin and the child of wrath is hereby made the child of grace.'" p. 44.

Such are the sentiments of Mr. Wilberforce relative to the efficacy of baptism as administered in his own church, in this sermon, which the *British Magazine*, as might

acted, pronounces "very admirable," which we deem to be utterly at variance with the testimony of Scripture and manifestly injurious to the souls of men, leading to consider a rite performed by a person upon an unconscious agent, as identical with the experience of the power of religion upon the heart. For this doctrine he gives no authority but the Church itself, and with equal wisdom forbears to give any single instance, among the living or the dead, in confirmation of such a transference of influence upon the human character by the *opus operatum* of clerical baptism.

Yet, if the theory were true, such a necessity would be the result in the experience of every child so baptized, whether prince or of peasant. But where is the evidence of this? The evidence is not positive, because it does not exist. There is a mere unfounded assumption from the fact that last—not supported by any sound evidence—contradicted by obvious facts—affording no shadow of support from the teaching of God. Scripture uniformly declares regeneration, as the effect of the Spirit's influence upon the mind, to be the medium of divine truth believed and applied; as it is written, "Of his will begat he us, by the word of truth, that we should be a kind of first fruits of his resurrection." But this moral and spiritual regeneration, is never ascribed in the scriptures to baptism, or any other external rite, whether administered in infancy or adult years. Sacraments, apart from their known and received, never did produce renovating influence upon the mind, or ever will. It is the doctrine of all ages, that "neither circumcision avail anything, nor uncircumcision, but a new creature." "For he is not a Jew who is outwardly, and circumcision is that heart, in the spirit and not in the letter, praise is not of men but of God." If baptismal grace, however, does not result to be of much value after all; for, in the Archdeacon's own showing, it is lost. Speaking of the clerically baptized child, he says that "his actions must be a reflex power on the life within. Though them he may nourish and cherish, they may enfeeble and even destroy it." Yet again, "He never indeed can make himself to have had this life, for that was a gift." Farther on, p. 54, he speaks of the same person as trifling "with this gift of life," and adds "he may thereby very existence;" "every act of once threatens to break the golden chain."

And if he be a reprobate, [though I just described him as a child of God, and a principle of spiritual life,] "if his chain be absolutely broken, we know how it can be gathered into one. There

can be no intervals or breaks in the continuity of life; a broken life is an ended life." Thus it seems that sin may destroy the baptismal grace. And here comes the great difficulty of the Oxford school, what must be done with sin after baptism? Dr. Pusey is, as usual, abundantly ambiguous on this point, and Mr. Wilberforce is no better. He merely says in reference to those "who through carelessness have marred the life within them by allowed sin and negligence, where else is there hope but in this same truth? What can they do but return again to their baptismal covenant?" But what wretched trifling is this with the distresses of a despairing conscience, to send a man back to a broken baptismal covenant; to tell him to mend a broken chain, of which, in the same breath, he says, "we know not how it can be gathered into one!" Is he to be baptized a second or a third time, or as often as he sins? Such is the miserable philosophy and more miserable divinity, of this teacher of babes in the royal household; and such are the absurdities into which men fall who neglect the simple truths of the gospel for the futile speculations of their own minds. We certainly do not remember to have seen so much erroneous doctrine, insidiously presented, in the same compass, under the guise of artless simplicity and earnestness, as in this sermon.

The uses which the Archdeacon makes of the doctrine, when he has got it, are sufficiently curious. "For here," he says, "namely in the life imparted in baptism, is our only warrant and guide for attempting the great work of educating children. We may set about training them, because we know that this life is within them." Does this shallow reasoner really mean to say that no one has either warrant or guide to educate his child in the fear of God, but he who believes in the Popish and Puseyite dogma of baptismal regeneration? Will he aver that members of the Society of Friends, and other Christians who do not hold with infant baptism, or those who do not hold it in his incoherent sense, have no warrant or guide for attempting the Christian education of their children? or what does he mean to say? or to what length does he mean, by his sophistries, to abuse the patience, and insult the common sense of the Christian public?

Mr. Wilberforce has even the temerity to arraign better theologians than himself, for saying, "that as all those who are living evil or even careless lives are not thus led by the Spirit of God, they therefore are not, and cannot have been, the sons of God." This is the first time we remember to have read from the pen of any clergyman who had a character for consistency to lose, that the

tree is not to be known by its fruits. Evangelical preachers, he intimates, address this class therefore, "exactly as they would address heathen men:"—as if they who are living "evil and careless lives," could be any better in the sight of God than heathen men, though they had been baptized by a thousand Archdeacons, or submerged in the waters of the deepest flood. "They think of them and speak to them," he complains, "as men who have yet to make the very first step in the Christian course; who have to receive the beginning of the Christian life"—as if irreligious and unholy men had not everything to learn in the school of Christ. If men of this class are not to be exhorted to faith and repentance, and treated in all respects as unconverted men, we should be glad to know who are. On the contrary, he speaks of those who are baptized after his fashion, whatever "evil lives" they may lead, we presume, as having "a mighty mystery in each," which "the natural parent or guardian who has realized this truth is to develop and unfold. They are like," like what do our readers suppose? "like royal babes sheltered for a season in some peasant's house. They are more than his; he looks on them with reverence and hope; they are the sons of God. And this reverence and hope are the natural consequences of his believing that this life is in them." p. 49. We know not whether this allusion was intended to convey the impression that the propounder of these doctrines was a person peculiarly fit to instruct "royal babes"—to develop in their minds the baptismal grace, and prevent the loss of sonship—but we are sure that such unsound theology can bring no blessing in its train.

We scarcely know which is the greater, the folly or the impiety of these sentiments; of their delusive and dangerous tendency there can be no doubt. The author of this volume, we are sorry to say, is but too consistent with himself, if this volume be a specimen of his ordinary preaching; for we cannot find a single bold or direct address to unconverted men, or a single powerful exhortation to fly to Christ as perishing sinners, or to escape from the wrath to come. Firmly attached as we are to the practice of Infant baptism, and believing it to be clearly deducible from Scripture, in the sense held by the great body of evangelical dissenters of our own communion, by our Wesleyan friends, and our Scottish brethren of various denominations, between all of whom there is an essential agreement, we have deemed it a public duty again to record our protest against the Popish figment of baptismal regeneration. We quite believe with a late excellent clergyman, that "baptism never was designed to convey regeneration," either in infant years, or in adult life; and

the statement of the doctrine in the Church Catechism would alone be sufficient to justify dissent. "It strikes," he observes, "at everything vital in Christianity, subverts the covenant of promise, makes faith and truth of no effect, supersedes the genuine work of the Spirit, vacates the necessity of conversion and repentance to decent moralists, carnalizes religion, substitutes the form of religion for the power of it, and has destroyed, I believe, more souls than any one single error which has been branded on the black list of heresy."—*Melville Horne*.

Our readers, we suspect, have by this time had quite enough of Archdeacon Wilberforce; and will no doubt participate in our regrets that the royal ear should be abused with doctrines so delusive, and that the religious tuition of the Heir Apparent of the Crown should be conducted under such a bias. The *Guardian*, and the *English Review*, rejoice in the appearance of this volume, and especially in the third sermon. The *British Magazine* cites it as a proof that "the Head of the Anglican Church receives the best possible instruction in its doctrines." If this be the best possible instruction that the Anglican Church can bestow, we can only say we are heartily sorry for it: what the worst teaching must be, if this be the climax of its perfection, we are utterly at a loss to imagine. Our remarks, however, are not dictated, if we know ourselves, by any sectarian predilections, but are solely intended to oppose dangerous errors, which we should equally regret to see pervading any section of the Christian Church.

THE MORNING EXERCISES at CRIPPLEGATE, ST. GILES'S-IN-THE-FIELDS, and in SOUTHWARK: being divers Sermons, preached A.D. MDCLIX—MDCLXXXIX. By several Ministers of the Gospel, in or near London. Fifth Edition. Carefully Collected and Corrected. With Notes and Translations, by JAMES NICHOLS, Editor of Fuller's "Church History of Britain," &c. In 6 vols. Vols. I., II., III., IV. 8vo.

Thomas Tegg.

We consider the public as much indebted to Mr. Tegg for this beautiful reprint of a work of sterling value, which had become both rare and expensive. Under the superintendence of such an editor as Mr. Nichols, we have an ample guarantee of the superior accuracy of the edition; while his renderings of certain Latin notes and sentences into English will prove a great advantage to the mere English reader.

As it respects the work itself, it has long and justly been regarded as a standard production in theology and experimental godli-

ness. The preachers were men of elevated piety, sound erudition, and were well disciplined in the school of orthodox controversy. There are very few questions pertaining to polemical or pastoral theology not here amply discussed. Indeed, we have often gravely doubted whether there be another series of discourses in the English language that will bear comparison, in all respects, with the *Morning Exercises*. Such is our high estimate of them, that we could wish no better thing for our younger brethren in the ministry than that they should become well acquainted with their contents.

HISTORICAL MEMORIALS relating to the INDEPENDENTS, or CONGREGATIONALISTS: *from their Rise to the Restoration of the Monarchy*, A.D. MDCLX. By BENJAMIN HANBURY. Vol. III. 8vo, pp. 656.

Fisher, Son, and Co.; and Jackson and Walford.

We congratulate the author and the churches of the Independent order upon the completion of these "Historical Memorials." They are, for the most part, very precious records of the men and of the times to which they refer. To those who take interest in the early struggles of our forefathers in asserting, maintaining, and working out a great principle, the patient, laborious, and successful efforts of Mr. Hanbury to do justice to a race of men so valiant for the truth will be peculiarly acceptable. Many of the documents here embodied are so scarce as to defy all hope of obtaining them; and some of them are so enigmatical, without explanation of the circumstances which gave them birth, that in the absence of the expositions of one versed in the antiquities of Independency, their real importance and value might be overlooked. It is highly creditable to the zeal and diligence of Mr. Hanbury, that he should have been able to unravel so many threads of intricate and perplexed history, and to furnish so ample a defence of Congregational principles from the existing monuments of a bitter and controversial age. His own bland and excellent spirit has done much to divest the contents between Independents and Presbyterians of their offensive severity, by a steady determination on his part to look at truth in its own naked simplicity, as separated from all personal and political animosity and strife.

We can desire no better thing for the churches of the Independent order than that they should be stirred up to make themselves better acquainted with the facts of their own history. It is much to be feared that large accessions have been made to our

churches, of late years, of persons very slenderly informed as to those mighty struggles through which the denomination has passed in former times. To such, in particular, and to the churches generally, we recommend the perusal of Mr. Hanbury's "Historical Memorials," a work of vast labour, and of thrilling interest.

LECTURES ON FULFILLED PROPHECY, as Verified in the Destruction of Ancient Nations, the Vicissitudes of the Jews, the Messiah, and the Genius and Triumphs of Christianity. By the Rev. W. B. LEACH, Minister of Robert-street Chapel, Grosvenor-square. 12mo, pp. 362.

Ward and Co.; and W. and R. Holmes, Oxford-street.

It is a gratifying sign of the times that the prophetic portion of Holy Scripture is every day attracting towards it a more profound and settled regard. That great extravagance has been indulged in, on the subject of unfulfilled prophecy, will readily be admitted by every sober student of Divine truth; but when all that is wild and enthusiastic has been subtracted from the investigations of the age, there will yet remain a goodly sample of critical and well-digested inquiry into the meaning of the sacred text. And may it not be hoped, that as Divine Providence gradually unfolds the hidden purposes of the Eternal, fresh light will be thrown upon the prophetic page, and that those parts which now appear wrapped up in profound mystery, will be susceptible of clear and satisfactory interpretation.

Meanwhile, how ample is the scope afforded to the Bible student in the investigation of those parts of prophetic scripture which have been already fulfilled. No better weapon can be found with which to combat gainsayers; and no surer method can be employed for strengthening the faith of those who through grace have believed.

We cordially welcome the labours of our friend, Mr. Leach, in this deeply interesting department of study. From the very plain and practical character which his Lectures assume, they cannot fail to be eminently beneficial to a large class of persons but little accustomed to close and perplexing investigation. He has written for the million, and, we think, with great success.

The Lectures are sixteen in number, on the following topics:—Character and Inspiration of the Hebrew Prophets; Overthrow of the Assyrian Empire; Destruction of Ammon and Moab; Desolation of Edom; Subversion of Philistia and Tyre; Character and Perpetuity of the Arabs; Captivities of Israel and Judah; Fall of Babylon; Return of Jews from Babylon; Predictions respect-

ing Messiah; Providential Preparations for the Saviour's Coming; Geminus and Triumph of Christianity; same subject continued; Destruction of Jerusalem; Dispersion of the Jews; and the Present State and Probable Destiny of the Holy Land.

Such a volume as this will be an excellent present to put into the hands of young people.

A JUBILEE MEMORIAL; being the substance of two Sermons preached at Kingsland Chapel, June 16, 1844, on occasion of the Jubilee of that place of worship; with a Statement relative to its Origin, Founders, and first Pastor. By THOMAS AVELING. 12mo, pp. 99.

John Snow.

This truly interesting little volume will amply repay attentive perusal, and is worthy of very general circulation. It was originally designed for the church and congregation of which the esteemed author is the pastor, but is eminently adapted to instruct and encourage the members of our churches and congregations throughout the land. The first discourse contains a grateful review of the Divine goodness to the church and people during the past fifty years; the second points out and enforces, with distinctness and fidelity, the sacred responsibilities inseparable from such distinguished privileges; and the statement, occupying nearly a third of the volume, narrates with conciseness and perspicuity the steps by which Divine Providence has conducted the people to the honoured and important position which they now occupy. The extent to which the Rev. John Campbell, the late beloved minister of Kingsland Chapel, was known among our churches, and the estimation in which his character and labours were so deservedly held, will not fail to enhance the value of the account here given by his successor, of the commencement and progress of the cause of Christ in the scene of his more stated labours; and render it peculiarly welcome to many, who are seeking, by home missions and other means, the spiritual benefit of the ignorant and neglected portions of our country. Little did the pious individuals who, fifty years ago, struck with the profligacy and spiritual destitution of Kingsland and its vicinity—where bull-baiting and kindred amusements were often followed—commenced a prayer-meeting among the brickmakers in

the neighbourhood, think that a Christian sanctuary would so soon be reared, around which others would in such numbers ultimately arise, a Christian church be gathered with its schools and other appliances of usefulness, in aid of home and foreign objects; raising for religious and benevolent purposes 1,000*l.* annually, not by many, nor indeed by any, large sums being given, but by all doing something, and doing it systematically. We thank Mr. Aveling for his "Jubilee Memorial," and very cordially recommend it to our readers.

WORKS RECENTLY PUBLISHED.

1. *Popery the Enemy and the Falsifier of Scripture; or, Facts and Evidences, illustrative of the Conduct of the Modern Church of Rome, in Prohibiting the Reading and Circulation of the Holy Scriptures in the Vulgar Tongue; and also of the Falsification of the Sacred Text in Translations of the Bible executed by Romanists.* 8vo. pp. 44. W. E. Painter, Strand.

This pamphlet we know to be from an able pen. It is a seasonable reply to the modern cant of Rome about the liberty of Catholics to read the Scriptures. A more important *exposé* of the perfidy of Rome has not been made in modern times. All who have to deal with Romanists should possess themselves of this tract.

2. *Murray's Colonial and Home Library.* No. XIII. *Notes and Sketches of New South Wales, during a residence in that colony, from 1839 to 1844.* By Mrs. CHARLES MERIDITH.

This is a work written with remarkable spirit and beauty, and full of the best information.

3. *The Providence of God displayed in a Series of interesting Facts from Sacred and Profane History.* By the Rev. JOHN YOUNG, M.A., Author of "The Record of Providence." 12mo. Houlston and Stoneman.

4. *The Missionary Jubilee.* A Poem, for the Young. By Jubal. 18mo. John Snow.

5. *Hymns for the Chamber of Sickness.* By JAMES EDMESTON. Tract Society.

6. *Sights in Autumn.* Tract Society.

7. *Peril in Security.* A Memorial of Nathaniel Edward Parker, late House Surgeon of the Macclesfield Dispensary. By SAMUEL WILSON RIX. 12mo. Hamilton, Adams, and Co.

8. *Laodicea; or, Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies. An Essay.* By DAVID EVERARD FORB, Author of "Decapolis," "Chorazin," "Damascus," &c. 18mo. Simpkin and Marshall.

9. *Sympathy; or, the Mourner Advised and Comforted.* By the Rev. JOHN BAUCE, Minister of Necropolis, or Low-Hill General Cemetery, Liverpool. Third Edition. 12mo. Hamilton, Adams, and Co.

O B I T U A R Y.

MRS. TUCKER.

Mrs. Mary Tucker, the wife of Benjamin Tucker, Esq., of Clay-hill, Enfield, Middlesex, departed this life August 9th, 1844. She was born of religious parents, and was early affected with her state as a sinner before God. At fourteen years of age her mind was deeply impressed by her aunt repeating to her the following lines :—

"Were I possessor of the earth,
And call'd the stars my own,
Without thy graces and thyself,
I were a wretch undone."

Without anything remarkable in her experience her impressions ripened into genuine conversion; and in her sixteenth year she was united to the church then meeting at Founder's-hall, under the pastoral care of the Rev. J. Barber. During this connexion she derived great advantage from her attendance at the table of the Lord, and deeply regretted that she was afterwards induced, on a change of residence, to discontinue the practice, and kept from resuming it by her natural proneness to shrink from observation. This she lamented, not only on her own account, but also on account of those whom she feared her conduct in this particular might injuriously affect.

But no one could be intimately acquainted with her without perceiving that she was connected with the universal church, the great catholic communion which worships God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. Her devotional habits of mind imparted to her entire deportment a delightful air of simplicity and sanctity; not leading her, indeed, to the habitual or frequent disclosure of her mental exercises on spiritual subjects, but causing her to abound in the fruits of the Spirit, especially humility and benevolence, gratitude and submission to the Divine will in all things. A high relish of the innocent and social enjoyments of life was in her case subservient to piety by the thankfulness which it awakened and the sense which it deepened of the Divine goodness. Her love to God was at an equal distance from slavish timidity and presumptuous familiarity; it was the reverential confidence which Christianity inspires. Her views of the Divine benevolence led her to expect from the Divine government the greatest possible amount of good, while her deep sense of the Divine purity and justice kept alive in her soul those sentiments of penitence and humility, without which none

of the human race can ever advance in holiness or truth.

Humility was, indeed, a striking feature in her character, and never did she appear more disconcerted or embarrassed than when compelled to listen to the voice of commendation. But this humility had nothing in it degrading; in her case it was combined with an elevating sense of the new relations into which the Christian is brought to God and the universe, to time and eternity. Her sensibility was great, and pervaded the whole of her being. There were many subjects to which she could rarely advert without tears. In the bosom of her family and friends she displayed in remarkable strength the domestic and social affections. At the same time she took a lively interest in the afflicted and uninformed; and was always ready to enter into measures for their comfort and instruction. Her efforts in this respect were not confined to her own immediate neighbourhood. In her occasional visits to the sea-side she was in the habit of visiting the poor, and seeking to promote their welfare, making to herself friends with the mammon of unrighteousness that she might with greater effect speak to them, or furnish them with books on their spiritual interests. Delighting in the character of him who said, "It is more blessed to give than to receive," and who came not to be ministered unto but to minister and to give his life a ransom for many; it was her daily prayer that she might have power from on high to copy his example and walk even as he walked. So strict and inviolable was her regard to truth, that she carefully avoided those exaggerations in which many indulge from a wish to make their narratives more striking and their conversation more interesting. Her first object was to obtain just views of every subject that came before her, and then to convey correct impressions to the minds of others. Her deep interest in the welfare of her young friends engaged her in unceasing endeavours to secure their improvement and usefulness, and led her in various ways to aim at awakening in their minds an earnest desire that the family, the neighbourhood, the circle in which they lived, might be the better and happier for their existence. Her friendships were never hastily formed, but always carefully maintained. No reverse of circumstances, no desertion or misrepresentation on the part of others, could weaken her attachment or regard for those whom she had once distinguished with the name of friends. Of the value of time

she entertained too deep a sense to allow any part of it to run to waste. By the practice of early rising adopted in youth and adhered to in age, in sickness as well as in health, in winter as well as in summer, and by redeeming scraps of time while waiting for others less punctual than herself, she contrived to husband a talent which no one can squander with impunity. Many days of suffering were diligently improved between the paroxysms of pain, and the wakeful hours of night were turned to account by meditating on passages of Scripture and of sacred poetry with which her memory was richly stored. The custom of retiring at stated times for the purposes of devotion was not only attended with great advantage to herself, but proved of service to others. One lady on a visit to the family was induced by her example to adopt the custom; and there is every reason to believe that the Lord met with her in her retirement, and prepared her soul for the event which has since taken place, her removal to the world of spirits.

Mrs. Tucker's study of the Scriptures was impartial and extensive; and thus she perceived the beauty and force of many passages which are often passed over with indifference, and attained to just and impressive views of God and his ways, and of the obligations and encouragements of the Christian. Owing to her energy of mind and independence of spirit, her active services were continued up to her last illness, during which distressing period her only complaint

was that she was unable to help herself: a lamentation which was met with the affectionate reply, "By your affliction we are permitted to join with angels who are sent forth to minister to them who are the heirs of salvation."

The closing scenes of her life will never be forgotten by those who witnessed them. In the delirium which continued with scarcely an interval from the time of her last seizure till her death, her simple child-like dependence on the Redeemer was evinced in many short ejaculations, and in the utterance of short portions of Scripture, such as, "My heart is fixed, cast me not off;" "The Lord is my portion," adding, "and shall be my portion." A week before her departure she requested of a few friends, who met together at the request of her afflicted husband for prayer on her behalf, that they would particularly intercede that she might be filled with the Spirit. A short time previous to her release she exclaimed with great force, "Cast me not away from thy presence, and take not thy Holy Spirit from me." The state of her mind, as disclosed in her few lucid intervals, was that in which she has often remarked the Christian should always be found, having nothing to do but to die, yet watching and praying even to the last. Her mind was kept in peace; she knew whom she had trusted; and it is our consolatory hope, that when Christ, who is our life, shall appear, she also will appear with him in glory.

Home Chronicle.

EARLY REMINISCENCES OF THE LONDON MISSIONARY SOCIETY.

In a Letter addressed, by the Rev. Thomas Taylor, of Bradford, Yorkshire, to the Jubilee Meeting, held in that town.

MY DEAR FRIENDS,—My respected and beloved successor, Mr. Glyde, has pressed me very much to attend your meeting this evening, on the occasion of your celebrating the jubilee of the London Missionary Society. I should, indeed, have rejoiced to have been present and taken part in your proceedings, but Providence forbids it. My present state of health would not bear the excitement of such a meeting. Rest assured, however, that my thoughts and my prayers will be with you.

The period of the formation of the London Missionary Society is connected in my mind with one of the most important and solemn events in my life, and this jubilee brings

back many and mingled emotions. Six days before the formation of this society in 1795, I was ordained to the office of the Christian ministry at Orsett. I have been looking this morning over the certificate of my ordination, and the last fifty years of my life have passed in rapid review before me. Of the ministers who assisted in that ceremony, and signed that certificate, not one remains. All have been called away to their rest, and I am forcibly reminded how soon I may be called to follow them.

As you may suppose, I can well recollect the year when the Missionary Society was first established, and the variety of opinions entertained by many with respect to it. Many were the doubts and fears expressed; many were the objections raised, and none could have anticipated the extent to which we have been privileged to see the operations of this Society carried. We may well exclaim, "What hath God wrought!" and raise our devout thanksgivings to Him, whose

ing alone has made our Society prosperous and successful.

There are two circumstances connected with the early history of this society which come back most forcibly to my mind, which I think I should have mentioned if I been able to be present with you.

The first is of a painful nature. I remember the great alarm and excitement which ensued when the missionary ship Duff, on her second voyage, was captured by a French privateer, and the late Mr. Howell, of Exeter, and other missionaries, were taken as prisoners. It was a dark and gloomy prospect for the society. Some were almost ready to give up in despair. But God gave us patience and hope to his servants, and the clouds were soon dispersed.

The second circumstance is of an encouraging kind. You have all heard that when the society was first established, great difference of opinion was entertained as to where should be selected as the first station for our missionaries. Some selected the East Indies, others the West Indies. Dr. Haweis, of Exeter, exerted his utmost influence to procure the selection of the South Sea Islands as the sphere of their first operations, and offered 500*l.* to the society if this was done. You are all aware that he was successful; that these islands were fixed upon; that missionaries were sent out, and for fifteen years these missionaries laboured without seeing any instances of conversion to animate and cheer them. As you suppose, the spirits of the missionaries within them; and so disheartened did they become that at one time all had left the island of Tahiti, except Mr. Nott. In like manner, our hearts at home failed us too; there were not wanting some to cast aspersions on good Dr. Haweis. In the month of 1819, I was spending a month at Bath, when more cheering intelligence had arrived from Tahiti. Walking down one of the streets with my friend Mr. Jay, he pointed out to me in a news-room Dr. Haweis, who was then visiting Bath also. I went in to see the Doctor; and I shall never forget the holy delight with which he told us of the refreshing news, and how the circumstance that had cheered the heart of the missionary was his overhearing two natives praying in secret in the bushes. Shall I forget how (at a thanksgiving service held that same evening in Lady Kingdon's chapel) the good old man, who was then so much enfeebled that he was scarcely able to be carried into the chapel, stood up by the communion rails, and at the tears were streaming down his cheeks, told us of the emotions he had undergone the last fifteen years undergone, and now, like Simeon, he could depart in peace.

I might tell you of many other interesting events connected with the early history of your society, but I will not weary you. With its history, during the last twenty years, most of you, I dare say, are familiar.

But I would say, as my parting words, cleave fast to this society, and to the cause of Christ everywhere. To those whom I in some sort look upon as my spiritual children, I would say, forsake not the cause of your Redeemer. I have laboured in connexion with this society, very imperfectly, indeed, I confess, but still with great pleasure and profit; profit, not to the society only, but to the deepening of religious feeling in my own heart. And I am sure you will find that the more you cherish and put forth the true missionary spirit—the more you labour and pray, in sincerity and humility, for the spread of Christ's kingdom on earth, the more you will find that kingdom coming in your own heart.

The fathers and founders of the London Missionary Society have passed away. They rest from their labours, and their works do follow them. I, too, shall soon have to leave you. Well, I leave this society as a legacy to you. I trust it to your charge and keeping; see that your love to it does not grow cold, nor your zeal slacken.

And that it may please our heavenly Father, in whose hand are the hearts of kings, and who can make the wrath of man to praise him, so to order events as that the afflictions of our persecuted brethren in Madagascar and Tahiti may speedily terminate—that the blood of the martyrs may prove as heretofore, the seed of the church—and that our blessed Saviour may speedily take to himself his great power and reign, is the earnest prayer of your affectionate friend and servant, for Christ's sake,

Horton-lane, THOMAS TAYLOR.
Sept. 24, 1844.

REV. ROWLAND HILL, M.A.

Commemoration of the Centenary of the Birth of the late Rev. Rowland Hill, M.A., who was born on the 23rd Aug., 1744.

The divinely inspired author of the Proverbs has declared that the "memory of the just is blessed,"—a truth which has lately received a striking illustration as it respects the founder and first minister of Surrey Chapel, Blackfriars-road.

In anticipation of the centenary services, plans were arranged for the suitable and useful commemoration of an event deeply interesting to the church of Jesus Christ, and intimately connected with the revival of religion among the inhabitants of the British isles.

Four days were appropriated to the observance of the centenary, which will long be refreshing in the recollection of those who took part in the various services.

On Sunday morning, the 25th day of August, 1844, an excellent and appropriate sermon was preached by the Rev. James Sherman, the present minister of Surrey Chapel, and the successor of Mr. Hill. His text was taken from Acts ii. 24: "He was a good man, and full of the Holy Ghost and faith; and much people was added unto the Lord." The congregation listened with the deepest interest while that honoured servant of God, in referring to Barnabas, illustrated, 1, The personal character of Mr. Hill. He referred, first, to his piety; and, secondly, to his philanthropy. In illustration of the latter, reference was made to Mr. Hill's giving up his worldly prospects; his formation of the Benevolent Society; his efforts in the extension of vaccination; his promotion of education, both in the instrumentality of day and Sabbath-schools; his exertions for the preservation of civil and religious liberty; his attachment to the Bible and missionary societies; and his undaunted courage and untiring perseverance in preaching to all within his reach "the glorious gospel of the blessed God." 2. To the ministerial success of Mr. Hill, by actual conversions, by giving new impulses to beneficial objects, and by the abundant supply of the Holy Spirit which attended his labours in all parts of the United Kingdom.

In the afternoon of the Sabbath, about three thousand children belonging to the schools of the Southwark Sunday-school Society (which is supported chiefly by the congregation of Surrey Chapel), and other young persons, besides their teachers and a few adults, assembled in the chapel; when three hymns, composed by Mr. Hill, were given out by Mr. William Jones, the former superintendent of the Surrey Chapel Sunday-school. The Rev. Alexander Fletcher preached a simple but affectionate sermon, "The memory of the just is blessed." The preacher took occasion to speak of the birth, education, conversion, usefulness, labours, and death of Mr. Hill, and applied all his historical facts with great felicity to his juvenile audience. Although he preached about an hour, he secured the attention of the children to a great extent. His prayer before sermon was most touching and appropriate, and many hearts prayed that the hearers might be led to say, "My father, thou art the guide of my youth." Mr. Fletcher, during his address, repeated with great feeling the hymns composed by Mr. Hill, beginning

"Did ever one of Adam's race;"

and

"Exalted high at God's right hand."

The impressive and delightful service will not soon be forgotten by the multitude of young immortals who had crowded into the sanctuary.

In the evening of the Sabbath, an elaborate and highly interesting sermon was preached by the Rev. Dr. Campbell, of the Tabernacle, London, from 1 Chron. xix. 26—30.

In his opening address the reverend gentleman took occasion to remark, "If I look back over the page of English, or of European history, or, indeed, of the history of the world, I can select no century so important, since the period in which the apostles appeared—no century so productive of events most intimately connected with the glory of God and the good of men." He proceeded then to consider (1) the spirit of the times "which passed over" Mr. Hill, and remarked that it was, first, a military; secondly, a revolutionary; thirdly, an infidel; fourthly, an evangelical spirit. The Doctor then considered (2), the men of those times, and remarked, "Whether we take military, literary, philosophical, or religious men into consideration, they were such as had not lived for centuries. Among the latter he particularly classed Edwards, of America; John Wesley, George Whitfield, and Rowland Hill, in this land as being "giants in those days." (3) the events chiefly named were, the formation of the Wesleyan body; the labours and success of Whitfield, and the self-denial and pre-eminent zeal of Selina, the Countess of Huntingdon; and last, the successful and brilliant career of Rowland Hill, attended, as the lives of these eminent servants of God were, by the formation of various Missionary, Tract, Bible, and Educational Societies; the abolition of the slave-trade, and other memorable events. The reverend gentleman concluded by saying, that the review should teach us lessons of gratitude, confidence, zeal, and liberality.

On the following day, Monday, the 26th August, the members of the church met in the Surrey Chapel school room, which was much crowded. After engaging in devotional services, a brief history of the church, prepared by Mr. Henry Hadland, one of the elders, was read to an attentive and deeply affected audience. The facts related respecting (1) the pastor; (2) the place; (3) the people of Surrey Chapel, called to mind circumstances of deep interest in the spiritual history of many present. The number of persons who have been admitted into connection with the church at Surrey Chapel is very large; many of whom have been persons of eminent piety and extensive usefulness. The report stated, that "Not only have the societies connected with the chapel reaped inexpressible benefit from the labours of such members, but that some of the

ing religious and charitable societies of any in which they lived, found among the members of this church some of their most devoted and influential supporters. Ministers in many parts of Britain, missionaries among the heathen, and a host of Sabbath-schoolers scattered over Christendom, have, as ordinances as administered at Surrey Chapel, found their zeal, knowledge, and piety inflamed and increased." The exertions of the church are chiefly evinced in the proceedings of the following societies or associations, ten of which were formed during Mr. Hill's life, and four his death, viz. :—

Name.	Estab.
• The Benevolent . . .	1784
• The Sunday-school . . .	1785
• The Missionary . . .	1795
• The Dorcas . . .	1800
• The Alms Houses . . .	1811
• School of Industry . . .	1811
• The Bible . . .	1812
• The Tract . . .	1814
• The Clothing . . .	1825
• Christian Instruction . . .	1828
• Maternal . . .	1837
• Surrey Chapel Literary Institution . . .	1838
• City Mission . . .	1841
• Youths' Association . . .	1841

The average number of persons admitted into the church during the ministry of the Rev. James Sherman, is 180 in each year. During the pastoral year just completed, admissions have been as follows :—

Males . . .	47
Females . . .	70
Total . . .	117
From other churches . . .	9
From the world . . .	108
Total . . .	117
Age.	
Under 20 years of age . . .	17
Above 20 and under 30 . . .	52
„ 30 . . .	40
„ 40 . . .	50
„ 50 . . .	60
„ 60 . . .	70
„ 70 and upwards . . .	4
Ages not ascertained . . .	5
Total . . .	117

There were 1,236 members of the church at the present time.

On Tuesday evening, the 21st August, a public meeting was held in the chapel for the purpose of considering what might be taken to perpetuate the memory of the deceased minister, by advancing the interests of religious education in the erection of a day-school or schools in the vicinity of the chapel. The Rev. James L. XXII.

Sherman presided, and several friends addressed the meeting. The interest of the platform was greatly increased by the appearance of George Pritchard, Esq., British consul from Tahiti, and two young natives from that island. In the course of the evening various contributions were given, to be paid in five years, amounting to 760*l*.

On the morning of Wednesday the 28th, there was a scene of unusual interest and activity among the aged and the young in Southwark. It was arranged that the venerable inmates of the almshouses, and the whole of the children and young persons connected with the Southwark Sunday-school Society, four thousand in number,* should proceed to Peckham Rye, to spend the day in cheerful recreation and amusement. This took place, and the weather was most propitious. It would be difficult to decide by whom the day was most enjoyed, whether by those who were just entering upon the path of life, or by those who, pressed down with the infirmities of years, seemed for a while to forget the sorrows of the way, and to recall to their recollection the cheerful days of their own childhood.

On Friday, the concluding service of this commemoration was held in the school-room adjoining the chapel by the assembling of the committees and friends of the various societies whose names have already been mentioned.

They took tea together with their beloved pastor and president, and in cheerful and familiar exhortation, praise, and prayer, spent a cheerful and happy evening.

This account shall terminate in quoting the pious and benevolent wish expressed by the eloquent minister of the Tabernacle on the Sunday evening previous, when, in concluding his discourse, he said :—

“Brethren, breathe the spirit of evangelism. Perform the work which that spirit prompts and prepares for. Leave behind you events worthy of record. Learn the lessons and exhibit them, and teach them to your children's children. And may the Lord bless you, and prepare you to be blessings, and bless this large and important field in days that are to come. And when another century has gone by, and the ministers of the period perhaps imitate your example, oh, what things will they have to tell! The Lord God grant, that through the outpouring of his gracious Spirit, they may have to tell of events unspeakably beyond what we have known in point of real essential glory. May they have to tell of the conversion of all the islands of all our oceans, and of all the continents of both our hemispheres, and the establishment of the kingdom of God among men.” H. H.

* To whom a brief Memoir of Mr. Hill has since been presented. Sold by Stroud, at 4*d*.

EVANGELICAL MAGAZINE AND THE
WIDOWS' FUND.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I addressed you last Nov. on the subject of the extension of the circulation of the Magazine, that ten more deserving and needy widows of faithful ministers of our Divine Lord and Master might participate in its benefits. I have done what I could to increase its sale in the small Christian church to which I am united. But I am truly grieved to find your number far under the hoped-for 20,000. Still, my dear sir, it is not too late to accomplish the object; only keep it continually before the public mind; the year of jubilee is come; and, oh, may it be a year of holiness and devotedness to the Lord. Oh, may those who call themselves Christians, shew by their conduct, their works of faith and labours of love, that they are indeed the followers of the meek and lowly Jesus, who went about doing good, practising the Divine precepts he taught, and causing the widow's heart to sing for joy. May we all follow his blessed example, whom to know is life eternal.

Permit me again to say, that I am comparatively a poor man, and can honestly plead the trials of business, and the increasing claims of a large family. Yet, blessed be His name, the love of Christ constrains me to inclose you another *Five Pounds* for the Widows' Fund, and, in the language of Dr. Harris, I may call it "a sinner's offering to a Saviour's love."

May those who have it in their power "go and do likewise."

THE CHIEF OF SINNERS.

N.B.—Our generous correspondent also sends *One Pound* for Mrs. Johns.

NOTICE TO WIDOWS.

Widows, not having received any gratuity at Midsummer, are respectfully requested to forward their personal applications to the Editor, at the Publishers', on or before the 25th day of December. No widow can be relieved without an application.

PROVINCIAL.

ORDINATIONS.

Rev. Richard Davies.

THE ordination of the Rev. Richard M. Davies took place in Hope chapel, Greenacres Moor, near Manchester, on Monday, 2nd September, 1844.

The services were opened with reading the Scriptures, and prayer, by the Rev. John Burt, (Baptist,) of Oldham. An excellent introductory discourse was delivered by the Rev. Richard Fletcher, of Manchester; the usual questions were asked by the Rev. E. H. Nolan, LL.D., of Manchester; the ordination prayer was offered by the Rev. J. Sutcliffe, of Ashton-under-Lyne, after which a solemn and impressive charge to the minister was given by the Rev. T. Ballin, D.D., LL.D., of Liverpool.

In the evening of the same day, a sermon was preached to the people by the Rev. D. E. Ford, of Salford, author of "Deceit," &c., &c. The Rev. Messrs. Briekley, of Oldham; Wolstenholme, of Springhead; Harrison, of Heywood; Hughes, of Huddersfield; and Stephens, of Todmorden, conducted the other devotional exercises.

The attendance on the occasion was very large, and not a few seemed deeply impressed by the things which they saw and heard.

Rev. John Summers.

On Tuesday, Sept. 17th, 1844, the Rev. John Summers was ordained over the Independent churches of Little Walsingham and South Creak. The Rev. C. R. Blackett, of Burnham Market, read the Scriptures and prayed; the Rev. R. Drane, of Guestwick, stated the nature and constitution of a Christian church; the Rev. C. R. Blackett proposed the usual questions, and received the confession of faith, and also the suffrages of the churches, signifying their choice of the pastor; the Rev. J. Cooper, of Heacham, presented the ordination prayer; the Rev. J. Alexander, of Norwich, delivered the charge to the minister; the Rev. — Gooch, (Baptist,) of Fakenham, concluded the interesting and solemn service with prayer.

In the evening, the Rev. J. Cooper preached the sermon to the people.

On the following day, Sept. 18th, was held the anniversary of the Independent chapel at Walsingham, when the Rev. J. E. Russell, of Yarmouth, preached.

In the evening, there was a public tea-meeting, after which addresses were delivered by the ministers engaged on the previous day. Towards the close of the meeting, a subscription toward the removal of the debt upon the chapel was proposed, and liberally responded to. Various sums, amounting in the aggregate to upwards of 58*l.*, were promised.

Mr. Summers entered upon his labours at Walsingham and Creak about five years ago, under the direction of the Home Missionary Society. During this period a new chapel has been erected, a church formed,

some encouraging indications of the blessing upon his labours afforded.

Rev. John Flavel Stenner.

On Wednesday, the 18th September, the Rev. John Flavel Stenner was ordained to pastoral office over the Congregational Church assembling in the Downs chapel, Macclesfield, Cheshire. The Rev. J. Wadton, of Stockport, commenced the service, by reading the Scriptures and prayer; Rev. Dr. Halley, of Manchester, delivered the introductory discourse; the Rev. J. Bowen, of Macclesfield, proposed the questions; and the Rev. J. Turner, of Macclesfield, offered the ordination prayer; Rev. T. Stenner, of Dartmouth, Devon, minister's father, delivered a charge, based on Ecclesiastes ix. 10; and the Rev. G. Edge, of Congleton, closed with prayer.

After the service, about one hundred ministers and friends dined together, the Rev. Turner presiding; and on the following morning, the sermon to the people preached by the Rev. F. Tucker, of Macclesfield, from Psa. xc. 16, 17.

CHAPELS.

Albion Chapel, Southampton.

On Lord's-day, the 15th September, this new Congregational chapel in the town of Southampton was opened for public worship. The Rev. Dr. Alliott, of York-road, London, preached in the morning, the Rev. T. Adkins, of Above-bar chapel, in the evening. Both services were well attended, and the collections towards the base of the premises liberal. The building, which is now appropriated for the celebration of Divine service is capable of accommodating six hundred hearers, and was, six weeks ago, the South Hants Wesleyan chapel, having been converted into a Wesleyan chapel at the beginning of a new era in this very destitute neighbourhood. The origin of this interest is to be traced to the greatly-increased wants of the town as regards religious ordinances, and the impossibility of making further provision in the old Above-bar. The population of St. Mary's parish, in which Albion chapel is situated, is upwards of 17,000, and provided with three places of worship, viz., a parish church, a penitentiary chapel, and a small Primitive Methodist meeting. The total number of sittings is only 2,000, leaving 15,000 souls without the means of religious instruction in their own locality; and the number of destitute persons not perhaps exceeded by part of the kingdom.

The committee are now exerting themselves in the obtaining of additional subscriptions towards a capacious new edifice, with school-rooms and offices attached, which it is proposed to erect as soon as one-half the estimated amount of cost is subscribed. They confidently rely on the liberality of their fellow-Christians throughout the land to aid them in wiping away the long reproach which has rested on the religious community of Southampton. The committee feel pleasure in announcing the promise of ministerial services from several eminent London ministers, and others in their own county. In addition to the encouraging public services on the day of opening, the Sunday-school was commenced with upwards of sixty children. May the prosperity which has attended the commencement of this infant cause be apparent in every subsequent stage of its advancement.

BRECON INDEPENDENT COLLEGE.

On Wednesday and Thursday, the 19th and 20th of June, the annual examination of the students was held at Glamorgan-street chapel. The Rev. Caleb Morris, of London, and Dr. W. Smith, of Highbury, represented the Congregational Fund Board. Among the friends present were the Rev. B. Parsons, of Ebley; the Rev. J. Blackburn, and the Rev. H. Richards, of London, with a large number of Welsh ministers.

The Rev. Caleb Morris presided at the examinations in biblical criticism, mental philosophy, and theology. Dr. Smith conducted the examination in Greek, Latin, Hebrew, Syriac, and general history; and Dr. Davis, of Fford Vale, in mathematics, algebraical geometry, and natural philosophy. Many of the classes acquitted themselves with great credit, and were highly complimented by the examiners for their industry and success. There are at present in the house twenty-four students. We heartily congratulate the principal on the evident improvement that has taken place in the institution, and most earnestly hope that under the blessing of God, it may be productive of the happiest results.

REMOVALS.

The Rev. Eustace Rogers Conder, M.A., late of Spring Hill College, has accepted a unanimous invitation from the church and congregation at Poole, to succeed the Rev. T. Durant, who, after nearly forty-four years of uninterrupted harmony amongst them, has retired from his pastoral office. Though Mr. D. continues still to live and labour amongst them, it is earnestly re-

quested that all letters, &c. intended for the minister of the Independent congregation, Poole, may, after the 20th of October, be directed to Mr. Conder.

Rev. James Roberts.

The Rev. James Roberts, of Melton Mowbray, after a ministry of above twenty-four years, and that honoured in gathering a congregation, founding a chapel, and forming a church in that place, has removed to Ebenezer chapel, Birmingham, where he commenced his labours on the 1st of September. He preached his farewell sermon to a crowded audience at Melton, on the 18th of August.

SPECIAL RELIGIOUS SERVICES.

To the Editor of the Evangelical Magazine.

DEAR SIR,—Having visited the north, principally for the purpose of attending a series of revival meetings, held last November, at Aspatria, Cumberland, and having been gratified with the mode in which they were conducted, as also with their results, I was induced on my return home, to urge my people to have, as soon as possible, meetings of a similar character. To my request they yielded a ready and cordial response; and, in the month of April, 1844, the Rev. E. Cornwall, Jedburgh, Scotland, and the Rev. Henry Wight, of Carlisle, visited Lynn Regis, Norfolk, on the important errand in question. And I am sure I utter the sentiments of the majority, yea of nearly all who listened to them, when I state that the season of their visit was one of great refreshing from the presence of the Lord. Under this conviction, I was requested, shortly afterwards, to furnish a statement of particulars for insertion in your pages, as it was supposed that it might not prove uninteresting to many of your readers. I delayed, however, until now, in order that I might record the more permanent, as well as the immediate results, and that I might be in a more favourable position for giving the whole a calm unprejudiced consideration.

The said services, I have observed, were held in April. They commenced on the 18th, and were continued until the 30th of that month, and that too with an interest which experienced a nightly increase, and which could have been sustained for a much longer period. For a week or more prior to their commencement, prayer-meetings were held, one from six till seven, and another from seven till eight, on alternate mornings, to supplicate the Divine blessing

on the expected services. Nor did they cease being held at the same hours when those services were actually in progress. They were kept up with even greater spirit, and proved delightful preparatives for the solemn, calm, yet pungent and spirit-stirring appeals, to which the people listened night after night. I say, night after night, for every night in the week, Saturday excepted, Messrs. Wight and Cornwall each preached a short sermon to very large and most attentive audiences. These were generally preceded by one delivered in a most commodious market place by the former gentleman, whose talent for street-preaching is singularly happy. By this means many were drawn to the chapel, who remained not merely till the conclusion of the two sermons I have named, but often to listen to a yet plainer and simpler address, explanatory of the way of salvation, to which all were invited to attend who found it not inconvenient to protract their stay. The doctrinal views of both the preachers appeared to me, from their pulpit exercises and from their personal conversation, to be substantially the same as those held by Drs. Wardlaw and Russell. In every sermon they prominently set forth, and with more than ordinary simplicity and clearness, the method of salvation by Jesus Christ; they urged the necessity of immediate belief of the gospel, as the imperative duty of men, and as the only means of securing gospel peace; whilst, by their preaching and their prayers, it was strikingly manifest that they looked for efficiency in connexion with the word preached to the special energy of the Holy Spirit. With great force did they show the utter futility of trusting to works, to feelings and emotions of mind, and to numerous other grounds of fancied security. The hearers were reminded of the prevalent disposition to add these to the work of Christ, or to rely on them exclusively for acceptance with God. Indeed, all the various hiding-places conceivable, in which sinners are wont to intrench themselves, seemed to be exposed and ably exposed; and, in effect, it was emphatically declared to such, "God hath rejected thy confidence, and thou canst not prosper in them." The result is, many here have been led, in this way, to a discovery of this important fact. By the time the meetings had closed, conversation had been held with nearly thirty persons, many of whom appeared to have come to a knowledge of the "truth as it is in Jesus." Subsequently I had the pleasure of conversing with about twenty more, of whom a similar declaration may be made. About sixteen of these who have since joined the church, gratefully acknowledge their indebtedness, under God, to the honoured servants who showed to them the

way of salvation, and others who stand proposed for membership are like-minded. The former members of the church have been, in many instances, quickened, and their efforts for the advancement of the Divine glory have become enlarged. Upon the inhabitants generally a good impression rested, and I trust continues to rest. With one of another denomination, whose opportunities of judging are very extensive, I concur, when he says, that "no two men have ever visited these parts who have left behind a more excellent savour."

The following ministerial brethren also, who were present at several of the meetings expressed themselves to be highly gratified and greatly profited, viz.:—The Revds. D. Flower, Burwell, Cambridgeshire; James Matthews, Shipdham, and C. R. Brackett, Burnham. To these I may add the name of one who, although not in the ministry, is nevertheless greatly profitable thereunto by his frequent and acceptable labours, viz., Edw. Ball, Esq., Burwell, Cambridgeshire.

I would observe, for the encouragement of my brethren in the ministry, that I have continued the street preaching to which allusion has been made, every Friday evening, weather permitting, and have reason to rejoice that I ever undertook to do so, as my labours have not been unrewarded. The audiences have averaged from three hundred to four hundred; the greatest decorum has prevailed, and much good has been effected, and all this may be traced incidentally to the revival services, or rather to the noble example afforded by Mr. Wight, which, in conjunction with his earnest solicitations, enabled me to overcome my scruples to this kind of work.

Thus, it will be perceived that the indirect benefits have been more than can be calculated. The seeds of truth have been widely scattered, both by the living voice and by means of numbers of tracts which were circulated on each evening of the meetings, as well as by those which were circulated with notice of meetings on the back prior to their commencement.

May the day which shall declare it prove that, through means of these special services, the glorious gospel has been more abundantly glorified than is yet apparent.

Meanwhile, should this record be a means of stimulating any of the churches to adopt any special means for the revival of religion, or should it tend to the edification of those who rejoice in the prosperity of Zion, the end will be answered which led me to furnish it for insertion in the Evangelical Magazine.

I am, dear Sir,

Yours truly,

ROBERT HAMILTON.

Lynn Regis, Norfolk, Sept. 5, 1844.

SCOTLAND.

THE REV. JOHN WATSON.

At a special meeting of the committee of the Congregational Union of Scotland, held in Edinburgh, on Tuesday the 13th August, 1844, Mr. Kinniburgh in the chair,—after prayer by Dr. Paterson, the chairman stated that Mr. Watson, the late highly respected and beloved secretary of the Union, had died since the last meeting of committee, and passed a well-merited eulogium on the deceased, which met a most cordial and hearty response from every member of committee present. The following resolution, prepared by Dr. Wardlaw, was then unanimously agreed to, as expressive of the feelings of the committee:—

"It were a sin of omission, involving an equal amount of injustice and ingratitude, if this committee, assembled, on the present occasion, in circumstances so peculiarly affecting and solemn, should allow their minute-book to remain without some brief record of the sentiments and feelings which these circumstances have awakened. Since their last meeting, the aged and venerated secretary of the institution with which they stand connected, has been called from his work to his reward. This committee experience on the occasion but one united emotion, and that a fervent one, of gratulation and joy on his account, in the full conviction that 'absent from the body, he is at home with the Lord,' and of sorrowful regret on their own account, and on account of the Congregational Union of Scotland. That institution lies under a debt of obligation to their departed friend and brother, such as the very strongest terms would not more than adequately express. He was its acknowledged founder. He suggested its plan; he laid its first stone; and the building has attained to its present extent and altitude under his superintendence. Never could man devote himself with a warmer cordiality of interest, or a more entire consecration of bodily and mental energies, of thought and of time, to any object, than did Mr. Watson, from first to last, to the concerns of the Union. Of these concerns he had the principal official charge for a period of thirty-two years; and this committee feel the most perfect assurance that every preceding committee would subscribe, *ex animo*, to the testimony which they here unanimously bear to the regularity and industry, the zeal, the charity, the self-denial, and the universal fidelity, with which his official functions have ever been discharged. It is not with his private, or even properly with his ministerial character, that this committee have immediately to do; yet they cannot refuse themselves the pleasure of

recording their fond appreciation of the unblemished consistency of his personal deportment, the calm but strong and steady kindness of his relative affections, the warm-hearted friendliness, brotherly love, and general benevolence of his social intercourse, and the thoroughly evangelical tone, the doctrinal solidity, and the beseeching earnestness of his ministry,—the earnestness as of one 'pressed in spirit' with the love of Christ and the worth of souls. But in this committee he appeared as secretary to the Congregational Union. For its interests he was ever willing to 'spend and be spent.' How it might have prospered under another, is conjecture; how it has prospered under him, is matter of history. Its growing usefulness to the churches themselves, and to the spiritually destitute portions of the country, and by its giving origin to other kindred institutions, affiliated with itself in principle and in operation, was one of the chief joys of his life, during the long period of his official incumbency. There might truly be said to have 'come upon him the care of all the churches.' The amount of his correspondence was a business of itself. His sound judgment, his growing experience, his calm deliberate disposition, and no ordinary measure of that charity which 'thinketh no evil,' and of the 'pure and peaceable wisdom that cometh from above,' eminently qualified him for the varieties of duty, far from easy, which devolved upon him; for adjusting contrary wishes and claims, for avoiding offences, for clearing difficulties, soothing temporary irritations, and softening and healing wounds, whether real or imaginary, among the many parties with whom he had his official communications. For, while the pleasure far exceeded the pain,—while the sweet was much more than a compensation for the bitter, it cannot be supposed that the position which he so long occupied, and in which this committee ever felt so much deference due to his judgment and experience, could be without its trials. But these, and all his other trials, whatsoever they might be, are now terminated. He is gone where he will witness the blessed results of the past operations of his favourite institution, in souls saved by its instrumentality; and where, in time to come, he will participate in the 'joy that is in heaven' over 'sinners' who shall yet, by the same means, be brought to repentance. May that joy abound!

"This committee, sincerely condoling with the solitary widow of their departed friend and brother, now herself under the growing infirmities of advancing years, request two of their number, Dr. Paterson and Mr. Kinniburgh, to wait upon Mrs. Watson, in their name and on their behalf, to assure her of their tender Christian sym-

pathy, and to put into her hand, for her gratification, a copy of this their unanimous and cordial record of departed worth.

"The committee cannot conclude this resolution without offering also to the Congregational church at Musselburgh, which has by this dispensation been bereaved of its esteemed and honoured pastor, their fraternal sympathy, and the expression of their earnest desire that the great and ever-living Head of the Church would soon send to it another pastor of like piety, energy, and devotedness with him who is gone.

"ROBERT KINNIBURGH,
"Chairman."

THE WELSH CORNER.

THE BRETONS OF FRANCE.

An Address to the Congregational Ministers in Wales.

MY BELOVED COUNTRYMEN,—You are aware that a very large portion of our ancient British nation is now occupying, and has occupied for ages, an extensive district of western France, called Bretagne, or in our own language, *Llydaw*. This portion of our nation is much larger than that which occupies Wales. In Wales our nation amounts to something like a million; but in Lower Brittany, it amounts to two millions. Out of this number one million speak our own language.

I remember that, in the year 1820, a ship called the *Niades de Nantes* visited the port of London. This vessel was from Brittany, and its captain, his two sons, and the crew, could all speak Welsh. Some Welshmen in London invited the captain to a dinner, when it turned out that he and the company understood each other well; though he had some words which are not in use among us at present. From his conversation it was ascertained that they have a national history in their own language, that they have a few bards, and men learned in their language, and that their language is not taught in any of their schools.

A few years ago an excellent man, now living in Bristol, visited Brittany. He found that all the Bretons were bigoted Papists, and that they were wholly destitute of a place of worship for Protestant service in their own language. When this good man returned to England, he took a Welshman with him to visit a ship that had just come from Lower Brittany to Cardiff for iron. This Welshman and the sailors could converse with ease, and, on common topics, understand each other perfectly.

This excellent man felt as a Christian for that part of our nation, and accordingly,

he gave 50*l.* to a Welsh Baptist association to enable them to send a missionary there. A missionary was sent to Morlaix, who, in about three months, became perfect master of the Breton dialect. This missionary has written various tracts in Breton, has distributed a large number of the Breton New Testament, preaches in the Breton language, at different places and with much acceptance and success, and is now building a chapel in Morlaix. Another Baptist missionary from Wales has lately joined him.

These two missionaries, excellent and laborious as they are, are but a poor supply for two millions of people. Under this impression, the excellent man to whom I have referred above is willing to give 50*l.* immediately, if any two Welsh young ministers will go over to Brittany to be missionaries among the Bretons. To secure this object, he offered to give this sum to the London Missionary Society; but that society is obliged to decline the kind offer, on the ground that its funds are for missions to *Aethen* lands only, and not to any parts of Christendom.

The object of this address is twofold: first to persuade some association of Congregational ministers in Wales to take up the question seriously; and, secondly, to induce some two young Welsh ministers to offer themselves cheerfully and at once to this holy enterprise.

I am instructed to say that provisions in Brittany are very cheap; that 40*l.* per annum there will go, at least, as far as 60*l.* here; that the missionary may be supported at a very little expense, and that the passage from England to Brittany, by way of Jersey, costs only a few shillings.

I will now let the good patriarch, who offers the above sum, speak for himself. "As the Welsh are *very great enthusiasts* for their language, and for the diffusion of the gospel, I have no doubt if you would apply to some zealous Welsh minister to make a distinct application for this object, to some rich Independent and Calvinist Welsh churches, he would beg enough, with my 50*l.*, to carry on the mission until the churches that we trust the great Head of the church would raise up, would be able almost to support themselves. My poor and sincere prayer is, that the Lord may incline you to send two praying, working Welsh missionaries there, who may be useful in raising churches of converted persons, living stones, for the glory of the great Emmanuel."

This good man is now about eighty-four years of age, and he wishes earnestly, before he goes to heaven, to place this 50*l.* at the disposal of any association who will send two Welsh missionaries to Brittany. Is it too much, my beloved countrymen, to assure him, on your behalf, that you will immediately take measures for realizing his devout expectations? Let the love of your nation, the love of your language, but, above all, the love of souls and the love of Christ, induce you to give a prompt response to this call for Christian effort.

I am, your countryman,
THOS. W. JENKYN.

Coward College, Oct. 9, 1844.

P.S. Communications on this subject may be addressed either to the Rev. A. Tidman, Mission-house, Blomfield-street, London; or to myself.

General Chronicle.

SIBERIA.

Extracts from Letters lately received from Shadgur, a Buriat Christian in Siberia, to Rev. W. Swan and Mrs. Swan.—Dated, Omsk, 10th May, 1844.

BELoved AND HONOURED ELDER BROTHER WILLIAM SWAN, — Desiring your health, I make my salutations to you. What, then, beloved, shall I write? I have much to say, but cannot now do so: by the mercy and favour of the exalted Father and Creator, I am well.

I received, dear Sir, your letter of the 19th December on the 25th April. It was, indeed, a joyful feast to me; the receipt of your letter and the money gave me much satisfaction; many thanks; it is, indeed, all from the love and help of God. I went to Udinsk to receive your letters, and re-

turned in the course of the week to my tent. Since then I have constantly had visitors, who come from all around, saying, "Well, you have received a letter from our missionary; is he well, and is his lady well?" When I tell them the contents of your letter tears flow from their eyes. One sad thing there is, which, although I did not wish to tell you, there seems a necessity for me doing so. Our young friend, Wandang, the son of Grimsan, has returned to his former ways, and drawn other friends along with him: it is a dreadful grief; there are now few joys that can give peace to my heart. I believe that all the days of my life I shall look upon this with tears. Oh, beloved friends, the envious and malicious means used by those who are broken off from the flock of Christ are fearful. I have not shown your letter to Wandang, and this I suppose has grieved him; he has married an

unbelieving wife, and become just as she is. This circumstance is like the destruction produced by a famine: it is mysterious to man, but the counsel of God we know shall stand. One thing gives me pleasure, which is, that while some dear friends have forsaken me, and become enemies to the truth, there are others who have been baptized, and are walking in the way of truth. Last autumn two of my young friends were baptized. One of them his heathen countrymen took to their temple, and beat him there severely; they also stole his horse, and gave it to the chief priest of the temple. Notwithstanding this, the young man's mind continued firm.

A pleasing thing here is, that the people are become much more anxious to get their children taught to read than they formerly were: they are desirous to learn the holy book of God, and reckon it precious as gold—the words of the book are to them good news, as delightful to them as a letter from England is to me.

I spent some time last winter at the Ashinga, a place a considerable distance from this—it was very pleasant to be there. Having bought hay at that place, I removed my cattle and tent thither; and while herding my cattle in the fields, many of the people came to me, and we spent the whole day in reading God's book. Although the cold of winter was severe, these engagements warmed and comforted my heart. At night, the young men who could read came to my tent, and sat up with me till past midnight, reading and conversing about Christ and his salvation. The people said on my leaving that place, "Well, Shagdur, you must come and live here again."

Dear Sir,—We have now little of the food we formerly enjoyed. We long for that new food of the soul you are preparing for us—let us see a little of it. I am greatly rejoiced to know that Mr. Stallybrass and you are thus engaged in preparing the New Testament. It is God's unspeakably gracious will that you should be getting ready food for the Buriats' souls. Another pleasant thing I must tell you of is, that the people I formerly visited with the word of God are very desirous to have me again. I would like to go among them for a month or so. Now, dear brethren and sisters, who, by your assistance, have enabled me to do this, may the Lord God bless you. Your helpful gifts are a great blessing, not to me only, but to others also.

Present my salutations to all friends who inquire for me: the messages of such I receive with great joy.

Greatly beloved elder sister, Mrs. Swan,—Wishing you health and peace, I will now write a little. My love to you, dear sister. Accept our thanks for the letter, and the money received from you. When,

by the kindness of God, I received it greatly rejoiced;—again, many thanks. Oh, if my dear father had been alive now, how greatly would he have rejoiced he is now, however, partaking of the joy and happiness found in the presence of Christ. Oh, what peace is there—it is conceivable!

Dear Lady,—The letters I have received from you all have been like medicine to me in comforting and giving peace. At times, from one side or another, grief comes and oppresses me, and, being oppressed, I am nearly overwhelmed,—then again the great mercy of God, I am strengthened. Some time ago an infectious disease came out here; many young people died; my three children were all ill of it for months, and we had almost lost them. I was ill, and also my wife. I did suffer very much; but now, by the mercy of God, we are enjoying peace. Some time after we returned from Ashinga, a letter happened to us. Now I am very happy. I wrote to you some time ago that there were many nights during which sleep did not come to me; now, by the mercy of God, it is well with me. I have found good medicine—it is to go and speak to every one I meet, whether I had known them before or not, and tell them of Christ and his salvation; then, my heart warmed, becomes peaceful, and never is forgotten. Oh, beloved ones, my request is, that you will pray for me. Your affectionate counsels of your letters to me as if the joyful communications of an angel had been made. We, the people of this country, separated as we are from missionaries, delight to receive letters from them wherever they may be.

You ask me what I am doing—I am engaged in two things, and hope to be able to visit the people I visited in former years with the word of God; I also wish to have some young people to read—this is, to me, a pleasant occupation. This winter, on account of the scarcity of food, I have been unable to have any children with us; to have some this summer and autumn I think at present of going to the coast on a journey round the great lake: now food is scarce, many will be there in former years, to catch fish.

The hay-field, as I before wrote, has been quite taken from me, and our chief, Dorgee, to his work on the earth we are thus liable to become quite poor; yet, afterwards, is there not an unfading treasure? With strong faith I believe that in heaven our Father will supply all our necessities.

What shall I write more? My love full of love to you. I send great (salutations) to you and Mr. Swan—women, Sangall, &c., do the same.

THE

MISSIONARY MAGAZINE

AND

Chronicle.

JUBILEE OF THE LONDON MISSIONARY SOCIETY.

THE solemn and delightful services, held during the first week of the Jubilee Year, fully realised the high anticipations which they had awakened in the minds of thousands.

On Sunday, September 22, the Ministers of the Congregational Churches generally, preached discourses appropriate to the occasion; and, in upwards of sixty chapels, the liberal offerings of the people were cast into the Jubilee Fund.

The spacious chapel in the Poultry was crowded to overflowing on Monday evening, principally by young persons, to receive the spirit-stirring counsels of the Rev. JAMES PARSONS. The preacher chose for his text, on the occasion, the divine appeal to the Jews, "A son honoureth his father—If I, then, be a father, where is mine honour?" Malachi i. 6. He urged the claims of God as a father on the obedience and active services of his creatures; and then earnestly pointed out to the young the advantages of prompt and unswerving compliance with those claims, in the dignity, the usefulness, and the happiness it would secure to them. The powerful and thrilling appeals presented to the young throughout the discourse, aided by the earnest, persuasive, and solemn manner of Mr. Parsons—all befitting such an occasion—have left, we are convinced, deep and permanent impressions on the hearts of many, who, to the closing scenes of life, will thank God for the Sermon to the Young at the Jubilee of the London Missionary Society.

Surrey Chapel, on Tuesday morning, long before the service commenced, was densely occupied by one of the most select audiences that, perhaps, ever assembled within its walls; and hundreds, probably thousands, who came about the proper time, were grievously disappointed in not being able to obtain admission. To meet the case, in some degree, the spacious school-rooms, capable of containing 400 persons, were thrown open and presently filled, and Mr. PRITCHARD kindly delivered an Address suited to the occasion. The venerable Mr. JAY, now in his seventy-fifth year, delivered a striking and most appropriate discourse from the word "Ebenezer," which he employed in his own peculiar, ingenious, and happy manner, to exhibit the character and history of modern Missions, especially in connexion with this Institution, with the present duty of the churches, arising from the past experience of the divine help. The discourse occupied nearly two hours in the delivery, and was listened to throughout with intense and animated attention. At the conclusion, the venerable Preacher delivered what he characterised as his testamentary counsel; which, we trust, will long be deeply felt by the ministers of our churches, and particularly by the rising ministry, to whom it was addressed.

On Tuesday evening, the Rev. Dr. RAFFLES addressed a crowded and respectable audience at Craven Chapel, from the appropriate motto, "Speak to the

children of Israel that they go forward," *Exod. xiv. 15.* With manly and holy energy the preacher enforced this duty, from the character and designs of the Gospel, and the present aspect both of the church and of the world.

The Public Meeting held on Wednesday, Sept. 25, at Exeter-hall, was very numerously attended. The Chair was taken by Sir COLLING EARDLEY SMITH, Bart., the newly-elected Treasurer to the Society; and, among the speakers, were representatives of several sister Institutions, Ministers of different Protestant Communion, who expressed the lively interest which they felt in the past success and expanding prospects of the Society. The several resolutions which were adopted, and a carefully prepared report of the speeches, will be found in our present Number. The meeting was characterised by a deeply solemn and devout feeling, to which the reminiscences called up by the occasion in reference to the Fathers and Founders of the Society, largely contributed; as well as by a delightful spirit of catholicity and fraternal concord—the prelude we may hope of a closer union between all Evangelical Protestants, in the maintenance and propagation of the Gospel, in opposition to the common enemy—both at home and abroad.

The Jubilee Services of the Metropolis were appropriately concluded by the celebration of the Lord's Supper, on Thursday evening, Sept. 26, in four places of worship, viz., Surrey Chapel, Craven Chapel, Poultry Chapel, and Wickliffe Chapel. The largeness of the attendance on this solemn service gave strong and cheering testimony to the unabated interest felt by the members of our churches on the occasion of the Jubilee; and also afforded a renewed pledge of their ardent and generous attachment to the cause of Missions.

The Directors have been greatly encouraged by the contributions of their friends in the Metropolis towards the Jubilee-Fund. The amount, including two donations of 500*l.* each from unknown friends, already contributed in the Metropolis, is about 8,000*l.* Many additional collections are promised, and, by the close of the Jubilee Year, there is reason to hope that this amount will be greatly augmented. The Directors are also gratified to know that the same spirit of liberality has been manifested in several of the larger towns where Jubilee meetings have been held, and they have reason to believe that the example will be followed generally throughout the country. In an early Number, we hope to present our readers with more detailed information as to the general progress of the Jubilee effort.

PUBLIC MEETING, EXETER HALL, SEPTEMBER 25.

Sir COLLING EARDLEY SMITH, Bart., Treasurer of the Society, having taken the Chair, the services were commenced by singing—

"From all that dwell below the skies,
Let the Redeemer's praise arise." &c.

The Rev. Dr. VAUGHAN implored the divine blessing, and

The CHAIRMAN then rose, and spoke as follows:—My mind has naturally been engaged in the anticipation of this meeting, in considering what would be the most legitimate subject upon which I could address you at its opening; and I have sought for providential guidance in considering what topic, in the present history of your affairs, is more particularly connected with your operations. If I asked myself, what honour the Lord has specially put upon the Church Missionary Society, I should say,

that God has honoured that eminent Society in assisting to break the bonds of caste in India, and in evangelising slavery at its source in Africa; or, in other words, in conveying the Gospel to those countries whence the slaves are derived. I should say, with regard to the Methodist and Baptist Societies, that God has eminently honoured them in contributing to break the chains of the slave in the West. Our American brethren have been permitted, in the providence of God, to hold up the standard of the cross in the midst of the fallen Eastern Churches; and our brethren of the Free

of Scotland have been honoured to educate their native land into an. But ask our friends and ask us at home, ask Italy and ask y, what, in the year 1844, is the ecially connected with the London yry Society, and I think that, with t and one voice, they will tell you s the aspect of Popery. Believing, in a particular providence, I can't that it is a casual occurrence that me to have the honour of occupy- chair on this occasion. Whilst the s of that insidious and anti-Christem have been devastating your

Missions in the South Seas, and to the very verge of war two of the and noblest nations of the world, had a friend who has been watch- its head quarters; and I stand be- this day to tell you, and through tell the friends of Missions, that s still what it always was. It is corrupt, still the false and supersti- ill the persecuting, and still the s system that it was when England thought that it broke, its chains in eenth century. I come to tell you system, vigorous as it is at its ex-, and corrupt as it is everywhere, theless, trembling at its centre; d does but give you grace to enter t effort to which you are called—it y opinion only, but that of many apable of discerning the signs of —that the appointed epoch for the he great enemy of Christianity is near. I care not who notes my repeat them—the fall of the great Christianity is not far distant.

I that in opening the meeting with I run the risk of personal imputa- imputation of bigotry; and I s the last to desire to see either ngelists abroad, or your Directors descending to be mere controver- and abandoning the great and dict which you have in view—the the Gospel—even for the sake of

ig against the worst enemies of that But the providence of God has l this particular Society in the year inst the Roman Church in the as and elsewhere, for nothing; and n, that whilst it is your duty to o your converts what the Gospel o less your duty, at this particular to tell them what the Gospel is o not think, therefore, that I am der this day, in telling you some- what Popery is doing in Europe; you, and in urging the friends of o rally once more round the round the doctrine of justification I do believe that you have it in your

power to put into operation a great moral agitation. By the use of moral means, by the press, by the voice, by the preaching of the Cross, by the proclamation of the great doctrines of the Reformation, by the "armour of righteousness on the right hand and on the left;" and, above all, by that which I see embodied around me—the great principle of Protestant union—you have it in your power to put in motion a moral agitation which may tell mightily upon the destinies of Europe, and of the world.

After mentioning several facts and events, some of which he had himself witnessed, in evidence of the unchanged character of Popery on the continent of Europe, and showing that the system is still as deeply marked by corruption and superstition as it was at any former period, Sir Culling thus proceeded:—

Now, in view of all these facts, I am not speaking my own sentiments alone when I say to those I see around me, if you can but unite to hold up the great standard of Protestant faith, saying what Christianity is, and at the same time saying that Popery is not Christianity—if, with the consent of their respective ministers, the individual congregations of this country could be brought to enter into a solemn league and covenant for the support of these great principles—binding themselves never to tolerate in their own pulpits, and denouncing as not Christianity in the Catholic church, that "other Gospel which is not a Gospel"—if such a thing could be done, I believe you would rally a moral power which might tell greatly on the destinies of the world. One word more on a subject which I have had strongly on my mind. I feel assured—I speak under correction—that there is not one of the Christian friends by whom I am surrounded, whatever mistaken conclusions the Continent of Europe may have formed on the subject, that seriously contemplated the calamity of war between this country and France. No; we must learn to distinguish between the noble, generous, chivalrous, friendly nation of France, and that persecuting power under the influence and direction of which the crown and the people of France have been brought into imminent danger of collision with one of their most attached allies. Our only feeling is one of deep sympathy with our friends who have been oppressed owing to the proceedings and at the instigation of priestcraft. We desire no war but one, and that is the war of legitimate opinion—that war of opinion which Mr. Canning foresaw—that war of opinion by which only true Protestant principle can be propagated. We desire to see no sword unsheathed but one, and that is the sword of the Spirit—the word of God; and, whilst we thank Almighty God for his infa-

nite mercy in averting the calamity which seemed lately suspended over us, let us unite in offering up our prayers that he would go forth with us in this *legitimate* warfare; that he would rally round the Cross the nations of Europe; and that he would unite us all by that only bond which is indeed durable, even by the Gospel of our Lord Jesus Christ. May he defend the right, for His dear Son's sake.

The Rev. E. BICKERSTETH, on rising to move the first resolution, said: I am glad, Sir Culling, to meet you here, on your return from the Continent, and to find, that after your residence in Rome and other parts, you have received, as I fully expected you would, such an accession of Protestant zeal and love. I have been requested to move

"That at this meeting, in commemoration of the fiftieth year in the history of the London Missionary Society, humbly presents its grateful adoration to God for the decisive and abundant proofs of his favour with which he has vouchsafed, during that period, to crown its varied interests and operations; it glorifies the riches of his grace in the holy and devoted men whose memory it holds in affectionate veneration as the fathers of the Institution; it ascribes to the animating power of his love the spirit of zeal and benevolence which has been excited and sustained among the Society's ardent and long-tried friends; it recognises his wise and gracious providence in the wide fields for Missionary effort, once inaccessible, but now open to the labours of the Christian Churches; it attributes to his power and grace the sanctified gifts and arduous achievements which have characterised the men sent forth by the Society as messengers of mercy to the heathen—and, above all, this meeting, viewing the vast amount, and the inestimable value of the Society's success, in the actual conversion of the heathen to the faith of Christ, would devoutly adore and bless the God of Israel, whom only such wondrous things; while it would cherish, from past success, an assurance of the glorious extension of his kingdom, with which the future labours of his Church will be rewarded."

This resolution forms a delightful ground of union in our gathering together on this interesting occasion. The great aim of every real Christian is not to glorify himself; to glorify his Society; to glorify even his church; but to glorify God his Saviour. He has created us, He has redeemed us, He hath called us, and He blesses us continually. We owe all we have, and all we are, as individuals, as societies, as churches—to Him; and to Him alone, then, from first to last, be the glory. This is the voice of the resolution I have to move; this, I am persuaded, is the feeling of the meeting—the general voice of all hearts—to God alone be glory. I feel that I may claim an interest in the Jubilee of your Society: having been now not far short of thirty years a member of this Institution, and having rejoiced in your success from time to time, I feel that on this ground, I have, at least,

half a share in that blessed work of love. As a believer in the Lord Jesus Christ, our one and only Saviour, as a minister of the glorious Gospel of the grace of God, I cannot but rejoice to testify my sympathy in a Society sending forth his Gospel in its simplicity to the wide heathen world. The Church of Christ is larger than any particular church—blessed be God—whether Established or non-Established, whether Episcopalian or non-Episcopalian. I consider that church-government is very far removed from being an essential of the church of Christ—the great essentials are faith in the Lord Jesus, and love to all his people: and I desire, therefore, to breathe a spirit of real love to all my brethren who love the Lord Jesus Christ in sincerity. I rejoice that many faithful evangelical brethren in my own church have, from the beginning, aided the Society. The letters of my old friend Melville Horne, now gone to his rest, were one of the means by which this Society was originated. My venerated friend Mr. Scott, also gone to his rest, preached one of your annual sermons; and Tomlinson, and many other brethren, from year to year, have preached annual sermons for your Society, and my dear fellow-labourer in the Church Missionary Society, Mr. Pratt,* now alas! laid aside from active labours, which I fear he will never more resume—on the verge, probably, of eternity,—has, with myself, for many years, been a supporter and friend of your Society. When I look at all the blessed men who have laboured in it; when I look at your Morrison, and Milne, and Williams; when I look at those still labouring in carrying it forward, and the great work done in the Society Islands; I cannot but love it, on the general ground, that it is not merely, as our dear Chairman observed, a testimony against Popery, but a testimony against the idolatry of men whether in Pagan or in Papal regions—a testimony everywhere that "there is none other name under heaven, given among men, whereby we can be saved, but the name of Jesus Christ."

After a few remarks on the importance of Christian union to the successful prosecution of the Missionary work, Mr. B. thus continued: Jubilees were very valuable as a divine ordinance—they are humbling. When we remember all the way God has led us in the wilderness so many years, oh, how much there is to humble us! Surely, my brethren, none of us can but feel that we have not done what we ought to have done. We might have done much more for our blessed Saviour and his cause: we have not been self-denying enough; we have been too careless and indifferent about a world perishing in sin. But, while Jubilees are humbling,

* It must now be generally known that this venerable servant of Christ has since entered into his rest.

they are also full of encouragement. Who could have imagined, at the beginning of the Society whose cause I now plead, that it would have made such a mighty and blessed progress in translating the Scriptures, in converting the Heathen, in establishing Christian churches throughout the world? My resolution, at its close, mentions a still more glorious extension of the work yet anticipated. I would just observe, with reference to the latter topic, that I cannot but feel that we shall have a day of tribulation, before we have a day of full triumph. I cannot but perceive that the various enemies of the Gospel will bring us into great conflict and trial and sorrow. We see that the glorious multitude, which no man can number, gathered out of every land, are come up out of great tribulation. I do, therefore, think that we should not anticipate future triumphs without that sober view of the previous difficulties and conflicts which will not diminish our ardour, or zeal, or devotedness to Christ, but will strengthen us for all the trials through which we have to pass in gaining our victories. I will conclude with one simple scriptural motto, "Look to yourselves, that we lose not those things we have wrought, but that we receive a full reward." With these remarks, I cordially propose the resolution.

Rev. Dr. BUNTING: I rise heartily, cordially, and with feelings of no ordinary respect and affection for this Society, to second the resolution which has been moved. It is known to some here, that a considerable portion of my public life has been spent in connexion with the subject of missions and in their service, in which I have had pleasure of many kinds—the pleasure of association with some of the best men, and some of the excellent of the earth who have been similarly occupied. But for all my pleasures in connexion with Missionary service, I am mainly and essentially indebted, under the providence of God, to the London Missionary Society. It was my great privilege from an early period to have the opportunity of attending most of its meetings. It was what I heard at those meetings, and the statements to which I listened from the lips of excellent ministers, who from time to time preached your annual sermons, that, under the blessing of God, kindled in my heart whatever of a Missionary spirit I have enjoyed. I therefore tender to this Society, in my declining years, the expressions of high respect and gratitude which the recollection of my earlier years is calculated to inspire.

But I am indebted for my prominent station on the present occasion to the fact that I represent another sister and kindred Missionary Society, and, on behalf of that Institution, I desire to express in the

strongest terms their feelings of Christian regard and affection towards the London Missionary Society. The resolution calls upon you to glorify the riches of Divine grace in those holy and devout men whose memory it holds in affectionate veneration as the fathers of the Institution. Alas! with few exceptions, I am afraid it may now be said: "Your Fathers—where are they? and the prophets—do they live for ever?" I rejoice to see one old friend on the platform whom, I think I have been accustomed to see from the commencement, at similar meetings: I mean Mr. Collison. I greatly delight in having had one more opportunity of hearing that venerable man of God, Mr. Jay, who belongs not to the Congregationalists, but to Christianity. But generally speaking, the fathers of this and of most other Missionary Societies, that have existed for any length of time, have been removed from their labours to their glorious recompense and reward. No Society has been more favoured with the assistance of men well calculated by their Christian principle, by their established character, reputation, and influence, and by their power of giving wise and efficient direction to the affairs of a great institution, than yours; and on your Jubilee I think this one of the topics which ought to call forth special thanksgiving. The formation of this Society, when most churches were asleep on the subject, was an act of noble daring, an act of undaunted faith in God and in his providence, that has not often been paralleled. There were very few in the first instance that had an assurance that they should be supported by the array of respectability and talent that now gathers at your meetings; nor did they know from whence the funds were to come. They had to send circulars to ministers to know whether it was likely that they could get subscriptions if they engaged in forming the Society. It was not only an act of noble daring and of undaunted faith in God, but it was eminently an act of obedience to his revealed will. They felt that the Scriptures required at the hands of those who had the Gospel the utmost effort to make it known to those who had it not; and because this conviction had rooted itself in their judgments and consciences, therefore they went to work. They were not stimulated in the first instance, by great enthusiasm; they had to enkindle it; and, through the blessing of God, they did excite it by their own example. In all respects, the aspects of the Missionary cause are very different now; and, upon the whole, in spite of temporary obstacles, they are infinitely more encouraging than formerly.

After referring to the opposition formerly manifested against the cause of Missions by certain portions of the periodical press in

this country, on the ground that Christianity was not needed by the heathen, Mr. B. resumed : The public mind is now very generally enlightened upon the subject. It is now understood, from travellers who deserve credence, that India *does* need the Gospel. The interior of India, chiefly in consequence of this Society, has been laid open to view : we know what Idolatry is, and that the true Peter did not at all exaggerate the matter when he spoke of it as "abominable idolatry." The more we know of idolatry, in any of its forms, the more satisfied we are, that it is the abominable thing, which the soul of the holy and blessed God must infinitely and intensely hate, and which every man who desires to regulate his opinions and feelings by the Word of God must also hate, and desire, by Christian means, to suppress. It was the honour of this Institution, first of all, to embody, on any extensive scale, the Missionary principle and feeling in the shape of a large united Society. I am aware that our Baptist friends had thought of a committee before your Society was formed. I am aware too that there was an ancient society in the Establishment for the propagation of the Gospel, and it is one of your happy achievements to have awakened the zeal of that Society; (I wish its zeal may be accordant to the Bible;) but yours was the first association in which the Missionary principle and feeling were embodied and regularly organized, and the consequence has been the formation of many other Societies. I think you had not existed many years when the Church Missionary Society was formed; and not above two or three years when Societies were formed in Saxony, Switzerland, and some other parts of the continent—Societies which yet exist, and which are, to a considerable extent, achieving usefulness.

But, above all, it was this Society that stirred up the Missionary feeling of the churches of America. In doing that, you have effected a most wonderful achievement—that which, in the hands of Providence, is likely to produce an important effect in accomplishing the great object of the conversion of the heathen to Christ. Where have we had more noble Missionaries than those from America? Where is the female Missionary character so finely illustrated as in some of those females who belonged to the American Missionary Church? This is the result of your Society, and whatever it may be permitted to do in future years, I shall always think that its formation was the most wonderful thing of the whole. I join with you in gratitude to God for all the blessings that have attended your labours. As to your difficulties, and the calamities referred to in Tahiti, you have nothing to fear. You have had equal trials

with those which now depress you. Nothing new has happened to you—but what is common to Missionaryeties. It is right that we should be guard against the encroachments of F and that we should employ everyth the way of means that Christianity reason, and prudence can suggest; I are not to be disheartened by the eff puts forth. The Lord of Hosts be wi

The Rev. Dr. LEITCH said, I have constrained by my attachment to th clety, to comply with the request I received to present to your notice the f ing resolution :—

"That this meeting bows before the ri though mysterious providence of God, wh permitted the power of persecution and sion to fall upon the Christians of Mad and Tahiti; and humbly acknowledges t imperfections and evils of the best services to His sacred cause might justly provoke I chastisements. Towards its suffering Cl brethren in those islands, the meeting ch the most affectionate sympathy and pr solicitude; and, in relation to Tahiti, it withhold the expression of its severest r tion at the perfidy and cruelty perpetrated agents of France on the defenceless Que her oppressed people; and the meeting l expresses its strongest desire and assuranc the Directors of the London Missionary will not fail to employ, as opportunity l afforded, all means consonant with the s Christianity, for effecting the complet s ance of Tahiti from the injury and galling sion under which she is now suffering."

I cannot forbear, in offering a few re on the occasion of our present meeti testify the extreme pleasure I feel in b ing the President of this meeting once among us. I join with you in ths God for protecting him, and those d him, in foreign lands, and for bringi again amongst us, with recruited vig body and mind, and with increased a ment to those great principles he l often publicly avowed; of the contin of which his present position is a j that, I have no doubt, through the bl of God, so long as life is spared to hi will not fail to redeem. I believe the J Jubilee was the season of unmingled jo rejoicing; and a review of the labor the London Missionary Society, an success with which God has been p to crown it, in this its fiftieth year, w surely afford abundant cause of jo thanksgiving. I believe that there hav no fifty years, since the times of the ap in the history of the Christian Church the past fifty years, for religious exer On a review of the religious Societies have risen up during that period, and operations, how often must the devot clamoration rise from the heart, "B what God hath wrought!"

To review only the affairs of this So think of the state of the world just t

its existence; think of what it was when it first rose, and what it is now; think of the dozen Missionaries it then sent forth, since multiplied to upwards of 400, and now, I believe, including native teachers, amounting to nearly 700 in the field; think of its one station now multiplied to eighty-five, in various and widely different parts of the heathen world, each one having several preaching-places around it and belonging to it; think of its sixteen versions of the Scriptures in the languages and dialects of the heathen world, and of its fifteen printing-stations, and its expenditure of a million and a half of money in this great work, the contributions, I believe, chiefly of British Christians; think of the multitudes of persons, including the children of the heathen, taken under its care, taught in the Christian faith, and led from dumb idols to serve the living and the true God; think of this, and the present vigorous state of the Society meditating increased exertions; and think of all this in relation to the future, especially with regard to the translation of the Scriptures, the teaching of children, and the raising of native Missionaries; think of it in relation to what the Society has been, is now, and, by the blessing of God, will be; think of it in connexion with a few other Societies of kindred nature, founded before it, and, as you have heard this morning, of many others that have since risen up, encouraged by your example, animated by your success, and whose successes have been equal to your own;—put all this together, and say, if there be a Christian who, on surveying it, does not feel his eager heart leap up within him, and bound with joy? It is, and it shall be, to us a year of jubilee; and amidst our private griefs, the success of the Gospel of the Son of God shall efface, for a while, their sorrowful remembrance, and make us strike our harps to notes of joy.

But, as if to temper our joy, that it should not approach to extravagance,—to secure it from every tinge of presumption,—I have been requested to bring before you the affairs of Tahiti; not to dwell upon them,—not to make a recital of particulars with which, alas! you are too familiar,—but to remind you that it has pleased the providence of God to permit that check to come upon our career,—to permit a shade there to be cast over our prospects; not, thank God, through the defects of your Missionaries; not through their departure from the faith; not through the apostacy of the converts; not through your neglect of their welfare; but through the aggression of a Foreign Power;—a Power bearing that form of the Christian system which we deem a distortion, and infatuated with the spirit of conquest. (Having vindicated the Mis-

sionaries at Tahiti and the Directors, in the course they had pursued under the difficult circumstances created by the proceedings of the French in that Island, Dr. L. thus continued:—) But the affair at Tahiti and the melancholy situation of Madagascar, impress me with no alarm. I have no doubt that what has happened at Tahiti will be overruled for good: I have no doubt but that good will come out of it, which will swell your Jubilee notes. It will call attention to your proceedings; excite sympathy on your behalf; promote your circumspection, as well as your dependence on Divine Providence; awaken you to greater watchfulness and prayer; and it may serve to lead to the concentration of your energies, not upon a few islands of the sea, but upon the great and mighty empires of the earth—the high places of the ungodly world; and so accelerate the triumphs that await you there. I am not the man to despond—I have too firm a faith in the accomplishment of the prophecies respecting the final and universal conquests of Christianity, to despond. I despond not at a temporary check to our career in one particular place. Some have said, "Well, but the Society is going back." Going back! The tide goes back, but only to return with mightier force. Going back! Yes, Joshua and his men went back from the little city of Ai, but only for the purification of the camp, and to return with redoubled vigour to conquest and future triumph throughout the length and breadth of the land. Going back! Yes, at evening the sun dips below the horizon, muffled with clouds, to hide himself for a while, but only to rise again with augmented splendour. I leave final events in the hands of Providence. Though his footsteps may be in the sea, and his path in deep waters, where we cannot trace it, yet, having told us beforehand of his purposes, we know that his course must be such as will eventually lead to their accomplishment. I would, therefore, say to the Directors, Go on with your Missionary enterprise; and, for two purposes especially, place the object of your mighty enterprise continually before us, and press it on our attention. One of these is the engagement and employment aright of the awakened energies of mankind. The mind of the world is awake, like man arising out of a deep sleep, and attending to morning-calls. The mind of mankind is in a state of ferment, and we want some grand and paramount object to engage and employ aright those energies aroused and excited to action, lest they should waste themselves on a worthless, if not injurious, object. Therefore, let me say, hold up this object before us; tell us of its magnitude; show us how God is honouring human instrumentality, when brought to bear upon

it; show us the gleams of light breaking through the dark shadow, like the first rudiments of a new creation, and say, "Hither turn your attention; here direct your energies; here employ your minds; here send up your hopes."

The other purpose for which I would urge the Directors to hold up the object of Missionary enterprise, and press it on our attention, is, to relieve the rich amongst us of their superfluous wealth. Very few, I apprehend, are ready to acknowledge that they have superfluous wealth. I have heard some people say that they have enough, but I never heard one say that he had too much. But if a man has much more than sufficient to meet his conveniences and comforts, and the conveniences and comforts of all that belong to him, and therefore must leave a large portion behind him for his relatives to riot upon or quarrel upon, then he has a superfluity of wealth, and it would be a great mercy to him to relieve him of that superfluity, and so to lessen that burden of awful responsibility which will otherwise lay upon him. For this reason I would advise you to press the calls of your Society upon all the rich amongst us. The world will not fail to press its calls; the lust of the flesh, and the lust of the eye, and the pride of life will press their calls; and shall not the calls of religion be pressed by them who have heaven and the consciences of the rich on their side? They may deem you a little troublesome at first, but how thankful will they be to have been relieved of that burden of responsibility! I am glad to learn that the rich among you are answering to your calls on a larger scale than they have done before. I am glad to hear that our rich merchants and other wealthy persons are now approaching to what ought to have been the case long ago, and that they are setting an example to the country by giving their 50% and their 100%—and one gentleman (but I believe he is in the country) has given 1,000% to your Jubilee Fund. I think the time is coming when the blot upon the escutcheon of the church of some of its members dying worth unappropriated hundreds of thousands, will be effaced. I think that good is coming from this principle that will unloose the bonds of selfishness, and send out offerings that will soon be sufficient to cover the earth with religious instruction. That, I think, is the work of our age. That is all we want; for when that is accomplished, I believe God will pour out his Spirit on all flesh, and though the time for preparing the way may be long, yet when God shall set his hand to the work for its accomplishment, it shall be exceeding swift—swift as the rapid growth of the seed in eastern climes—swift as the lightning, appearing in one end of heaven, and shining to the other.

Such I believe to be the result of Missionary exertions. I have read all sorts of books on unfulfilled prophecy, very few of which agree. I have examined the arguments and the texts not by themselves, but in their connexion, and I am free to say that I have not seen cause to waver for a moment in concluding that, though the foretold conversion of the world to the faith of Christ, by the preaching of the Gospel, has not yet arrived, yet, that it will not fail to arrive before the world come to an end. The adorable Ruler of the future sits in heaven; all power is in his hands; and when the world is covered with the means of grace, and the set time shall arrive, He will pour out his Spirit on all flesh, and all nations shall be blessed in him, and all people shall call him blessed. I confidently anticipate that event. I hear of tribulation, and we may have tribulation to pass through, but I believe in the brighter scene beyond. I believe in the Millennium that is to counterbalance all previous tribulation, by filling the world with the knowledge of God, as the waters cover the sea. I realise that state of things; I see it with my mind's eye: the din of war has ceased; the contentions of the nations are hushed; the disorder of society is gone; the vast brotherhood of mankind are of one heart and one soul, of one heart, and one way. That state will arrive. We shall all be alive when that state is realised. We shall be living somewhere—not in this world, but in some other; and if we are Christians, we shall be living in the world of Paradise; and then when that state arises, if we have been instrumental in our measure to its arrival, it will be an additional pleasure to us there; and if we have not, we shall want that additional pleasure to all eternity. I deem it no common privilege to have had amongst us on this occasion one of the earliest and steadiest friends of the Society—(Rev. Mr. Jay)—one who has been of so much service not only to this Society, but to the general cause, by his extraordinary talents, by his untiring diligence, by his devoted attachment to the principles of Scripture, by his unblemished life and winning manner. To have had him to shed perhaps the last rays of his sanctified genius among you, I count no small privilege; and God Almighty grant that when he shall ascend, his mantle may fall on those whom he leaves behind!

Rev. J. HAMILTON.—I appear on the present occasion from the fact of my belonging to a section of the church different from any represented to-day, but a section which was represented in the formation of this venerable Society. It is pleasant to me to know, that amongst its founders was a man whose name was better known in

and than here, but a name which is equivalent for everything deep in Christian experience, and everything sound in rare theology—I mean Dr. John Love. The founder was the name of another Presbyterian, dear to the metropolis as well-known humanity, and whose presence was a perpetual benediction to Dr. Waugh. It is touching to me, and the tender emotions that mingle with emotion like this, to think that I should stand forward as the representative of a Church which such men represented in the eyes of our fathers. But there will be one answer by my appearing on behalf of the Missionary Society with which I am connected. I can tender those expressions of veneration, and cordial affection, and faithful behests, which we feel for what we call “The mother of us all.” I do not just allude, in seconding the resolution (and which I do, with extreme cordiality) for I think that a resolution more disapproved for the spirit of Christian charity has not yet been submitted on such a subject, to the Missionary Church in the South Seas. As the Directors have been vindicated in reference to Tahiti, and are now to vindicate themselves, I do not allude to another party, who are personally present, but who, in my opinion, are also completely vindicated—I mean the Missionaries themselves. I feel theirs was a position of extreme pain and delicacy, and that, amidst their perils, they took the right course. They did not to their own understanding, but to the wisdom that cometh from above, after prayerful consultation, they came to the French authorities in the East and offered their services to the French Governor, who refused their mediation in any proposed, and proposed another which they could not entertain.

In regard to the great object of the meeting, most heartily do I concur in the prognostics of coming good which cheered us this day. I have felt that was matter for earnest, and anxious, almost painful consideration in the fact that this Mission has been for fifty years in operation, and that the results were clearer. I do feel, however, that the results are great enough to justify the out-look which has taken place of men and things; but I also feel that they have not, and with the world’s unconverted population, been such as should content Christians.

We are rather in the position of those who put up the trysail to see which way the wind is blowing, than those that have all their canvas and put out to sea. If the chief ends which Missionaries hitherto answered has been that of giving a sort of standing pledge that

the Church means some day to do her duty in this matter—that of recording our deliberate conviction that it is our duty, as a Church of Christ, to preach the Gospel to every creature. But, beyond this, we have not gone very far, and before we come to that state of the Church which is essential to the Christianising of the world, we must be carried some stages further. I scarcely know what that stage is to be. I do not think that there is to be any new revelation from heaven, or that the present revelation is to beam out on the Christian’s eye much brighter, or that we are to make any new discoveries in theology: for I feel that the Church has already got the truth in its fullness. It has got the essential Gospel—the great salvation truth—in its possession. All that we want is—and, oh! that this Jubilee were to be the pioneer of such a Pentecost!—that the Church would awake to her duty as a besieged city. When that day comes, when once our individual Christians and our ministers are alive to their duty, as they ought to be, the real Missionary crusade will commence; and such disinterested, self-devoted, self-denying charity will be the harbinger of the evangelisation of the world. Indeed, the best thing that can be sought for—and I almost hope there is an augury of its coming in the spirit now manifested—is the humble and modest and prayerful spirit—not the spirit of flattery and of the world, but the spirit of honest inquiry and of honest offering to the work of the Lord. I hope that we have the precursor of such an era, and that this year may possibly be the year of on-coming, to precede the full triumphs of the Missionary enterprise.

The Rev. J. A. JAMES, after referring to the commencement and progress of his connexion with the cause of Missions during a period of forty years, and after urging the duty and necessity of special and generous efforts by the friends of the cause on occasion of the Jubilee year, proposed the following resolution:—

“That this meeting, consisting of ministers, members of churches, and other friends of the London Missionary Society, willingly embraces the occasion of its Jubilee to renew the pledge of ardent attachment and practical devotedness to the sacred object of all its labours, the diffusion of the Gospel throughout the world; and cordially approving of the special objects proposed to be accomplished by the Jubilee Fund, this meeting will cheerfully co-operate with the Directors in all practicable measures for augmenting its amount.”

Had the Society (said Mr. J.) come before us without any special objects whatever—had they thrown themselves upon what they had done in the past—had they invited an expression of confidence, or anything that might be a pledge to larger operations for the future, they would have had a claim for increased liberality, on

grounds which could not with propriety or consistency be refused. But they come before you this morning with a statement of what they intend to do with the money with which you may be pleased to entrust them for the future; and look at these objects. First, there is China, a world in itself, which ought almost to be the watchword of the Society. We have been praying, and talking, and waiting for the opening of doors into China for a long succession of years. God, in answer to our prayers, by his omnipotent power, has thrown back the bolts and bars which have kept those doors until now closed. The wall, which encloses that empire of prejudice and ignorance, less vulnerable than the material one which guards the frontier, is tottering at its base. Where are the troops which are now prepared to advance and take possession of the country? I can tell you where, and Sir Culling Smith can tell you where they are; they are to be found at Rome: and if Protestants do not bestir themselves, China will be seized by a power for whose ambition there is nothing too vast, and nothing too minute for its cupidity. The power that has, with a perfidy and atrocity peculiarly its own, and which have characterised the whole period of its history, seized on Tahiti, has long been prepared to take possession of China. If you do not augment your means for the evangelisation of China, China will become the property of Rome. Well, therefore, does the Society ask for augmented funds.

Again, the Society places among its objects, the training up of a native ministry. Let it never be forgotten, that it is not to be looked for, that the world is to be converted by agency from this country. Our Missions must be self-supporting and self-perpetuating; and this must be our aim—not perpetually to fill up our martyrology with men and women who cannot bear the climate, who wither and die almost before they have commenced their labours; but to raise up men on the spot who shall preach the Gospel to their own countrymen. Now, these cannot be raised up without training; for all who come from the East and every other part of the world, tell you that there must be an institution to train for the work, as well as the grace of God, to make them Christians. Look at the third object, Christian females, happy wives, and as happy mothers! Think of that forlorn woman, who on the shores of India has entombed the husband of her youth, and who gathers to her the little wreck of her earthly comfort, and turning from the land of her sorrows, returns to that of her early days, not Naomi, but Marah: will you give to her a reception that shall compel her to throw her arms about her children, and say, "Your father

has died in the cause, and we have come back to England—if the public do not show out their sympathy to us—to starve, to receive that which will be but a bare subsistence of life?" Now, the Directors come before you to-day, and before the country, and say to you that they want a fund to maintain widows and children of men to whom we are under deeper obligation than you are to any others who come upon this planet. Oh! what have we done, compared with men who have died in that cause, and the women who have lost those men for as their husbands? Here is another object. But the Directors frankly and honestly tell you, that they want—shall I call it a service fund?—but I will tell you for what purpose. Mark, not a fund for cupid delight over—for avarice to hoard—first belief and distrust, as upon a downy pillow to lie down and sleep—no, but, as a fund to be called—and the value of which merchants knew well—a trading capital that shall prepare the Directors to those unexpected and heavy demands which come upon them, and from which the wealthiest of them might shrink, if they had not the means put at their command by you to meet the liabilities to which they are perpetually exposed.

Here are these special objects. What are they? One and all. London, the head, the heart—perhaps Manchester almost dispute the latter with you—London, the head, the heart, of the Missionary Society, must begin. You have begun. London was the birth-place, the cradle, of the Missionary cause. You have given to it its name—taken it from the country which claimed it as your own. Now, then, remember that the Society, on that ground claims upon you—it is the London Missionary Society. We in the country are very ready to do what we can: we are contented to be second, auxiliary, anything, so that you will aid you in the cause. You take the lead,—be first, but be sure you prove yourselves worthy of it. I am not afraid of London. You have begun well—you have redeemed the pledge before you gave me not afraid of Liverpool, whose merchants are princes; nor Manchester, whose manufacturers are a grade higher—they are! I am not much afraid of Birmingham, though we are a poor people—nor of Bristol, nor Sheffield. But I will tell you what I am afraid of—the smallness of the country. Yet we must not be discouraged—failure—all must be joy, and hope, and confidence. No croaking expressions, gloomy vaticinations—no witnesses prophesying in sackcloth. These are not the sounds and subjects that befit a Jubilee occasion.

Still there must be, if we would save

sedings from defeat, dishonour, and dis-
 tantment, a rising of the whole denomi-
 n, and of all the denominations em-
 ed within its comprehension, as one
 . The smaller towns must unite with
 larger ones, and with the cities; the
 er and weaker with the richer and more
 xprehensive ones. The captains of fifties
 : come out with the captains of thous-
 s; there must be a general calling of
 company, and a general gathering of the
 arces. The sound of the Jubilee trum-
 vant into every nook and corner of the
 , and so must the sound of our Jubilee
 pet. Nay, it must be even made a
 er of family-interest,—and the zeal of
 Christian families must emulate that
 gan ones—the fathers kindled the fire,
 mothers kneaded the dough, and the
 ren trudged over the country to gather
 s. Oh, that the immortal Wilks were
 again, that, by the same unity of piety
 genius evinced in the ever-memorable
 on which he delivered, he might en-
 : upon all, from the eldest to the
 geat, this new zeal in the Missionary
 s. But is money all we want? Shall
 uild our hopes upon the amount of
 erty we have in the funds? Shall we
 ate our future success by the thous-
 s that we may collect on this or any
 : occasion? We are lost and ruined,
 deserve to be so, if we do. The Jubilee
 pet, that sounds us to our coffers, must
 d us to our closets; and those sounds
 h are convening us at public meetings
 upon platforms, must gather us, in the
 : and power of prayer, round the throne
 e heavenly grace. We want money—
 y we must have; but we want prayer
 : than we want money. Such confi-
 : have I in the power of prayer, that
 e whole Church of God should rise in
 ttitude, the power, the faith, of believ-
 application, we should regain Tahiti,
 Madagascar would be ours again.
 nd now, I address myself to a particular
 contained in this resolution. My
 ured and beloved brethren! upon us
 ads, under God, the success of the effort
 h is now being made for the London
 ionary Society; upon us depends, under
 chiefly, the success of the Society in all
 ture operations. Think of the power
 e pulpit—we teach hundreds, perhaps
 ands, of living, acting, and immortal
 s at once. A single sermon may be an
 ric shock, that shall cause all these to
 to vibrate, at the same moment, in the
 of the Redeemer. Oh! my brethren,
 look up for grace to fulfil the expect-
 as that are formed of us; and how are
 help the cause, but by taking it into
 wn hearts? Let us look to the Mis-
 ry cause, by looking to our own flocks,

and seeing that they prosper; for it is they
 that supply the spring to the Missionary
 cause. These springs lie in our churches,
 our congregations, our Sunday-schools;
 and, if we neglect them, it is like the folly
 of constructing vast, complicated machi-
 nery, for water-works, while the river-head
 and reservoir are neglected. Let us go on;
 let us trust our people—they may be trusted.
 Mine have often disappointed me, but it
 has always been by doing more than I ex-
 pected them to do. There is a mine of
 wealth in every church; all we want is the
 courage to go down the shaft, and the skill
 to explore the vein. But then, my bre-
 thren, let me remind you, if our people
 follow, we must lead; and we must no more
 imagine that we are released from the obli-
 gation of liberality, benevolence, and munifi-
 cence, by preaching for public institutions,
 without giving, than we are released from
 the obligations of justice, purity, and truth,
 merely by the fact of our inculcating them.
 Covetousness is hateful everywhere; more
 hateful in the church than in the world;
 and most hideous, and most hateful, be-
 cause most mischievous, in the pulpit. Let
 us, then, practise what we preach to others,
 and, acting upon this principle, the Mis-
 sionary cause will lack no support.

For one moment or two longer, I will
 turn round to my younger brethren in the
 ministry, whom I regard with an affection
 which I can neither utter nor repress—the
 hopes of our churches, the hopes of their
 declining pastors. Oh! let me entreat you,
 place yourselves by the side of those two
 brethren, whose eloquence, during the past
 two days, has inspired you, and who, with
 whatever gifts of fortune or of mental ac-
 quirements God may have blessed them,
 have lived, are living, and long may they
 live, the advocates of evangelical sentiments,
 the servants of the public institutions of
 our denomination, aye, and ranking among
 those who are its glory, too. Oh! my
 younger brethren, by all that is eminent in
 piety, by all that is evangelical in doctrine,
 by all that is prudent in conduct, by all that
 is simple in aim, and by all that is catholic
 in spirit, rise up to be the glory of our
 churches, and of the denomination to which
 you belong. To borrow an allusion of Mr.
 Hall's, in one of his striking sermons, and
 to accommodate it to the present purpose, I
 say the fathers and founders of our cause are
 bending at this moment from their elevated
 seats, as if incapable of enjoying their rest,
 till they see what shall be the effect of this
 Jubilee Meeting. Enjoy your repose, illus-
 trious immortals! your mantle fell when ye
 ascended, and here around us are the rising
 ministers and students that are standing
 forward to swear by Him that liveth for ever
 and ever, that they will never forsake the

cause to which you consecrated your lives and your labours!

The Rev. JOSEPH ANGUS: I rise with no ordinary feelings, to second the resolution, and to ask this meeting to express their continued attachment to the London Missionary Society; their hearty approval of the special objects proposed to be accomplished by the Jubilee Fund; and their willingness to co-operate with the Directors in all practicable measures for augmenting its amount. In every part of this resolution I very heartily concur, and, I doubt not, it has the concurrence of this meeting. I love the London Missionary Society, and thank God it was ever formed. I rejoice in all its success; I sympathise with it in all its difficulties; and I pray for its prosperity; and, in truth, so long as we love the Gospel and our Saviour and the Church, we cannot fail to love this institution. For, what is its object but to spread the Gospel? what are its means but the exhibition of the Cross? and who its agents and Missionaries? Do any inquire concerning these. They are the "representatives of the churches, and the glory of Christ." This is their highest character, and it forms their passport to the heart of the whole church. But I am to speak of the object of the Society, and of the special objects of the Jubilee Fund. They are not new, and hence—say some—their weakness; hence—may I be permitted to say?—the secret of their strength. They appeal to us, not as Athenians, but as Christians; not to our love of novelty, but to our love of truth; not to our curiosity, but to our principles. May we all nobly and manfully respond to the appeal! I confess upon this question, I feel a degree of godly jealousy for the honour of your cause, and for the honour of our own; a strong desire that the response of this meeting to the appeals of the Directors may be worthy of the season of Jubilee, and of the cause. Let it be remembered by us all, that we hold a very different position from that occupied by our fathers; their goal is our starting point, and the circle they formed in the horizon is the very centre of ours; our duty is to enlarge the circle at the horizon beyond it. Andrew Fuller, in the history of our own Missions, did not doubt that the income of the Baptist Missionary Society, which was then 1,500*l.*, would reach, in the course of time, 5,000*l.* Dr. Bogue did not doubt but that the London Missionary Society, with its income of 5,000*l.* or 6,000*l.*, would one day, as the consummation of faith and exertion, reach 20,000*l.* Now, we have got our 5,000*l.* and you have got your 20,000*l.* and something more; but are we to rest contented with these acquisitions? Our fathers began in faith, and they cherished a spirit of holy discontent till they placed us where we now

are: are we to remain so? is our life a life of inglorious ease? If they, with 5,000*l.*, aimed at 20,000*l.*, can you, with your 80,000*l.*, resolve on less than 300,000*l.*—four-fold only—the same proportion in their faith multiplied their own income that time. Let it be seen that your contributions are an earnest—a *hi* first-fruits of that noble resolve. It ought to be done by such a Society as at such a season, it is, of course, not to say. Let us see, for a moment, other Societies have done; and if I pray you, it is to love and to good works. (He adverted to the noble and munificent of the Wesleyan and Baptist Societies having shown that the Jubilee Fund of the London Missionary Society, if its conditions were equal in proportion to the latter institution, would amount least 200,000*l.*,—an amount which still be unequal to meet existing claims every part of the world, especially in and in India, Mr. Angus concluded, the resolution being put and carried collection was then made.)

Rev. W. L. ALEXANDER submitted the following resolution:—

"That this meeting most cordially rejoice the manifold and indubitable marks of the benediction which have been granted to the bours of all Evangelical Missionary Societies of the various Protestant communions in Europe and America; and most earnestly that, through the enlarged communication of the Holy Spirit, their labours may be greatly extended, and their success increased a hundred-fold."

It is delightful (said the speaker) occasion like the present, to feel that not celebrating our own triumphs but that we are rejoicing with a good in the triumphs of every Missionary Society by whatever name that Society is, whether in Europe or in America, whatever part of the world its local centre of operations may be fixed. It is delightful to think that we have not the length of tolerating other Societies denominations, but that we have the length of rejoicing in their efforts, feeling that their success is a part of our own; that just as round the domestic of a brother's genius or a sister's beauty looked upon not only with admiration with a sort of personal and proprietary light,—so does this Society look upon the gains of all other kindred institutions as much gain to our common cause, source of additional glory to our common Master and Lord. We have much to be glad, and to shout aloud with joy. This is a triumphant day for our cause; a day in which it would be a shame to us if we did not speak with joy, and lift up our hearts with joy.

a most gratifying thought that the world has been much the better for this Society ; that we have not lived these fifty years in vain ; that the world is better than it was fifty years ago ; that there is more light, love, peace, and purity in it ; less oppression, and slavery, and bloodshed in it ; that altogether it is worthier of Him who made it, and for whom it was made. Is not this, then, an occasion to give thanks ?

Along with joy for the past, this resolution pledges to exertion for the future, and speaks of our going forth with confidence to it. Why should we not ? Have we not God's command to go ? Have we not God's promise of success ? Have we not tried the grand experiment, and found that the scheme of human redemption is indeed the power of God unto the salvation of every one that believeth ? Great things have been gained by us during these fifty years. A speaker has already referred to the change which has come over the tone and character of our public speaking. At one time, those engaged to speak at a Missionary meeting, thought they could do nothing better than arm themselves with a defence of the enterprise against all real or supposed objectors. It was once said that there was no need for the Gospel in India or Africa. We have proved altogether the folly of such representations, and our fathers knew better than to receive them. They knew that the whole world was lying in the wicked one ; they knew that there was no name by which man could be saved but the name of Jesus, and that settled the question about India. They knew that Ethiopia was to stretch out her hands unto God, and that settled the question of Africa. They sent forth Missionaries, and your Missionaries found in India not the tree of life, but the moral upas-tree, shedding its pestiferous fruits on a people pining in spiritual death. In Africa, they found this great truth—that where God has made a man, he has made a being capable of receiving the truth that there is a God, and who knows and feels and can be made to acknowledge the claims which that God has upon him. And now, we have no more need to talk of such things. The question has been tried ; the problem has been solved ; and we lay it up as a fixed and settled thing. As was said last night, we are not the men that need to flee ; we are not men of yesterday ; we are the inheritors of a long line of illustrious ancestry ; we have succeeded to men of whom the world was not worthy—the followers of a course which has always proved victorious. We have a right to go forward in it with the very thought and step of conquerors. Our triumphs are on every shore. Ere long, from every land and every tongue, the notes of thanksgiving shall be

heard, and the peals of music shall rise upwards, and roll onwards, like incense on the breath of the morning, until it reach and enter in at the open gates of heaven, and angels will catch up and swell the choral echo of our music, and the spirits of the just shall join in that sweet melody, until the mighty tide of glory roll around the throne of Him who hath bought us with his blood, and who, as he looks, shall see of the travail of his soul, and shall be satisfied.

The Rev. Dr. DIXON, after some preliminary remarks in which he expressed his cordial concurrence and sympathy in the sentiments of the resolution he was called upon to second, and spoke of the labours of Whitfield and Wesley as the instrumentality by which the first impulse was given to the spirit of modern Missions, adverted to the subject of Tahiti, and said : I do not think that you have done justice to one class of persons—I mean the poor Tahitians themselves. Let us just give utterance to sentiments and feelings of sympathy with those poor creatures who are hunted, oppressed, injured, and murdered, by the Frenchmen. I feel for that female Sovereign—I feel for her because she is a Sovereign, because she is injured, because she is a Christian, and she belongs to my church. Am I to stand by and see my sister in Christ injured and oppressed, without giving utterance to my sympathy and feelings ? This Sovereign is a woman, and I should be ashamed of myself if, in addition to all other considerations, I did not feel deeply for her injuries because she is a woman. But there are other parties—converted natives—poor persons who, less than fifty years ago, were in pagan ignorance and superstition—savages devoted to every species of immorality and crime ; and in despite of slander, whether French or English, you have succeeded in that island in making a great number of them Christian believers, as intelligent and ten times more virtuous than their French opponents. But I wonder whether the Admiral or Captain would have taken the cannon of France to Tahiti, unless you had gone before. I wonder whether the two brethren from Rome would have found their way there if you had not turned up the green sward, ploughed the field, sown the seed, and called down the dew and rains of heaven. It has happened in this case as it almost always happens in every other case—you have had the honour to be the precursors ; you have gone and planted, and watered, and others have come and reaped the increase. You may go and civilize savages, plant churches, introduce schools, at Tahiti and New Zealand, and then these civilised gentlemen who sail

away from England and France, will just do for you what they are doing now—they will slander you as enthusiasts, and reap the fruit of your wisdom, your labour, and your time.

The finest picture in my mind to-day is really not this beautiful meeting, ornamented as it is, joyous as it is, intelligent as it is, but the brightest idea pictured in my mind at this very moment is presented to me in the Southern Pacific, where John Williams' noble spirit, and others like-minded, have succeeded, by the blessing of God, in planting Christianity. I know not how many islands, blessed with Christian churches, and ornamented with every virtue, are at this moment in spirit joining with you in praising God. This is the thing to celebrate. I leave all these statements of money, the duties of rich and poor, of ministers and laymen, to my venerated friend Mr. James; and I call up to your minds the thought that yonder, in almost every quarter of the world, there exist Christians like yourselves who are believing in the same Saviour, who are admitted to the grace of the same God and Father, who are kneeling at the same Lord's table with you, who are singing with you hymns of praise and thanksgiving, who are joining in spirit in your devotional exercises and your anticipations of heaven, and whom you will meet ere long around your Father's throne. Glory to God in the highest! What hath he wrought in the past fifty years! My resolution adverts to evangelical churches and institutions in every part of the world. You give utterance to your joys on account of our blessings, and I think you do right. I really do not think that your meeting would have been complete without these joys. We are all the better for the indulgence of this fraternal affection. Supposing you were prosecuting this work, and nobody else, would your isolated position afford you so much felicity, comfort, and happiness, as it does to work with so many kindred Societies?

And then, our united exertions give a sort of impress and authenticity to the whole work. If one body only had been moving in this direction, I will venture to say that every other Christian church in the world would have been branding them with fanaticism and enthusiasm; but now we cannot complain of each other—we are all one, we are all mixed up in this glorious work. I say it gives the impress of authenticity; for what all Christians agree in must be true, and all Christians agree in this. There is very little contest amongst us on the point of endeavouring to save the world. It is too grave, momentous, and responsible a question for Christians to quarrel about. We are met in pursuance of this great duty;

and we meet on another principle that as the world is to be saved, it is saved by evangelical means. Beauty, then, in connexion with it to-day, and there is also strength and power. Most assuredly, in your Missionary operations you would not, in the eyes of the public, and in the present world, possess anything like the moral and strength if you stood alone, do standing in connexion with other missionary societies. If you stood alone you would be slandered on this Tabiti mission; you would not be able to help yourselves up; but be assured of this, moral concentrated vigorous strength united evangelical Christianity in this country, in Germany, in America, in the world, giving utterance to its feeble views, will speak louder to these savage Frenchmen, I do think, than the thunder of English cannon.

I shall not deal with the future solution I hold in my hand adverts and every one must clearly see, the events await the world during the next years—what they may be none can tell. The collision of truth with error is to an issue in some shape or form, not what. The number of hearts enlisted on the side of Christ, the basis on which the evangelical cause present rests, are topics that I think illustrate as being very important dare not attempt it. The issue God; we must pray, we must love the Divine Spirit; we must keep to our religious, evangelical principles, and have no fear whatever as to the least understand the spirit of the resolution yours is considered by yourselves, as so, as a Jubilee of the whole evangelical world. We join with you—hear with you—we echo the sentiments of the meeting; we give our sympathies in your noble enterprise; and I trust our richer brethren, who have it power, will contribute to the success which you are anxious to raise. The celebration of the last fifty years will have the effect of laying the foundation broader, stronger, and deeper for the building up of your noble Christian church greater abundance, and to a wide than can possibly be conceived, during fifty years to come.

The CHAIRMAN having vacated it was taken by F. SMITH, Esq., C of the Board of Directors.

The Rev. Dr. HARRIS said:—I honour to move the last resolution will add, the pleasure, for it is a welcome appearance amongst us of our honoured Chairman, and his relative

urer. It is to the following ef-

at this meeting presents to Sir Culling Smith, Bart., the assurance of its regard, with its best thanks for his kindness in coming on the present occasion; the meeting embraces the opportunity to express its earnest desire, that he may be spared for years, to sustain with efficiency the duties of an important office he has recently undertaken, Treasurer of the Society; and that like his predecessors, he may go down to the grave as the servant of God, full of years, full of grace, and full of honour."

ould (said Dr. H.) have welcomed the arrival of the honourable Chairman, I would, even independently of his connexion with this Society; though, on my own part, I have the less regretted his coming from England up to the present time, because, from what I saw of his usefulness at Rome, I felt assured that wherever he might be, he was doing good and was constantly preparing for usefulness on his return. But especially we welcome his public assumption of one of the functions of the office which he was here, in May last, publicly and unanimously elected. In the language which I might say, "You know the value of his communication." You know that in years past, he has occupied no inconsiderable place in the eyes of the religious public, and through evil report and good report, has maintained constantly a consistent onward course. You know, or, at least, those best acquainted with him, that his remarks at the opening of the meeting this morning illustrate the fact, that he takes enlarged and enlightened views of the great movements of the Church in this world; and is a man of a large and liberal spirit, such as that in which the Society originated, and in which it professes to be maintained. He has given full proof, that he desires to promote the great subject of Christian union, that he is deeply imbued with a Missionary spirit, and that he wishes to imbue his family with the same.

The finger of Providence seemed, indeed, to point to him as one peculiarly adapted for his present office; the voice of conscience called him to it, and he has obeyed, and now that the hand of Providence has laid him publicly to assume it, will you not give him a cordial welcome?

I would more: I say not this, Sir, as addressing to you a charge—you must not, and if you did, there are older and wiser men to address it to you—but I have commenced the discharge of your duty on a special occasion. The excellent Mr. Ho, fifty years ago, assumed the duties of the same office, was specially fitted for it in no respect more than this, that he was a man of prayer—of much communion

with God; so that the secular duties of his office as treasurer, were sanctified and converted into religious acts. Who can say how much this Society is still indebted to these prayers? Unquestionably—as we have been so often reminded to-day—unquestionably, this Society received its first impulse at the throne of God—from the very hand of God; and that which we now want more than anything besides is, that it should receive another impulse from the same almighty hand. May you have the grace to serve the Society by seeking and obtaining for it that impulse!

I would not venture to suppose that any man could unite in his own single character the excellences, the distinguished qualifications of Hardcastle, Hankey, and Wilson; it would be entirely out of the question; but I will say that, if an ardent desire to be useful in the service of God—if tried religious worth—if enlarged Christian views—if a catholic spirit—if sincere devotedness to the Missionary cause, can entitle a man to your Christian congratulation and cordial regard, then have I the greatest pleasure in proposing this resolution.

Rev. A. TIDMAN said: I have great pleasure in seconding the resolution. If I may occupy one moment, let us not forget the parting counsels of our friend and brother Dr. Dixon, in relation to our suffering friends and brethren in Tahiti. I am well aware that "the sages of Exeter-hall" are not held in high repute by the men of wisdom in high places; but in the history of this Society "the sages of Exeter-hall" have done something, and they intend, by the adoption and continuance of the same moral power, to accomplish all that they wish on behalf of Tahiti. There was a time when British India was shut against our Missionaries; "the sages of Exeter-hall" said that it should be opened, and India is open. There was a time when the slaves in our West India colonies were inaccessible to our Missionaries; "the sages of Exeter-hall" said that they should be free, and they are free. "The sages of Exeter-hall" say, to-day, that Tahiti shall be free—and they mean it just in the way suggested,—not by a reference to guns and canons, and Government power, which this Society never sought; and, whoever may affirm or insinuate the contrary, this Society would have deemed a war between Great Britain and France, as the result of the Tahitian Mission, not only a curse to the civilised world, but the greatest evil that the cause of Christian Missions could have suffered. All that we required of the Government was, that which was consistent with the spirit of reason, and justice, and religion. That was our language laid before

the throne and before the ministry of Great Britain. And seeking such objects by such means, we invoke, and we shall not invoke in vain, the whole Evangelical Protestant community of Britain, Europe, and America,—the Church of Christ throughout the world,—to join with us in this our fixed determination that Tahiti shall be free.

The resolution having been put and unanimously carried,

Sir C. E. SMITH said,—It is only due to your kind courtesy, that I should say

two words in return. The more I how little I deserve what my friend Harris has said of me, the more I feel I ought to remember what he said & I do hope and trust that the solemnities he gave me will never be forgotten, and if I cannot serve you by any other means shall ever remember that I have to do; my prayers and my entreaties at the throne of grace.

The Doxology was then sung, and meeting separated.

ORDINATION OF MR. FAIRBROTHER.

On Tuesday, Sept. 3rd, Mr. William Fairbrother, appointed to China, was ordained in Carr's-lane Chapel, Birmingham. The Rev. W. Salt commenced the Service by reading the Scriptures and offering prayer; the Rev. W. C. Milne from China, de-

scribed the sphere of labour; Rev. J. Emond proposed the usual questions; T. R. Barker, of Spring-hill College, of the ordination prayer; Rev. J. A. J. delivered the charge; and the Rev. Roberts concluded the service.

ARRIVAL OF MR. WATT FROM DEMERARA.

THE Rev. C. D. Watt, with his family, has arrived in this country from the station at Montrose, Colony of Demerara. He em-

barked at George Town, and on the 6 October, landed at Southampton.

ARRIVAL OF MR. LOWNDES.

On Saturday, October 12th, the Rev. Isaac Lowndes, accompanied by his eldest daugh-

ter, arrived in London from Corfe Ostend, on a visit to this country.

NOTICE.—THE GLANEUR.

We have the pleasure to inform our readers that the French Missionary Magazine, the *Glaneur*, published every month at Brussels, at the cost of one penny may now be obtained through Mr. Snow, 35, Paternoster row. We sincerely hope it will receive from the friends of Missions in this country, and in all parts of the world, that support which at present it no less needs than it deserves.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hand, Society House, 7, Lower Abbey-street, Dublin.

Rev H H Williams
253 North St. C.H.
New Brunswick

THE
EVANGELICAL MAGAZINE,
AND
Missionary Chronicle.

FOR DECEMBER,
AND THE
SUPPLEMENT FOR THE YEAR 1844.

—
PORTRAIT OF THE REV. H. SHEPHERD, M.A.,
Proof Impressions of the Portraits on India Paper, 4to, price 1s. each.
PORTRAIT OF THE REV. J. ABUNDEI,
IN JANUARY.

—
THE PROFITS OF THIS WORK
ARE DEVOTED TO THE
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—
No. 264.—NEW SERIES.

—
LONDON:
T. WARD AND CO., PATERNOSTER-ROW.

—
ONE SHILLING.

TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Davidson, Burder, and Jenkins; and from the Rev. Messrs. Giles, Mann, Harris, Hull, Freeman, Thomas, Kelly, Howell, Barlett, Soule, Beighton, Greenall, Ferguson, Stalker, Leighton, Anderson, Raban, Wilson, Evans, Reynolds, Gately, Griffiths, Nettlehip, and Newnes.

Also, from W. H.: Alfred A. Dixey; John Harris; N. Thomas; J. M. Randall; H. R.; G. Stonehouse; A Member of a Congregational Church; F. Osborne; An Old Dissenter; C. J. R.; Alfred; B. Wills; and Anonymous.

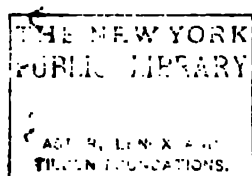
We feel greatly indebted to "W. S. B.," for his very friendly and candid communication; but he must forgive us if we express our *deep and serious conviction* that no opinions can be more opposed to the word of God than those upon which we animadverted, in the article to which our respected correspondent refers. In times like these, such opinions must identify any writer, to a great extent, with Tractarianism.—"J. C. M.'s" suggestion is well meant, but it would reduce our sale one half if acted on.—The obituary of the late Mrs. Banyard has come safely to hand, and will, we hope, appear in the January Magazine.—Mr. Thomas may also expect to see the obituary of Mr. Taylor in January.—"M. E. T." must mention the subject of his contribution, before a reply can be given to him.—"A Seeker for Truth," if he will take advice from us, will *think* much and discipline his mind, before he attempts by his writing to edify others.—"A Constant Reader" is informed respectfully that the Editor is unable to answer the proposed query.—To our Church correspondent's queries, we would reply, 1. No Christian is at liberty to attend a ministry opposed to the truth of God, (Gal. i. 6—9.). 2. Private Christians might, in certain circumstances, be justified in observing the Lord's Supper among themselves, *where no pastor could be found to officiate*; but in such case, the best qualified of their number ought to be chosen by them, and set apart by prayer to the work. 3. Our correspondent and his friends ought to ask counsel of some Dissenting minister living near them, as no clergyman could afford them relief.—Our good friend Mr. Oram must see that we cannot make a practice of acknowledging sums of money we do not receive ourselves.—"A Lover of Peace" labours under a serious mistake in supposing that the London Missionary Society or their Missionaries had anything to disclaim in reference to the Roman Catholic Priests to whom he refers.—We are happy to find that "An Episcopalian," who objected to our notice of the Bishop of London's late charge, is now a convert to our views; but we must decline inserting anything so personal as the paper which he has transmitted to us.—J. H. will be gratified to learn that we have had many similar requests to his from other clergymen; but we hesitate, lest fidelity to truth should be confounded with anything bordering on personality. But J. H. is fully at liberty to print the article in question.

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*Rev. Richard Lyford M. A.
Worcester, Mass.*

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1844.

MEMOIR
OF
THE LATE REV. THOMAS HICKMAN,
FORMERLY OF LAVENHAM, SUFFOLK.

THE Rev. Thomas Hickman was born in London, on the 23rd of September, 1755, of pious and respectable parents. When about five years of age, he was placed under the care of his uncle, the Rev. Edward Hickman, by whom such great care was taken to instil the principles of religion into his mind, that he became early impressed by Divine truth, which led to a regard for, and a conscientiousness in performing the secret duties of religion; but when he was eight years of age, his uncle relinquishing the school, he was removed to one much larger at Islington, consisting of about sixty boys, who, observing his religious impressions, endeavoured to ridicule him out of them, which, by the force of evil example and their perseverance, they too well effected, and he sought happiness in the trifling pleasures and vanities of the world;—but it pleased God, in his infinite mercy, to snatch the poor wanderer from the paths of sin and folly, and to distinguish him by his grace, so that the impressions of his early years strongly revived, and he was led earnestly to seek the salvation of his soul.

VOL. XXII.

In a letter addressed to the church assembling for Divine worship in Mitchell-street, under the pastoral care of his uncle, of which he became a member, he thus describes the means by which he was made savingly acquainted with the things which belonged to his everlasting peace.

“One sabbath-day afternoon, a day I hope I shall ever remember with joy and thankfulness, it entered into my mind, I would take a walk in the Park, but my conscience not justifying me in keeping away from a place of worship in the afternoon, I thought I would first go to Dr. Stennett's, as it lay in my way thither, and after drinking tea with a relation, who lived near that place, put my design into execution. But man appoints, and God disappoints; and so I found it, for I went to the meeting, and heard the Doctor, who happened at that time to be on those words in Revelation xxi. 4, ‘And God shall wipe away all tears from their eyes,’ &c., from whence he took occasion to set forth the delights of the heavenly world in such an enchanting manner, as put me eagerly a longing after them, and made me heartily despise the pleasures of this. O how was my attention captivated! and with what a different heart did I come out, to what I had when I went in; I seemed as one awakened out of a dream. Alas! thought I, on my return home, (for I remembered no more my walk in the Park,) what have I been doing all this while?”

To what little purpose have I lived! in the pursuit of a shadow or an airy bubble; for what else are all the pleasures of this world, when compared with the glorious realities of another? and shall I be such a fool as to neglect them? No. Soon as I get home I will fall on my knees, and beg of God strength to put my present resolution into practice; which I did, and remember I found great freedom and sweetness there. In the evening I went to St. Helen's, and heard Dr. Gifford, who, I believe, was on those words, 'And now also the axe is laid to the root of the trees,' &c., from which I saw reason to rejoice with trembling that the axe of God's judgments had not been laid to me, who had been such a wretched cumberer of the ground. The same evening, on my return home, calling in at another lecture, where the minister was on those words, 'By grace ye are saved,' &c., the subject came so sweet, and sunk so deep into my soul, that I seemed as though I was all ear, such was the amazing difference I found between hearing the word, and feeling the power of it."

At the period of his making this public profession of religion, he had devoted himself to the work of the Christian ministry, and having pursued the usual course of preparatory study at Old College, Homerton, he supplied a congregation of Dissenters at Buntingford, Herts, and afterwards one at Bildeston, in Suffolk, from whom he received and accepted an invitation to the pastoral office, and was ordained in the year 1791, having previously laboured amongst them upwards of four years. The confession of faith he delivered on this occasion contained a clear and scriptural view of the truths of religion.

In the year 1794, he relinquished his charge at this place, and went to America, where he continued about a twelvemonth. Upon his return to this country, he took up his abode at Lavenham, in Suffolk, and became the pastor of the Congregational church at that place. Here he resided upwards of thirty years, faithfully dispensing the word of life, amidst much that was discouraging; but he had the satisfaction of knowing that he did not labour in vain, and there is reason to believe that many, through his instrumentality, were converted from the error of their ways.

This place, in consequence of cir-

cumstances unnecessary to be mentioned, he left at the commencement of the year 1825, and at the same time relinquished the stated duties of the Christian ministry, although frequently assisting the ministers in the neighbourhood. He resided several years at Melford, and the latter part of his life at Bury St. Edmund's, in Suffolk. His departure, which took place on the 9th of February, 1844, in the 89th year of his age, was very unexpected, no danger being apprehended till the morning of that day; but he was well prepared for the solemn change which awaited him, his hope being firmly fixed upon the Rock of ages; knowing in whom he had believed, and feeling fully confident respecting his safety; so that, within a short time of his departure, he exclaimed, "*Yes, my eternal interest is secure, I trust I have built upon the right foundation.*" His last day upon earth was one of much suffering, which he endured with remarkable patience, though he felt, as he himself expressed it, "*that dying work was hard work,*" and, in the affecting language of Job, was heard to say, "Have pity upon me, have pity upon me, oh ye, my friends, for the hand of God hath touched me;" but his mind was calm and composed, patiently waiting the period when it should please God to remove him to the enjoyment of the rest prepared for his people. He was frequently observed to be engaged in prayer, and was heard to offer the fervent petitions, "Lord, if thou be willing, take me to thyself;" "Lord, *when thou wilt*, release me from my sufferings." The remark was made to him, that God was all-sufficient to support and comfort, even in *that* hour of need, and the dying saint, with earnestness, replied, "*Oh yes, I feel it so indeed.*"

At length his happy spirit was peacefully released from its earthly tabernacle, and most truly may it be said of him, that "*he fell asleep in Jesus.*" This period he had long anticipated, but without dismay. Upon more than one occasion, when it was feared his

life was in danger, he said *he was not afraid to die*, and that, in an entire reliance upon the merits of the Redeemer, *he was prepared for an eternal world*, nor indeed has he ever been known to express a doubt respecting his safety.

In concluding this brief memoir, it is but just to observe, that he was faithful in the discharge of the arduous work in which he had been so long engaged; most deeply impressed with the awful responsibility it involved; and ever anxious to promote the spiritual and eternal welfare of the souls of men. "Christ and him crucified" was the subject most prominent in his ministrations. The ruin of mankind by the fall, and the only means of their recovery, were exhibited by him with earnestness and affection; especially did he delight in referring to the doctrine of the final perseverance of the saints. In his life and conversation he adorned the doctrine of God his Saviour in all things, whilst in the relation he sustained as a husband and as a parent, they who so deeply feel his loss can bear ample testimony to his worth; and never can his children forget how anxiously he at all times sought to promote their welfare, or how earnestly he has expressed his de-

sire on their behalf, that they might be made partakers of the grace of God, and that if this earnest and constant petition were granted, he could cheerfully leave to the wisdom and care of his heavenly Father everything connected with their earthly lot, being fully persuaded that if they possessed the inestimable blessing of being the children of God, whatever might be their outward circumstances, they must be happy.

One striking feature of his character which deserves to be particularly recorded, was his great love for the ordinances of religion, frequently observing, "If Christians desired the prosperity of their best interests, they must be diligent in attending the means of grace;" and to the close of life, and often under the pressure of great feebleness, this aged believer constantly embraced every opportunity of attending at the house of God.

Thus having, for more than sixty years, maintained a consistent and honourable course in the ways of God, it may be truly said of him, "He has come to his grave in a full age, like as a shock of corn cometh in in his season." "Blessed are the dead which die in the Lord."

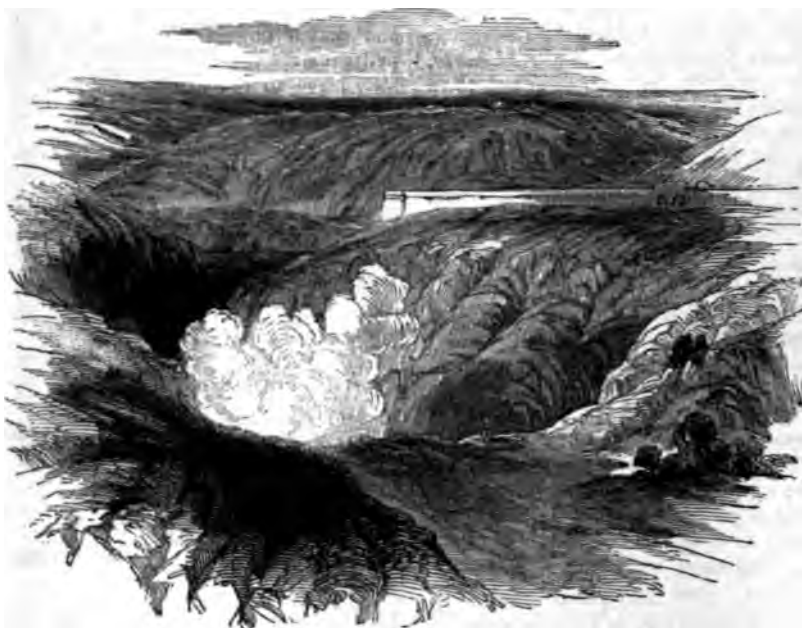
BIBLICAL EXPOSITION AND ILLUSTRATION.

No. II.

VALLEY OF HINNOM—TOPHET—MOLOCH.

EAST of Jerusalem, according to Eusebius, at the foot of its walls, or rather south of the holy city, lay the valley of Hinnom, or the valley of the son or sons of Hinnom, Jer. xix. 2. Who Hinnom was, or why it was called after his son, is unknown. Probably the place belonged to him. In ancient times, if we may believe the testimony of Jerome, (Comment on Jeremiah vii. 31,) it was a well-watered and delightful valley, shaded with trees, and planted with gardens. The first mention of it occurs in Josh. xv. 8,

where it is stated, that the border of Benjamin's territory passed through it. But the scenes enacted in the place formed a striking contrast to its external beauty. There, overlooked by the temple in which Jehovah revealed himself of old, beneath the very eye of Heaven, the demon of idolatry had taken up his abode; and the hearts of those who ought to have followed the Holy One of Israel, gave an enticing habitation to the relentless monster for whom they dared to forget their Creator. In this valley was a spot named



THE VALLEY OF HINNOM.

Tophet, which, though properly a part of Hinnom, is sometimes, by a common figure, put for the whole valley. "And he defiled Tophet, which is in the valley of the children of Hinnom," &c., 2 Kings xxiii. 10. Here were an altar and a grove dedicated to idolatry. Hence the expression *high places* of Tophet, Jeremiah vii. 31, that is, artificial elevations or mounds, built up, and used as altars. And who was the god chiefly worshipped by the Hebrews in Tophet? It was Moloch, an idol of the Ammonites. The rabbins say that his statue was of brass, having the head of an ox, with a human body, the arms extended, as if to embrace a person, but declining towards the ground. It was hollow within, and heated from below; and when the victims were put upon the arms, they rolled off into a furnace of fire at the foot. But were the children really put to death in honour of the deity? Some of the Jews have supposed that the children were only

obliged to leap over a fire sacred to Moloch; while others have entertained the belief that they passed between two fires opposite to one another; by which ceremony they were consecrated. Both these opinions, however, seem to be inconsistent with various passages of the Old Testament. Thus in Leviticus xviii. 21, it is written, "And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God." Here, *passing through the fire* does not signify the bare act of leaping over it, or passing between two fires, but the actual burning as sacrifices. The original expression means *to present* or *offer* as a sacrifice, rather than *to pass through* the fire, as our translation has it. So also in Leviticus xx. 2, we find, that whoever gave any of his seed to Moloch was surely to be put to death; intimating, that the children were sacrificed. The following passages also

prove that the children were literally burnt and destroyed : Jeremiah vii. 31, xix. 5 ; Ps. cvi. 37 ; 2 Chron. xxviii. 3. The rabbins and Jews have been averse to adopt the sentiment, that sons and daughters were put to death in the fire, because of the reproach which a superstition so horrible fixes upon the memory of their fathers. But their evasions must not be allowed to set aside the plain testimony of Scripture. Better is it to suffer deserved infamy to attach to their ancestors, than to deny the statements of inspired men.

It has been usual to derive the name *Tophet* from the Hebrew *toph*, a drum, because drums were beat to drown the cries of the consuming children. Of the reality of this practice there is no evidence ; and the etymology, though often asserted, and that, too, by Jahn and Robinson, must be pronounced incorrect. Rather should it be traced to a word signifying to burn—the place of burning, *Tophet*. To put an end to such idolatrous and abominable practices, Josiah polluted the place by throwing into it dead bodies, and filth of every kind, 2 Kings xxiii. 10. After the return from captivity, the place seems to have been filled with the carcases of men and animals, and thus to have been utterly defiled, after the manner of Josiah, by the Jews' abandoning their idolatry. This is intimated in Jeremiah vii. 32 : " Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter : for they shall bury in Tophet, till there be no place." In consequence of such pollution, fires seem to have been kept continually burning, to consume the filth and prevent pestilence. In the New Testament, the Greek word *γέεννα* (*Gehenna*) is obviously derived from the two Hebrew terms signifying valley of Hinnom. It is metaphorically applied to denote the place of future punishment in the unseen world. The valley of Hinnom was a

fit emblem to depict future woe. With perpetual fires burning, the scene of horrid cruelties, the receptacle of filth and offal, it naturally suggested to the minds of the later Hebrews that part of *Hades* in which devils and the spirits of the wicked suffer the vengeance of eternal fire. The appellations given to heaven and hell in the Bible are all taken from sensible and outward objects. Heaven is metaphorically termed a *paradise* : hell is called the valley of *Hinnom*, in a secondary and spiritual sense.

But who was Moloch ? Among the ancient Greeks and Romans, the planet Saturn was an object of worship. Of this deity it was fabled, that he devoured his own offspring as soon as they were born, which is explained by the custom of offering children to him in sacrifice. Nor was the worship of Saturn confined to the Greeks and Romans ; it prevailed among the Carthaginians, Canaanites, and Phenicians, to whom he was known under the different appellations of Moloch, Molec, Malcam, Milcom. Diodorus describes a statue of Saturn among the Carthaginians similar to the brazen statue of Moloch, as represented by the rabbins.

There is direct evidence in the Old Testament for believing that the Hebrews worshipped Moloch in the wilderness. " But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves," Amos v. 26. " O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness ? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them," Acts vii. 42, 43. Here it is stated that they carried in procession a shrine of Moloch. These words do not refer to the worship of two deities, as Dr. Hales erroneously imagines ; they simply relate to that of *Moloch*, who was also styled *Chiun* and *Remphan* ; the former being the

Arabic name of the planet Saturn, the latter the Egyptian or Coptic appellation of the same star. It is quite erroneous to identify Moloch with the sun, and to affirm, that Chiun or Remphan designates the dog-star, although such assertions are made by Dr. Hales in his *Chronology*. Nor is there any evidence to show that they brought this worship out of Egypt. In the Arabian desert, where they wandered after leaving Egypt, they probably found it prevailing.

We are now prepared to explain the words of Isaiah xxx. 33 : "Tophet is ordained of old ; yea, for the king it is prepared ; he hath made it deep and large ; the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it." The long-determined destruction of the Assyrians is here announced, and Tophet, a place associated with burning and cruelty, is represented as the scene of the catastrophe. A deep pit is made, much wood is piled up, the breath of the Lord's anger kindles it, and the enemies of the Israelites are burned to ashes. Thus Tophet is taken generically to designate the destruction that should befall the Assyrians, without especial reference to the valley of Hinnom.

In view of the above exposition, the following reflections suggest themselves to the mind :—1. Idolatry is marked by cruelty, inhumanity, and murder. 2. It is essentially the same in all ages. 3. The efforts of Christians to abolish it throughout the world should be increasingly great.

1. In the Old Testament we meet with abundant evidence of the proneness of the human mind to idolatry. The heathen nations by whom the chosen people of God were surrounded, practised the degrading vice ; and the latter, notwithstanding all the warnings and prohibitions they received, frequently fell into the same sin. They went back from the God by whom they had been marvellously preserved, and worshipped lying vanities. In opposition

to the express injunction of the Mosaic law, Ahas "made his son to pass through the fire, according to the abominations of the heathen ;" and Manasseh acted in the same manner, 2 Kings xvi. 3, and xxi. 6. Such is the propensity of fallen humanity to the visible and material, that it loses the spiritual apprehension of the great Creator, and frames graven images. The worship of Moloch sufficiently exemplifies the inhumanity and murder attaching to gross superstitions. When the parent consented to part with the child of her bosom, and consign its tender limbs to the devouring flames, to be reduced to ashes, does not this exhibit a cruelty revolting to the best feelings of our nature ? The heart of the mother must have been hard as adamant, not to be pierced by the cries of her infant amid the tormenting fire.

2. The aspect of heathenism in modern times presents the same features of cruelty and inhumanity ; aged men and women left to perish, infants exposed, bodies maimed and macerated, wives burnt upon the funeral pile of their husbands ; these and other practices of the like nature show, that the character of idolatry is the same in all ages. It matters little by what name the deity be called, whether Moloch, Juggernaut, or Calce ; all are supposed to be pleased with vice, or appeased with blood. As depicted by the fancy of their deluded votaries, they are more or less sanguinary in their character. No age or sex is spared when *their* gratification is supposed to be promoted.

"No sooner," says Mr. Campbell, "is a Hindoo female of any rank deprived by death of her husband, than she is immediately surrounded by her priests and bramins ; for what purpose ? Is it to pour into her widowed heart the balm of sympathy on this occasion of sorrow and anguish ? Ah, no ! Is it to invite her to their homes, that they may there give her the comforts and the consolations which their own absurd system might afford ? By no means. It is to

give her the dreadful alternative, to have her head shaved, and to retire into a state of perpetual infamy ; or to go to the funeral pile of her husband, and there offer herself in sacrifice."—*British India*, p. 81.

3. Awfully contrary as such superstition is to the pure and holy nature of Jehovah, our efforts should be redoubled for its universal abolition. God will assuredly punish the idolater, who gives to the creature the honour due to the Creator. He is jealous of his own glory. He visited the heathen of old with the dire tokens of his displeasure, and he will assuredly visit the Gentiles who are now living in the grossness of their carnal passions, degraded to the level of the beasts that perish. How strenuous, then, should be the endeavours of all who know the name of Jesus to rescue their fellow-creatures from the influence of an idolatry that brings ruin on soul and body ! On this momentous subject, the church has never yet felt aright. Individuals there are, whose bosoms beat responsive to the call of the sinking millions ; but many, professing allegiance to the

Redeemer, have failed to realize to their own hearts the urgency of the case, the overwhelming necessity of doing the utmost towards the spiritual relief of so many deluded individuals. "Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon ?" Let Zion too awake, and shake herself from the dust ; let the redeemed of the Lord make a mighty effort towards that glorious consummation predicted by ancient seers : "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come ; they shall bring gold and incense ; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

Manchester, October, 1844.

CHURCH DISCIPLINE AN ORDINANCE OF CHRIST, AND ESSENTIAL TO THE PROSPERITY OF HIS KINGDOM.

No. I.

THE Lord Jesus Christ has a spiritual kingdom in this world. He has received it by inheritance and royal gift from the Father ; it consists of all whom the Father has given to him ; and as he has purchased them with his own blood, so he has made them his obedient subjects by the sovereign exercise of his own constraining grace.* Here he reigns supreme ; and as a Son over his own house, consisting really of all that truly believe in his name, and professedly of all that avow such belief, he governs it wisely, meekly, and righteously.† For the maintenance of order in this family, or kingdom,

Christ, as its only head and sole law-giver, has ordained statutes, and provided for their administration.* These are principles which, we imagine, will be cordially assented to by every reader of the *Evangelical Magazine*, as distinctly taught by the evangelic history and the apostolic letters of the New Testament.

The laws of Christ relate either to the general government, or to the individual discipline of his kingdom. It is our present purpose to treat of the latter—to prove the existence, to illustrate the nature and authority of this discipline, and to show its essen-

* See Heb. i. 4—8 ; John x. 27—29 ; Acts xx. 28 ; Psa. cx. 3 ; and many others.
† Heb. iii. 6 ; 1. 8. 9 ; Matt. xi. 29, 30.

* Matt. xxviii. 20, comp. v. 18, 19 ; Acts i. 3 ; ii. 42 ; 1 Cor. xi. 2, 23 ; 1 Tim. iii. 14, 15 ; and others.

tial connection with the prosperity of his church.

The term *Church Discipline* has sometimes been applied both to the admission of members into particular churches, and to the treatment by such churches of those members who offend against the laws of Jesus Christ, their common Lord and Master. Though, in strict propriety, it ought to be applied to the latter branch of ecclesiastical order only, yet there appears no great inaccuracy in applying it to both. That Christ has given directions as to the admission of members into his visible church, or into religious fellowship with his professed and consistent disciples, is evident from such scriptures as Rom. xiv. 1, and xv. 7, compared with i. 7; and whether we call this discipline or not, it is equally evident that this institute lies at the foundation of what is certainly the discipline of the church, viz., the right treatment of offending members. For, unless we have accurately ascertained what should be the character of those admitted into fellowship, how can we decide whether they have acted inconsistently with that character, and so become liable to discipline—to reproof or exclusion? That for this important end, the exalted King of Zion has given some directions is, we believe, admitted by all Christian churches; and, therefore, we need not now refer in proof of it to passages which will afterwards come under review. We proceed, then, at once to inquire, what the New Testament, the church's statute book, teaches respecting this discipline, whose existence is among the things most surely believed by all that love our Lord Jesus Christ, and own his kingly character and rule. What, then, does the New Testament teach us concerning

I. The persons *by whom* church discipline is to be exercised?

The first reference, it is generally allowed, to this subject is in Matt. xviii. 15—17. Now, here it appears to us very plain, that if the matter of offence cannot be settled privately, it is to be

told to the church, the *assembly of brethren* to which the parties belong; and if the offender neglect to hear the counsels of that assembly, he is for this act of contempt cut off from their society. As has been ably proved by various writers, this was exactly after the synagogue pattern*—it was exclusion "by a popular vote in public assembly." And this passage is Christ's own decree, issued to those to whom he has promised in connection with it, "Where two or three are gathered together *in my name*, there am I in the midst of them."† The case of the incestuous member in the church at Corinth fully confirms and clearly illustrates this view. In 1 Cor. v. 3—5 we learn that the whole body of saints constituting that church‡ were to gather together, and, as their own united act, in the name and by the power of the Lord Jesus Christ, to deliver the transgressor to Satan. They are commanded to *purge* out the old leaven. They were to *put away* from among *themselves* that wicked person.§ And, in the second epistle,|| we learn again that this punishment was inflicted by the "many," that is, at least, the majority; and that the members of the church generally, and conjointly, were to receive him again upon his repentance. We conclude, therefore, that exclusion and re-admission, the main parts of church discipline, were, according to apostolic and inspired authority, to be the acts of each Christian church assembly in regard to its own members respectively. Many other passages might be cited in confirmation of our view that discipline was to be exercised by the brotherhood, or whole body of the members of the society of which the subject of that discipline was a member, *e. g.*, Rom. xvi. 17, cf. i. 7; Gal. vi. 1, 2, cf. i. 2; 1 Thess. v. 14; 2 Thess. iii. 6; Heb. x. 25; xii. 13—17. All these scriptures unite to show that admonition, reproof, separation of

* See Coleman's "Church without a Prelate," c. v. sec. i. 1. † Matt. xviii. 20.

‡ 1 Cor. i. 2. § 1 Cor. v. 7, 13.

|| 2 Cor. ii. 6, 7, 10.

ruly and unholy, were not to be
s of official persons only, but of
ole body of church members in
istance respectively.

know it may be objected that
ons are given to Timothy and to
as individual office bearers in
urch, to rebuke, and that sharply,
who sin, and to withdraw them-
from incorrigible offenders ;* and
at the angels of the churches of
re reproved for retaining in the
es those who held and taught
ous doctrines, and who trans-
l the laws of Christ.† Now,
t encumbering the present essay
y discussion of the knotty point
hat may be the precise meaning
plication of the term angel in
nnection, we may safely affirm

cannot militate against the
ent for the popular administra-
discipline, because the epistles
dressed to the seven‡ churches
ively ; and, beside many para-
throughout these letters which
ressly addressed to all the mem-
s being individually as well as
ively concerned in the whole
§ the solemn conclusion of each
ly regards all the members as
ually and alike interested in all
d been written—" He that hath
, let him hear what the Spirit
into the churches." And as it
as Timothy and Titus, since they
n extraordinary and temporary
s assistants to the apostles, their
oes not affect our argument as
permanent authority given to in-
d churches to manage their own
ine. If the apostle himself did
sume dominion over the faith of
urches,|| much less would his
nts ; and if he only directed the
at Corinth how to exercise dis-
, and simply employed his apos-
thority to enjoin that it should
reised, but at the same time left

it to the church to do it as their own
voluntary act, in obedience to his Mas-
ter speaking through him, *his* inspired
servant, nothing that he commanded
his assistants to do in the way of re-
buke or separation from the disorderly
could contradict or go beyond his own
teaching or practice.*

II. The *offences* which are to be the
subjects of discipline.

We need hardly remark that private
offences, offences given by one Chris-
tian brother to another, as between
themselves only, or offences known
only to one or two beside the offender,
are not to be the subjects of church
discipline in the first instance. Our
Lord has provided an admirable rule
for the settlement of these by the par-
ties themselves, so as to avoid unneces-
sary publicity—see Matt. xviii. 15, 16 ;
and Luke xvii. 3, 4. This rule accords
exactly with common sense, with the
sense of justice and kindness natural
to all men, and, were it only generally
followed in the spirit of meekness,
would accomplish what our Master
doubtless intended by it—to nip mani-
fold evils in the bud, and to save his
churches a world of confusion, cor-
ruption, and strife. But should the
offender neglect to hear the entreaty of
one or two more beside the offended,
which is the second step prescribed by
our Lord,† (and it is worthy of remark
that Christ only supposes neglect or
refusal on the part of the offender, but
neither neglect nor mismanagement of
their duty on the other side,)—then
they are to lay the matter before the
assembly of brethren, the church ; and
after that, in its third stage only, does
it become a *public* offence, and is to be
dealt with by the church. This, there-
fore, is the *first class* of offences which
are to be the subjects of church disci-
pline—*private* offences, in their *third*
and *last stage*. In this respect every
church is a court of appeal for its own
members.

Tim. v. 20 ; vi. 5 ; Titus i. 13 ; iii. 10.
† Rev. ii. 14—16, 20, *et alibi*.

‡ Rev. i. 2.

v. ii. 10, 13, 23, 24 ; iii. 8—10, 15—
|| 2 Cor. i. 24.

* See this subject of the office and authority
of Timothy and Titus, fully and ably discussed ;
Coleman's "Church without a Prelate," c. v.
and vi. † Matt. xvii. 15, 16.

The *second class* consists of all *notorious breaches* of the laws of *scriptural morality*—those laws which are to regulate the conduct of men in the various relations of life, domestic, social, and public. All transgressions of the second table of the law, whether relating to the life, person, property, or character of our neighbour, are to be the subjects of immediate and summary discipline in the church of Christ, as see below.* And here it is worthy of particular observation, that offences which are too often lightly esteemed and even winked at among professing Christians, are pointedly marked out in the New Testament as calling forth the exercise of a salutary discipline. For example, covetousness, railing, and extortion, 1 Cor. v. 11; idleness and meddling with other men's matters, 2 Thess. iii. 6—14; want of natural affection, especially as seen in neglecting to provide for relatives in need, 2 Tim. iii. 3, 1 Tim. v. 8; selfishness, pride and vanity, quarrelsomeness, strife-making, and fierceness of temper, the love of pleasure, and mere formality in religion, 2 Tim. iii. 1—5; profanity, or despising of holy things, or of good people, 2 Tim. iii. 3, Heb. xii. 16.

But, again, breaches of the law of love, the new commandment in John xiii. 34 and 35, among brethren of the same society, are to be the subjects of its discipline. Accordingly, the apostle commands the Christians at Rome to mark those that cause divisions, and to avoid them;† and to the Thessalonians he says, “Warn them that are unruly; see that none render evil for evil to any one, but ever follow that which is good, both *among yourselves*, and to all men.”‡ In Titus iii. 10, he orders a *factious* man to be rejected after the first and second admonition. And “if he who loveth not his brother abideth in death,”|| surely every proof

of the want of love ought to be taken cognizance of by the congregation of the loving.

Lastly. *The holding or teaching of false doctrine* ought to be brought under the corrective hand of church discipline. For proofs and illustrations, we refer below.* But on this point we need not enlarge, since the putting down of false doctrine, or *heresy*, in the ecclesiastical and also the popular sense of the term, (though not the scriptural one, as witness the references above on Titus iii. 10,) has ever been readily acknowledged and frequently too eagerly pursued as a subject of the discipline of Christian churches. In the scriptures referred to on this point, it will be seen that the tendency of the false doctrines condemned to undermine the foundations of Christian hope and holiness, and so to break up the fellowship of the brethren, are particularly specified or alluded to as among the strongest reasons for their condemnation, rather than their opposition to established creeds or ecclesiastical rule.

III. In *what* is church discipline to consist, or *how* is it to be exercised?

1. In many cases it would seem that *faithful*, but *affectionate admonition*, or *rebuke*, is all that will be needful, and in most cases this ought to be the first step. If a private offence must (as we have seen) be brought before the church in its third stage, the church, the whole brotherhood, are to admonish and exhort the offender to give the satisfaction dictated by Christian love, or any express rule of their Lord which may apply to the case. This, we conceive, is plainly implied in the words—“Tell it unto the church; but if he neglect to *hear* the church”—compared with such apostolic injunctions as these,—“Now, we exhort you, brethren, *warn* them that are unruly”†—“Rebuke not an elder, but *entreat* him as a father; and the younger men as

* 1 Cor. v. 2; Eph. v. 11; 2 Tim. iii. 1—5. † Rom. xvi. 17.

‡ 1 Thess. v. 14, 15, cf. 2 Thess. iii. 6, 7.

§ See Campbell's Gospels, Prelim. Dissert. ix, part iv. sec. 11, 12; and James' “Church Member's Guide,” p. 162, 7th edition.

|| 1 John iii. 14.

* Gal. i. 8; 2 Tim. ii. 17—21, cf. 1 Tim. i. 19, 20; 1 Tim. vi. 3—5; 1 John iv. 1, 2; 2 John 10, 11; Rev. ii. 2, 14, 15, 20.

† 1 Thess. v. 14.

brethren," &c.*—"Not forsaking the assembling of yourselves together, as the manner of some is, but *exhorting one another.*"† And after the apostle had so fully cautioned the Hebrews against apostasy,‡ what consistent meaning can be given to the exhortations in c. xii. 12—17, "Wherefore lift up the hands that hang down, . . . exercising oversight lest any one come short of the grace of God, lest any root of bitterness," &c.—unless *this*, that by faithful, mutual oversight, and, when necessary, by admonition and rebuke, they should instrumentally prevent the falling of any away from the faith and profession of the gospel? Such admonition and reproof must be faithful and open,§ yet with all tenderness and love,|| remembering that its main object is to gain the offender, and restore him to the paths of righteousness and peace. And inasmuch as this can only be effected by the word of righteousness, as well as that it is against this word he is supposed to have sinned, *this* in all its fulness and spirituality and truth, in its precepts, warnings, promises, and threatenings, is the only weapon to be employed—the only source from which we are to draw reproof, counsel, and motive, wherewith to reclaim and save the wanderer¶—"He that hath an ear, let him hear what the *Spirit* saith unto the churches."

2. When due admonition fails, *entire and immediate exclusion* from the fellowship of the church is to be the *next* and *final* step of its corrective discipline; or if the offence be a notorious breach of scriptural morality, then such exclusion must at once take place. In this we are clearly supported by the oft-cited passage in Matt. xviii.: "If he neglect to hear the church, let him be unto thee as a *heathen man* and a *publican.*" As the heathen man or the publican would not be recognised as a

brother, could have no part in the fellowship of the church, so was the incorrigible offender henceforth to be regarded and treated. That this was to be the solemn act of the church in its united capacity is not only the obvious meaning of the 17th verse in connection with verses 15 and 16; but is amply confirmed by the promises of the Saviour's presence with his followers when they meet in his name to transact such business, and of his solemn approval and confirmation of whatever they do, agreeably to his will, when thus assembled.* With this last promise agrees the apostolic sentence in 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, *let him be Anathema Maranatha—accursed, the Lord cometh.*" And with the direction to exclude offenders against the rights of their brethren at the third stage of the procedure prescribed by our Lord, agrees that of the apostle in Titus iii. 10: "A factious man *after the first and second admonition reject*, knowing that such an one is perverted and sinneth, being self-condemned."

But if any doubt could remain as to the authority and duty of a Christian church to exclude from its number and fellowship every brother who walketh contrary to the law of Christ, and that immediately, when the offence is gross and notorious, the well-known passage in 1 Cor. v. should set the matter to rest. There, beyond all cavil, the church is commanded by the authority of the Lord Jesus Christ, her King, to deliver to Satan, to the synagogue of Satan, the world that is, him who had openly and notoriously broken the laws of that gracious Sovereign; and in like manner to purge out the old leaven in every case, to keep no company with any such, to put away from among themselves that wicked person.† This is further confirmed, if needful, by reference to various other parts of the

* 1 Tim. v. 1, 2. † 1 Heb. x. 25.

‡ Heb. x. 35—39; xii. 1—5.

§ 1 Tim. v. 20; Titus i. 13.

|| Gal. vi. 1; 2 Tim. ii. 24—26; iv. 2; Heb. x. 24, 25.

¶ 2 Tim. iii. 16; Heb. iv. 12; 1 Pet. iv. 11.

* Matt. xviii. 18—20.

† 2 Thess. iii. 6, 14; 1 Tim. vi. 5; 2 Tim. iii. 5; also ii. 17—21, comp. 1 Tim. i. 20; and 2 John 10.

epistles. And from all these together, what do we learn but that scriptural excommunication is the most awful sentence that can light upon a man on this side of eternity? the solemn declaration on the part of his brethren, and in the name of their common Lord, who will ere long come to judgment to rectify and confirm that declaration, if just and true, that he has forfeited, according to the law of their Divine Master, all title to be regarded as a brother, that he has no part or lot in the matter, and is henceforth to consider himself, and to be considered by them, as being in the gall of bitterness and in the bond of iniquity. How cautiously is this awful decision to be adopted! How sorrowfully to be pronounced! How alarming to the criminal! How salutary to the body! How entirely different from the excommunication too long practised by mere secular bodies assuming the sacred name of the church of Christ! And how lamentable has thus been its prostitution, its degradation!

But are the excluded to be for ever abandoned? Is there no door left open for their reconciliation with the church? We are sure there is for their reconciliation with their offended Lord. He says, "Return, ye backsliding children, and I will return unto you." And he has also directed his church to receive such. We, therefore, observe that her discipline is to be exercised

3. In *freely forgiving* and *affectionately restoring* to her fellowship such as have been excluded, on *satisfactory evidence of their repentance*. "If thy brother trespass, rebuke him; and if he repent, forgive him."^{*} Accordingly, the apostle directs the Corinthian church to forgive, to restore, and to confirm their love towards the wicked person whom they had delivered to Satan, as soon as he heard of his true repentance.[†] The injunction in Gal. vi. 1, is general, but very comprehensive, denoting all the steps necessary to a salutary discipline of offenders, but distinctly requiring the restoration of those who are in a fit state of mind for such a privilege, as well as pointing out the spirit of kindness in which it should be done. And in 2 Thess. iii. 15, even the brother who must be excluded, and with whom his brethren are to have no intercourse, that he may be ashamed, is not to be counted an enemy, but to be admonished as a brother, in order doubtless to effect his repentance, and so (for what else could it be?) his restoration. And, to add no more, the care to be taken of the Hebrews to prevent final apostasy in any of their number, was not to be the severity of discipline alone, but the affectionate vigilance also which desires to effect by that severity, convalescence and health—"but let it rather be healed."

* Luke xvii. 3. † 2 Cor. ii. 5—11.

(See Supplement for conclusion.)

THE DUTIES WHICH CHRISTIANS OWE TO THE HOLY SPIRIT.

Our pages have been enriched at different periods, and especially of late, with earnest and devout essays on the office and work of the Holy Spirit, and in our last number we laid before our readers an interesting paper on the fruits of the Spirit. We trust our present appeal to Christians on the specific duties which they owe to this blessed and almighty Agent will not be unac-

ceptable. Towards this Divine and glorious Person in the adorable Trinity, all creatures stand in a certain relation. With regard to intelligent beings, this relation implies and prescribes duty in all the respects in which it subsists.

The application of the blessings of salvation to sinners, the illumination of their minds, the sanctification of their hearts, and their meetness for glory,

be ascribed to the agency of
; and all imply, on our part,
ch we are bound to perform,
we neglect at our peril.

it thing incumbent upon us,
ce to the Holy Spirit, is a

and adoring acknowledg-
is personality, his Deity, and
agency. Everywhere we are
l with proofs of the Deity
y of the Holy Spirit. Nature,
infinite variety of forms ; re-
asons ; succeeding genera-
ankind ; the church adorned
; the Saviour clothed with
e commencement, progress,
mmation of spiritual religion
ts of Christians,—all proclaim
“wise in counsel and mighty
;” that “he is not far from
of us ;” that his presence
the universe ; that his hand
he wondrous fabric ; that he
orce of all devotion, purity,
n, and joy, which are to be
eaven and on earth. Oh, if
ughts suitably affected our
ith what reverence and awe,
it holy love and adoration,
regard the infinite Spirit !

is dependent on the Holy
e ought to cherish senti-
fections, and desires corre-
with the various characters
sustains. He is “the Spirit

Whatever, therefore, he has
objectively in the Sacred
s, or subjectively in the illu-
of our minds, by the instru-
of the Scriptures, we are
ost highly to esteem, continu-
bey, and tenaciously to hold.
at gratitude are we bound to
ate him as “the Spirit of

How ought we to love Him
ve to us is immeasurable and

How lively and penetrating
be our sense of obligation for
asures of his influence which
: individually received, and
: discover in the church around
ery fresh instance of spiritual
and every new communication
to believers, ought to affect

us as an evidence of the Holy Spirit’s
gracious work, as a proof that he is
still in the midst of us ; it ought to
influence our affections, and to inspire
us with ardent zeal to promote his
glory.

Towards him as the Spirit of grace
it becomes us to manifest a readiness
and aptitude of mind to receive and
improve his influences. Believing the
doctrine of Divine influence, it should
be our aim to realize its truth in our
experience. To credit the doctrine
and yet to be strangers to the fact, is a
lamentable inconsistency. Much of
our illumination, sanctification, and
comfort, depends upon our disposition
to receive our portion of those showers
of blessings which usually accompany
the dispensation of the gospel. How
often do these showers fall on sterile
ground and flinty rocks !

But while we welcome every heavenly
influence, while we pay ready and grate-
ful homage to every visitation of the
Divine Spirit, as a Spirit of grace, it
becomes us to cultivate a sagacity by
which we may distinguish between his
operations and the mere fancies of
imagination and the workings of fanati-
cism. Whatever impulses or revelations
some may pretend to feel and to re-
ceive, it is certain that nothing pro-
ceeds from the Spirit, but what enables
us to discern, to understand, and to
obey the voice of God in the Scrip-
tures. But while we guard against
false impulses and spurious revelations,
let us be equally cautious not to reject
the true. “What some men intend
by impulses,” says Dr. Owen, “I know
not. If it be especial acts, assistances,
and inclinations to duty, acknowledged
to be such, and the duties of persons
so assisted and inclined, and that pe-
culiarly incumbent on them in their
present circumstances, it requires no
small caution, that, under an invidious
name, we reject not those supplies of
grace which are promised unto us, and
which we are bound to pray for. But
if irrational impressions, or violent in-
clinations to things or actions which
are not acknowledged duties in them

selves, evidenced by the word of truth, and so unto the persons thus affected in their present condition and circumstances are thus expressed; as we utterly abandon them, so no pretence is given unto them from any thing which we believe concerning the Holy Spirit and his operations." The Holy Spirit is called "the Spirit of faith," and as such we ought to regard him, to avoid every approach and to shrink from every degree of infidelity. The Spirit is honoured and obeyed in proportion as we credit what he has revealed, and confide in his promises; and to the degree of assurance which we rest upon the Redeemer he exhibits, recommends, and glorifies. He is obeyed as a "Spirit of contrition and repentance," when those meltings of penitential sorrow and tender regret are felt and cherished, which evince the deepest and most heartfelt convictions of the evil of sin. As the "Spirit of supplication" we ought to feel that his aid is necessary in order to produce "the fervent and effectual prayer," and that his influence should be sought, as an incentive and as an answer to our petitions. In waiting upon God this should be our constant desire. If the Spirit make not "intercession in us," our prayers will be cold, formal, and unsuccessful. Simple dependence on his assistance is one of the best qualifications with which to approach a throne of grace; and the communication of Divine light and power will evince with what complacency the Holy Spirit regards those who thus implore his aid. "The most eminent effusions of the Spirit which we read of in Scripture were not only afforded to prayer, but appear to have been communicated at the very time when that exercise was performed." He is "the Spirit of love." If we are the subjects of his influence, we shall be animated by that love, which is the life and essence of all the communion which there is between the blessed God and the souls of men. We owe it to our great Teacher and Guide to be like him in this Divine temper; to be as far removed as possible from

malice, uncharitableness, bitterness, and turbulence. Violent agitations and revengeful feelings are infinitely opposed to his nature and grievous to his heart. The Holy Spirit is denominated a "Spirit of power and life;" and the effects of his influences upon the soul are vigour and animation, opposed to lukewarmness and dead formality in religion and religious exercises. He is likewise a "Spirit of holiness," separating the subjects of his influence from the spirit, maxims, and unlawful pursuits of the world, placing them within the sacred enclosure of a holy profession, and imbuing their minds with that sanctity which purifies the heart and beams in the character. Purity of motive, of intention, and of desire must be seriously and habitually cultivated. The new life must produce dispositions and actions corresponding with its own nature. "That which is born of the Spirit is spirit." It bears a resemblance to its Author; and as it is a spiritual production, it requires to be nourished by devout meditation, by pure and holy thoughts. Under his peculiar character as "the Comforter," we should, in all the sorrows of the heart and in all the afflictions of life, devoutly regard him. How Divine are the consolations—how exalted the satisfactions which he alone can impart! It is our duty to make him our constant refuge; to contemn and despise every other source of enjoyment. It is our high privilege to "joy in the Lord, and to rejoice in the God of our salvation." As a "heavenly Spirit," he can surround us with all the splendours of immortality; he can attract us to the centre of all perfection and glory; he can break down the barriers which separate heaven from earth; and by making us "pure in heart," can enable us, even in this mortal body, to "see God." We are, therefore, bound to live in heaven, in the anticipation and earnest desire of its perfection and blessedness. If we would discharge our obligations to the Spirit, we must live as those who are daily "looking for that blessed hope and the glorious

ing of the great God, even our Jesus Christ."

These various and distinguishing gifts of the Holy Spirit peculiarly and fittingly designate the objects for the accomplishment of which his agency is appointed in the scheme of redemption is incumbent upon us, to pay a conscientious and persevering attention to the means and ways by which he promotes and accomplishes these objects, especially regarding his agency in them.

Between these means and the end there is a *constituted* but not a *causal* connexion. They are instruments in the hands of an agent, in whose success entirely depends on his wisdom and energy. Their adaptation to the object will not alone secure that they are properly used; yet they must not be neglected.

Prayer is our duty. Without it, private and public worship, reading the scriptures, and preaching the gospel, the fruits of Christian piety cannot advance.

To use the means and the gifts are equally indispensable; and it is our concern ought to be, to resort to them with scrupulous and constant assiduity. We are bound to use them one and at the same time to use them in the other: never ought we to neglect the communications of the Holy Spirit independently of appointed ordinances; and never to attend upon ordinances without a solemn conviction that their beneficial results are the gifts of the Spirit. Thus shall we work out our own salvation with fear and trembling," knowing "that it is of his own good pleasure."

Habitual dependence on the influence of the Holy Spirit is a duty appointed upon all who acknowledge his special authority.

The Holy Spirit is honoured by our conscientious and strict regard to the ordinances and means of grace which he has appointed channels through which his communications flow, so as to be wisely glorified by our simple and entire reliance upon him through the whole progress of our Christian

course. This reliance is at once an admission that we deem his influence to be indispensable to the right discharge of every duty; and that it will not be withheld from those who devoutly acknowledge their need of it. It is thus equally opposed to self-confidence and despondency. In this view habitual dependence upon Divine influence is of the greatest importance to our holiness and comfort. Our dependence must be unlimited as well as habitual. "Be ye filled with the Spirit," is a command, in which the apostle takes it for granted that a copious supply is at hand, sufficient to satiate the desires of the saints; and that it is an incumbent duty to rely upon its bestowment. And for the exercise of this unlimited dependence we have the most animating encouragement; and as this dependence is essential to the right performance of every other duty of the Christian life, as it imparts both ability to do and to suffer all the will of God, it is highly incumbent upon us to cherish it. We must be greatly wanting to ourselves, to our own character and happiness, as well as most ungrateful to the Holy Spirit, if we do not habitually regard it.

5. Another duty which we owe to the Spirit, is to cherish a holy fear and awe, inspired by the sovereignty, the mysteriousness, and the spirituality of his operations. We ought to feel like persons in the immediate presence of the mightiest Agent in the universe. Placed as it were in the midst of the great theatre of Divine manifestations, not a glimpse of his majesty, not even a whisper of "his still small voice of love!" should be permitted to escape our notice. When the gales of the Spirit, like the "wind which bloweth where it listeth," are abroad, moving in any particular direction, it becomes us to contemplate their distinguishing effects with devout gratitude, adopting as our own the holy and submissive language of the Redeemer, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast

revealed them unto babes. Even so, Father, for so it seemeth good in thy sight." When simple and apparently inadequate means produce the most surprising and stupendous moral changes, the mysterious energy which imperceptibly works with them should deeply affect us. In the attitude of the seraphim, we ought to bow our faces, and to exclaim, "Holy, holy, holy, is the Lord God Almighty." The spiritual temple, formed of living materials, whose foundation is the apostles and prophets, of which Jesus Christ is the chief corner-stone, and in which the Spirit glorifies the Godhead by his peculiar operations on the souls of men, presents to the eye of faith a scene far more awful than that which surrounded the youthful prophet, when, overpowered with a view of unutterable purity, he fell prostrate before the altar, saying, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." To be insensible to a spiritual influence so penetrating in its nature, which is incessantly at work, and which everywhere surrounds us with its hallowed and awful effects, is surely the greatest affront that can be offered to Him from whom it emanates. If we are ourselves the subjects of its power, we shall not be unconcerned spectators of it in others; but each manifestation will excite in us sentiments and emotions corresponding with its own specific character.

As the glory of Christ in his mediatorial work and in the extension of his kingdom is one grand design of the Spirit's agency,

6. It is incumbent upon us to obtain an extensive acquaintance with the history of his operations, and to unite in fervent prayer for those effusions which are to be the dawn and the consummation of the latter-day glory.

Let us sedulously inquire after "the years of the right hand of the Most High." Let our imaginations visit and rest on every spot where the glories of

the Spirit have ever beamed, where his energies have ever been felt. By this we shall learn what are the usual indications of his approach; by what he is attracted; and in tracing the circumstances of his departure, and the consequent declension of religion, we shall understand by what he is grieved and repelled. This, too, will convince us how much of prophecy with regard to his influences remains to be fulfilled. Drops, and rivulets, and interrupted streams, have partially and for a season gladdened the desert; but where are the healing waters of that mighty ocean which are to lave the universe, and to convert all its sterility into "a field which the Lord hath blessed?" Connected with the last duty we mention,

Finally. The most strenuous and united efforts in promoting the cause of the Redeemer, with a humble and confiding reliance on the assistance of the Holy Spirit.

To "convince the world of sin, of righteousness, and judgment," to glorify the Saviour in the illumination and conversion of mankind, is one grand end to be accomplished by the Spirit's agency. Thus all the promises which relate to the universal empire of the Messiah, are promises of a copious effusion of his blessed influence. Human exertions and instrumentality are required, but all their efficacy and success is ascribed to the operations of the Spirit.

The apostles preached the doctrines of Christ on the day of Pentecost, and the word was quick and powerful; but it was Divine energy which carried it to the hearts of the three thousand that were then added to the church. Neither operated separately and alone. The glorious results were the effect of their combination; and this combination, as in the instance alluded to, will in the last days be most conspicuous. Prophecy not only announces a glorious era in the history of the church, but points out the duty of Christians, as it will be instrumental in effecting the grand design of the Spirit's descent. Many are to run to and fro; every

to say to his neighbour, "Know
rd," until the obligation shall
and "all shall know him, from
t even to the greatest." It is
at the church of the Messiah
long exhibit an astonishing
le of dignity, purity, and peace.
the glory of God, her bounds
commensurate with those of
itable globe, and every object
h the eye shall rest will remind
tator of the commencement of
age, in which the tabernacle of
with men, and he dwells among
Compared to this destiny in
for the children of men,—com-
this glory, invisible at present,
behind the clouds which en-
his dark and troubled scene, the
t day that has hitherto shone
e world is midnight, and the
splendours that have invested
adow of death. On us devolves
r, as the organs of the Divine
e which shall introduce this
is period, to be unwearied and
our efforts. Nor are we war-
conclude that the Spirit is our

Guide, our Sanctifier, and our Friend,
unless we enter into this part of his
work, unless our principles, zeal, and
activity correspond with this magnifi-
cent object, for the accomplishment of
which he is to be especially poured
forth upon the children of men.

These are among the duties which
Christians especially owe to the Holy
Spirit; and let us remember, in con-
clusion, that if we neglect, condemn, or
in any respect disobey him, that he will
assuredly avenge the insult and fear-
fully punish our guilty and daring re-
bellion. It is a fearful thing to provoke
the indignation of the Spirit of grace.
Of the transgressors of ancient times, it
is recorded, "They rebelled, and vexed
his Holy Spirit. Therefore, he was
turned to be their enemy and he fought
against them." The friendship and the
enmity of the Holy Spirit comprehend
all the good and all the evil in the
universe. Oh that we may possess the
one, and that Heaven in its mercy may
avert from us the other!

Foleshill.

J. S.

THE HORNS OF THE ALTAR.

*have fled for refuge to lay hold upon the hope set before us: which hope we have
for of the soul, both sure and steadfast, and which entereth into that within the
Ieb. vi. 18, 19.*

are informed in Old Testament
that after Solomon had been
ed king, by order of his father
Adonijah, who had assumed at
hand the government, feeling
safety was compromised by the
," feared, because of Solomon,
e, and went, and caught hold
horns of the altar." Being
ed by his supporters, and hav-
lace of strength to throw him-
," he fled to the altar, which
from the very beginning to
l, like the cities of refuge, the
of sanctuary, and caught hold
horns of it as his only hope.
ult shows that his hope was
laced. King Solomon having
his royal word, that if he

"showed himself a worthy man, there
should not a hair of his head fall to
the ground, sent, and they brought
him down from the altar, and he came
and bowed himself to the king, and
Solomon said to him, Go to thine
house." In the history of this incident
in Adonijah's life, we have a striking
illustration of the apostle's language in
the text quoted above, which seems in-
deed to have been borrowed from this,
or some fact of a similar kind. He
there describes believers as persons
who, feeling themselves in danger, had
fled, like Adonijah, to lay hold on
what was their only hope, the horns of
the altar, for they, too, "have an altar,
which those have no right to approach
who serve the tabernacle." And their

hope, like his, doth not make them ashamed. Their safety and happiness are completely secured. Taking this view of the apostle's words, we shall call attention to the following things, in explanation and illustration of them.

First, we shall speak of "*the hope set before us.*" Here we apprehend, we are, by "hope," to understand the sacrifice of Christ, the only foundation of the believer's hope for eternity, the exercise, according to a very common figure of speech, being put for the object. And well may the sacrifice of Christ be denominated our hope. "Other refuge have we none." Had it not been for it, there would have been no more hope for sinners of our race, than there is for devils, to whom "hope comes not, that comes to all." But by the sacrifice of Christ, by the setting forth of him to be a propitiation, God "has raised up for us a horn of salvation in the house of his servant David," by taking hold of which we may be safe. In virtue of this there is now held forth, not the bare possibility, nor the distant probability only, but the absolute assurance of salvation to all who place their hope in Christ. He, as the apostle expresses it, is "our hope." But the hope not only exists, it is "set before us." It is so, as the altar in the tabernacle, or as the cities of refuge were; the access to which was free and open, and the roads leading to which were direct and patent. It is not of the nature of a spring shut up, and a fountain sealed, but placed direct, so to speak, within sight of every eye, and within reach of every hand. It is thus set before us in the gospel, both in the way of being revealed to our faith, and offered to our acceptance. What Moses says, therefore, concerning the law, may be said concerning the hope of the gospel. "It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it. Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea and bring it

to us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it."

Secondly, We would now call attention to *the means by which believers become interested in "the hope set before them."* They are interested in it. It is not only set before them, but possessed by them. This "hope," the apostle says, "they have;" that is, as the word signifies, *have a fast hold of it*, as Adonijah had of the horns of the altar. And if the question be asked, how they become thus interested in it, the apostle furnishes us with the answer. They "have fled for refuge to lay hold of the hope set before them." There are two exercises of mind brought before us in these words, as means of being interested in this hope; *fear* and *faith*—*fear* influencing to flee, *faith* enabling to take hold; the one the impelling means, the other the instrumental means. These exercises of mind, though quite distinct, yet beautifully harmonize, and even run into each other in the process of conversion, so that what begins in fear, ends in faith. We have a striking illustration of the union in the case of Noah. "By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

Here, then, is the first principle which operates; not, however, the fear of despair, which merely stupifies, and renders motionless, but the fear of hope—the fear, that is, which is connected with hope, and is qualified by it, and which, therefore, leads to flee for refuge to the hope set before us. Till a man becomes really afraid, begins to be alarmed about the condition of his soul, he will never in good earnest betake himself to Christ. "They that are whole need not a physician, but they that are sick." No one who had no apprehension of the ministers of justice, would have ever fled to lay hold on the horns of the altar. Till men feel that they are lost in themselves, they will never be

n Christ. The mere perception of the danger of hell-fire, is only the first thing which excites his fear. See the gaoler of the prison coming in, trembling, and falling down before Paul and Silas. What is it which excites his fear, which is in him such terror? It is a sense of pressing danger. In the earthquake which shook the foundation of the prison, he heard, as if the sound of the feet of the Lord of blood behind him; this excitement of fear, and fear excited him to "Sirs," he cried, "what must I do to be saved?" But there is soon, in the case of the really convinced, with a sense of danger, a sense of guilt; and this tends still farther to increase the fear. When the eye is opened to see, and the heart rendered sensitive to feel, what an evil, as well as a dangerous thing sin is, how opposed to the nature, and contrary to the will of God, a holy dread and horror are produced.

Thus when Peter, in his sermon the day of Pentecost, brought home to the consciences of his hearers the charge of guilt, made them see, and, therefore, feel the flaming sword of the angel of justice, not only drawn against sin but beginning to pierce them, it is evident. They were pricked to the heart, and said, Men and brethren, what shall we do?" Thus, under the influence of fear, in the first instance, fear; according to the temperature of the individual, his previous character, and the particular circumstances in which he is placed, from simple apprehension of terror, bordering on despair, the convicted sinner flees, as for his life, to the manslayer to the city of refuge, as Adonijah, fearing, because he was a sinner, fled to lay hold on the horns of the altar.

While fear influences to flee, and is exercised in taking hold, there will be no actual interest in the hope set before us. No alarms of danger, however great, can be a motive for faith. It would not be the case, though the manslayer had found the city of refuge, if he had

not entered it; nor would it have availed the criminal, though he had got to the tabernacle, if he had not taken hold of the horns of the altar. In like manner, whatever our fear may lead us to in religion, though it should be to give all our goods to feed the poor, and even our bodies to be burnt; if it does not lead us, by believing, to lay hold on the hope set before us, it will be in vain. Felix trembled, as well as the gaoler, but his fear did not, like the other's, end in faith. Faith is in its nature at once a fleeing to, and a laying hold on the hope set before us; the first we may call the incipient act of faith; the second, the consummating act of faith. By the one, we give credit to the gospel testimony concerning Christ as a Saviour from sin and wrath; by the other, we embrace him as our Saviour. There is not only *crediting* in the nature of faith, but there is *appropriation* also; in other words, the believing with particular self-application. The believer, then, is a person who, feeling his guilt and danger, and perceiving, from the gospel revelation, that Christ is able and willing to save him, takes fast hold of him, as the drowning man does of the rope that is cast to him. Or, to use once more, what is evidently the figure in the text, as the criminal did of "the horns of the altar." With the arms of his faith around the cross, he exclaims, "My Lord and my God."

But we proceed, in the third place, to show, from the apostle's statement, *the blessed effects which result from being thus interested in the hope set before us.* The apostle, speaking in the name of all believers, had said, "We have fled for refuge, to lay hold upon the hope set before us." Now what, it may be asked, have we found this hope to be? Has it stood us in any stead? Have our expectations of safety and happiness been disappointed, or have they been realized? Now we can, with the most perfect confidence, from the apostle's testimony, as well as our own experience, declare that this hope has not made

ashamed. Instead of finding it when we grasped it close, as Joab did the horns of the literal altar, when, by Solomon's command, he was slain there, to be as the staff of a broken reed, upon which, if a man lean, it will go into his hand, and pierce him, we find it to be what the stable anchor is to a ship, an effectual preservative from destruction, a most perfect means of happiness, "which hope," says the apostle, engrafting in the way we have indicated, the allusion to a vessel in a storm upon that of the criminal flying to the altar, "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Believers, then, we remark, first, in laying hold of the hope set before them, *secure their safety*. As an anchor of the soul, this hope *is* sure and stedfast. There are just two ways in which an anchor may fail in securing the safety of the vessel. It may be broken away from the vessel, or it may lose its hold of the anchorage ground; in either of which cases the vessel will drift before the wind. But in neither of these ways can our heavenly Anchor fail. Christ, as "the hope set before them," is bound to believers, and they to him, by the "sure and stedfast" bond of inviolable faithfulness, and unchanging covenant love. And this is a bond which no strain, nor pressure, however powerful, either from corruption within or temptation without, can make to give way. The sacred chain that binds the earth to heaven above can never be broken. "Who shall separate from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." But though the anchor may not lose its connexion with
 a vessel, may it not lose its hold of

the anchorage ground? Though there be no failure of faithfulness and love on Christ's part, towards believers, may there not be a failure of merit and virtue in his atonement towards God? No, verily. The anchor is cast within the veil, the merit of the atonement is secured by the efficacy of the intercession. There is a connection between believers, a glorious and indissoluble one between the altar in the outer court, the horns of which you have taken hold of, and the altar in the holiest of all, at which Christ is now ministering. Though the atonement on which you are resting was offered on earth, the intercession is carried on in heaven, and till the Saviour is dragged from his high seat of intercession, and this he never can be, you are safe. The anchor is "sure and stedfast."

But believers, in laying hold of the hope set before them, secure not only their safety, but their *happiness*. The anchor is not only itself "sure and stedfast," but it makes so. "The wicked are like the troubled sea when it cannot rest." They are driven hither and thither by the storm and tempests which rage here. The reason is, they have no anchor to hold them fast and keep them steady. But behold the glorious privilege of believers; though they are not unaffected by the commotions of the lower scene, they must enter that haven where no winds blow, nor tempests rage, before they are so; they are sustained amid them in peace and comfort, by the interest they have in Christ. Hear the apostle expressing his happiness amid the troubles and trials of life, and observe how he traces all up to "the hope which he had as an anchor of the soul." "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." And what the apostle did, every believer may do. With his hand upon his anchor, and his eye on heaven, he can say, "God is my refuge and strength, a very present help in trouble, there-

fore will I not fear, though the earth be removed, and though the mountains be cast into the midst of the sea."

And now we ask, why should not all do what believers have done — "flee to lay hold on the hope set before them?" All *need* to do so. As sinners, they are all condemned already, and the wrath of God abides upon them. The sentence is gone forth against them, and the avenger of blood is already behind them to put it in execution. Flee, then, sinners, from the wrath to come. A moment's delay, and it may be too late. All *may* do what believers have done. "The hope set before us" is set before all. There is no limitation nor restriction as to access to Christ. Wherever, on the face of this wide world, there is a man and a sinner, there, there is one who may flee for refuge to lay hold upon the hope set before him. It is not with our altar as it was with the altar under the law, which was expressly precluded from affording protection to the presumptuous murderer, God requiring that such "should be taken from his altar that he might die." No. "The blood of Jesus Christ," God's own Son, "cleanseth us from all sin." "Be it

known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins, so that all that believe on him are justified from all things from which they could not have been justified by the law of Moses." But while all need to flee, and while all may flee for refuge to lay hold on the hope set before them, we must add, that all *ought* to flee. This, which is the privilege of men, is also their duty. They cannot refuse to do so without committing sin. "This is the commandment of God, that ye believe on the name of his Son Jesus Christ." Unbelief is the greatest sin which it is possible for a sinner out of hell to commit. And those who do what believers have done, will enjoy what believers enjoy. They shall have *their* safety and *their* happiness. Flee to Christ, then, sinners, and take hold of him, and amid the storms and tempests of life, and even the wreck of a dissolving world, you will feel yourselves secure. Like a gallant ship moored in a safe anchorage, you will be able to defy the utmost fury of the elements, and find

"Hope your anchor, firm and strong,
When tempests roar and billows rise."
Biggar. D. S.

POETRY.

VERSES,

Written soon after the Decease of the Rev. Joseph Fletcher, D.D.

He has gone! he has breathed his last,
And we see him now no more!
Still and dark was the stream as he pass'd
To the everlasting shore.

From the first the angel of death spread
His wings o'er our father's head;
The shade of the shadow was on his bed,
And settled there till he sped.

'Twas a supernatural eclipse
Of a beauteous, sun-like soul:
Death's silence sealing eloquent lips—
The spell of a death-control.

Oh! the beauty of his bearing,
As he bore all in meekness—

The immortal spirit sharing
In all the mortal's weakness.

There was the martyr's stillness—
The hero's quiet fall;
It was the body's illness,
And that was all.

The tears of those around him
He could not, dear one, see;
Quiet and strong coiled round him
The grip of the enemy.

It was a struggle all within—
Without, no sign was shown—
The last wrestle with sin,
And death was overthrown.

We heard no sound of fighting,
As the battle fiercer grew—
No earthly witness saw all
That pass'd between those two.

But One there was stood nigh him,
While human help was none :
The Friend was ever by him
Until the foe was gone.

Could he now tell the story
Of his passage o'er death's wave,
We should feel there was a glory
O'er his dark walk to the grave.

Could the dust that is sleeping
Rejoin the spirit fled,
And speak to us who are weeping
Over the blessed dead ;

How would our tears be brightened,
As the wondrous tale he told !
How he saw the heavens opened,
And heard the harps of gold !

How sweet was the welcome
From the lips of the Lord there !
How shining was the crown
And the robe he gave to wear !

How glorious was the throne,
And how starry the wide host,
As they sang to him who sat thereon,
The Saviour of the lost !

How many were the greetings
From those he here loved best !
How flowed from all the ecstasy
Of welcome to his rest !

How clear ran the river,
How bright hung the bow,
O'erarching glory ever
With mercy's sevenfold flow

Of melting, mingling radiances,
O'er each crowned brow !
And he whom yet we mourn for,
Our father, is there now.

June, 1843.

R. F.

SONG OF PRAISE.

AWAKE, oh psaltery ! magnify the Lord !
To sacred mirth let all thy powers be lent ;
Ye golden viols, join the sweet accord,
Drawn from the many-stringed instrument.

Let the soft organ breathe in notes profound
A solemn hymn to praise my Maker's name ;
And harps conspire with strains of dulcet sound,
To swell th' eternal triumph of the Lamb.

Nor shall the mortal voice of man be mute,
But to the heaven of heavens its song prefer,
Mix'd with the warblings of the silv'ry lute,
The mellow pipe and graceful dulcimer.

Great is the Lord and greatly to be fear'd,
This universe immense reveals his might ;
He loves with holy joy to be revered,
And praise is very comely in his sight.

Princes and rulers in their robes of state
Shall bow before him with respectful mien ;
In countless crowds about his temple-gate
Nobles and minstrel prophets shall be seen ;

And mighty kings from many a distant land
With sound of trumpet in their pomp
shall come,
And banner'd hosts before the Lord shall stand
With clashing cymbals and the thund'ring drum.

There, too, shall children lift their little hands,
And lisping infant accents to His praise,
At sight of whom the pure angelic bands
Shall wave their palms and louder anthems raise.

Oh, happy time ! when all who dwell below
Shall join the Hallelujah of the skies,
Then discord never more our hearts shall know,
But thrill in high seraphic harmonies.

J. S.

THE SHEPHERDS OF BETHLEHEM.

ON Judah's plains, outstretched and wide,
Some lonely shepherds lay ;
Their flocks reposing by their side,
They watch the approach of day.

Calm are the thoughts which hold domain
Within their peaceful breast ;
They trust in an Almighty name,
And wait the appointed rest.

Sweet converse now the shepherds share
To cheer the gloom of night ;
Upward ascends their early prayer
For beams of heavenly light.

The watches of the sleepless night,
How tardily they flee !
And welcome to our shepherds' sight
Another day will be.

On all around sleep holds its power,
E'en Bethlehem's crowds are hush'd,
And now behold the natal hour
Of Him in whom they trust.

And ere another morn has shed
Its pearly drops around,
Reposing in his manger-bed
The infant Saviour's found.

A messenger there now appears,
They tremble at the sight ;
For earth upon its surface bears
An angel clothed in light.

Fear not, he cries, to you I bring
Good tidings of great joy,
The heavenly host hosannahs sing;
Loud praise is their employ.

Shepherds, arise! lift up the head!
To you a sign is given;
The swaddling bands and manger-bed
Contain the Lord from heaven.

Glory to God in highest strains,
And peace on earth shall dwell;

Jesus, your King, for ever reigns;
He'll save your soul from hell.

Praise ye the Lord, angelic choir,
Who bow before his throne,
And let his praise earth's sons inspire,
Christ the Redeemer's come.

Hallelujah! Light of heaven!
Lord of lords! and King of kings!
Grace and truth to us are given;
Pardon and peace the gospel brings.
Chigwell. *ELIZA JEFFRIES.*

REVIEW OF RELIGIOUS PUBLICATIONS.

THE SACRAMENTS: *An inquiry into the nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments.* By ROBERT HALLEY, D.D. Part I. BAPTISM. 8vo. pp. 632.

Jackson and Walford.

THIS is the tenth volume of Lectures which has appeared under the auspices of the committee of the Congregational Library; and whatever diversity of opinion may exist, as to the author's views of particular parts of the controversy on which he has written, there can be but one feeling among enlightened and unprejudiced men, as to the amount of perspicacity and learning he has brought to bear on his adventurous undertaking. How far his work, when complete, will tend to harmonize Pædobaptists, or to convince opponents, it is not for us to predict; but we suspect that neither the one object nor the other will be materially advanced. Meanwhile we must enter our solemn protest against the very unfair conclusion which some have expressed, that the Congregational Lectures occupy a kind of authoritative standing among their brethren, and that their denomination are in some way bound by the judgments they pronounce on particular subjects. Nothing can be more ridiculous than such an assumption; in plain truth, it can only be made for mere party purposes, or for reasons still less honourable. Does it require to be stated, that the committee of the Congregational Library consists of a small body of good and true men, who better understand their position and principles than to think of appointing a succession of authoritative instructors. The clumsy fiction never entered into their minds; and we are bold to say that they never dreamt for a moment of making themselves or the Congregational churches responsible for the views expressed by their annual lecturers, who have simply given currency to their own sentiments, without official dictation, on the one hand, or adoption on the other.

We greatly respect both the committee and the lecturers; and feel thankful for the able series of discourses they have given to the public; but for the sentiments contained in the lectures, the preachers only are responsible, and no one has a right to speak of them as in any way implicating the aggregate mind of the Congregational denomination. We are sorry to be compelled to pen such obvious truisms, but when it is more than insinuated that the Congregational lecturers are to be regarded as the fixed organs of Congregational opinion, we are called upon to say that it is a calumny upon three distinct parties,—the committee of the Congregational Library, the lecturers they appoint, and the churches to which they belong.

Having thus far cleared our ground, that we may "stand fast in the liberty wherewith Christ hath made us free," we must be allowed to say, that of all subjects within the wide range of theological controversy, there is no one upon which we are less disposed to yield up our liberty and our conscience to our Christian brethren than upon the much agitated topic of baptism. Those who dogmatically maintain that nothing but immersion is baptism, and that believers only are the legitimate subjects of the rite, must feel themselves tied down to an absolute uniformity; but we who think very differently, who can see no proof of an immersion in the New Testament, and who believe that Christian households may be baptized upon the faith of one or both of the responsible heads, can afford a little latitude of interpretation for our brethren who differ from us; and cannot presume to be quite so infallible in our conclusions, from very difficult premises, as that very respectable body of Christians, who arrogate to themselves the name of Baptists, and stoutly maintain that no one is baptized beyond the limits of their own denomination. On their principles, there can be no difference of opinion; they find a word employed in the New Testament to express the baptisms referred to; the meaning of

that word they sternly fix ; a baptism, with them, must be an immersion ; none but Christians ought to be baptized ; and thus their whole system is stereotyped from generation to generation ; and the peasant or the scholar belonging to the denomination betakes himself to the same common-places in defence of his favourite theory of baptism. There is nothing doubtful to him in the whole question ; he became an infallible interpreter the moment he joined himself to his party ; and, without a single misgiving of conscience, he treats all as unbaptized persons who have not passed through the appointed rite according to his notion. Varieties of opinion, as to the subjects or mode of baptism, he can have no sympathy with ; they must be traced to sheer ignorance, or prejudice, or want of submission to Divine authority : but as for him, he dwells in unclouded light ; no educational bias has influenced his decision ; conscience alone, and the fear of God, have made him what he is ; his inductions are all sure, because the premises on which they rest have been settled by something tantamount to a principle of infallible interpretation.

We may be told that Pædobaptists are divided among themselves ; that some practise infant baptism on one ground, and some on another ; that many baptize all infants, while not a few baptize only the children, of believing parents ; that one class derives its warrant from the Abrahamic covenant, and another from the ample scope of the apostolic commission, and the wide range of the Christian dispensation. There may become measure of inconvenience and mortification in all this diversity of opinion among Pædobaptists ; but, for our own part, we heartily glory in it, because it just proves to us, that they have relinquished the preposterous ground of infallible interpretation, and are merely suffering the penalty, if such it may be called, which must ever attach, more or less, to free inquiry upon subjects not categorically determined in the inspired volume. We may be told by every Baptist writer, of every grade, whether of intelligence or stupidity, that the subject is settled to a demonstration in the word of God ; but this is simply a begging of the question at issue between us ; and we have this serious objection to its being thus dealt with, that an equal amount of intelligence, learning, and virtue, to say the least, is enlisted on the opposite side. Grant the Baptist's premises, indeed, and his conclusions must inevitably follow ; reject them, as savouring too much of infallible interpretation, and the whole question becomes an open one, upon which, in the present imperfect state of human thought and feeling, some variety of conclusion will be the certain result. There is no description, strictly speaking, of the act of

baptism in the whole of the New Testament ; a word, indeed, is employed, when the rite is referred to, as when Christ said, "Go and teach all nations—baptizing them ;" but in what manner the formal act thus enjoined was performed, we nowhere learn ; and, more than this, we firmly believe that no turmoil of criticism will ever be able to determine with certainty the precise form in which any one of all the baptisms recorded in the New Testament was actually effected. That water was used, in some form, is manifest ; but that it was always or ever used by immersion, is a matter which the wise and good will never, in our humble opinion, be able to determine. The changes through which language has passed, affecting doubtless, the original word, upon which so much stress has been laid in this controversy, forbid all certainty of conclusion, as to any fixed apostolic practice ; while the liberty of the Christian dispensation seems to require that little stress should be laid upon anything but the use of the symbolic element, as the appointed emblem of the blood of sprinkling, and of the outpouring of the Holy Spirit. And as it respects the opinion that believers *only* are to be baptized, there is as little right to infallibility in the assertion of it, as to the maintenance of the dogma that there is no baptism without an immersion. The axiomatic character of both propositions we resolutely deny ; and we are better pleased by far to encounter that diversity of opinion which obtains among Pædobaptists, than to entrench ourselves behind an unamiable and disturbing fallacy, which would compel us to think of three-fourths of the Christian church as unbaptized, and which would strip many of the references of the New Testament of half their beauty and half their significance.

But it is time that we should turn to the volume before us, which appears to have excited a considerable stir among all parties interested in the controversy to which it refers. Some of our Baptist brethren seem to be in perfect ecstasy with it, because of Dr. Halley's supposed approximations to themselves. "There may, perhaps," says one writer, "be congregational pamphleteers and talkers in the more remote provinces, far removed from the centre of information, who being behind the age to which they belong, will reiterate in their respective localities the obsolete arguments which their champion at the Congregational Library has examined and judiciously discarded. Should it be so, a Baptist brother may save himself much time and labour, by discreet reference to this volume. As soon as the word *circumcision* is mentioned, let him ask, Have you read Dr. Halley ? When any one speaks of federal holiness of the children of believers the response should be, I perceive you have

not read Dr. Halley. When the Abrahamic covenant is brought forward, a Baptist, however deficient in polemical skill, may safely reply, study Dr. Halley. This will be better than debating the points, as formerly." "Whatever," observes the same writer, "we can do towards the promotion of concord and unity, without surrendering truth, we shall do with pleasure; and we rejoice to find, that Dr. Halley and those who concur with him, approach more nearly to our sentiments on several important matters than we had supposed. Happy shall we be to find that there is no Therites in the council-chamber of our fraternal opponents to interrupt the peaceful negotiation, and just as we are about to agree amicably that old Pseudobaptist positions shall be for ever abandoned, to renew the discord and hinder the conclusion."

Such is the friendly tone of certain of our Baptist brethren, in reference to Dr. Halley's work, notwithstanding the strong position he has taken against their whole theory of believers' baptism. This is very kind, on their part; and, we may add, much easier than to answer the course of argument which our lecturer has pursued.

We shall divide our critique into two parts; and take a brief survey of the points of harmony and difference between ourselves and the respected author. We find much that is instructive, much that is convincing, much that is calm and inductive, in this volume. In the first lecture Dr. Halley has entered into a laboured criticism upon the use of the term Sacrament; in which he has well exposed the serious abuses which have arisen from the employment of this heathenish term in reference to the institutions of the gospel. Both Romanists and Anglicans will do well to examine carefully this lecture, particularly the latter; for Dr. H. has shown, that though the Established Church has formally rejected the doctrine of more than two sacraments, yet, upon her own definition of a sacrament, she has virtually retained five. Great light has been thrown also, by our author, upon the *agape*, or love-feasts, of the primitive church. And Tractarians will here find some of the most vexatious problems to solve that have yet been submitted to their grave solution. They tell us that the universal church "did not lose her sacramental unity, until the great schism of the Latins and Greeks; or the greater of the Romanists and Reformed." "Of what value to us," observes Dr. H., "would be the authority of Scripture, if it could be shown that the apostles disagreed upon various important subjects? Of what authority is tradition, if the traditors, while living, were engaged in angry and interminable disputes, arising out of their com-

mon faith?" And again, "If infallible guidance has been lost in the disputes of the Reformation, why might it not have been lost in the fierce contentions of the ancient church on the keeping of Easter, the baptism of heretics, the homocousion confession, the iconoclastic feuds, and I know not how many other disputes which inflamed the Christian community and divided churches and bishops, who, we are told, possessed in common, though not individually, the teaching of the Holy Spirit?" Will Tractarians answer these interrogatories honestly? We are persuaded they will not, for their plan is to answer nothing; but to proceed onward in their career of error as far as the bishops will permit them to go, and they are, in general, a sufficiently patient body of men, unless when their clergy become very zealous in the cause of the Reformation, or very charitable to other denominations of professing Christians. The notes to Dr. H.'s first lecture are very valuable; and may well convince churchmen in general, and Romanists and Anglo-Catholics in particular, that some Dissenters, at least, are as able as themselves to meddle effectually with questions of remote antiquity. Those who wish to become acquainted with the foolish jargon which has marked the ecclesiastical history of sacraments, will do well to read this lecture. How little affinity there is between the doctrine of the New Testament, on this subject, and that of the schools, is painfully manifest. Of the two simple ordinances of the Christian dispensation, Dr. H. remarks, that "without attempting any logical definition of a sacrament," he considers "baptism to be the initiatory rite, and the Lord's supper the commemorative institution of the Christian church, and both of them symbolic representations of evangelical truth."

Dr. Halley begins his second lecture with a very able refutation of the views of Quakers on the subject of baptism and the Lord's supper—a refutation which we would earnestly commend to their serious attention. It is spirited, logical, candid, respectful, and in the highest degree convincing. Can Joseph John Gurney and his brethren refuse or neglect to read it? We think they cannot.

Our author, also, carries war, in this lecture, into almost all the ecclesiastical camps that have ever been mustered on the battlefield of the church. The *opus operatum* of the sacrament, as held by Rome; the modifications of this view which obtain in the Anglican and Lutheran churches; and the notion of federal rite involved in the sacrament, as held by the Puritans, Scotch Presbyterians, and many foreign Protestants of the Calvinistic churches,—are all rejected,

and as we think justly and scripturally, by our learned friend. "It would seem to follow," observes Dr. H., "that the adherents of the latter opinion ought to administer the sacraments, or seals, only to those who have previously received the grace which they attest; whereas the adherents of the former ought to administer them only to such as are destitute of that grace. If baptism, for instance, be the seal of regeneration, it should be administered only to the regenerate; if the means of regeneration, only to the unregenerate." What follows we regard to be a highly satisfactory account of these Divine institutions. "The opinion which we propose is, that the sacraments are significant rites—emblems of Divine truth—sacred signs of the evangelical doctrine—designed to illustrate, to enforce, or to commemorate the great and most important truths of the gospel. Baptism, we believe, is the sign of purification on being admitted into the kingdom of Christ; but neither the cause nor the seal of it: the Lord's supper, the commemoration of the death of Christ, the symbol of its propitiatory character, but not the assurance of our personal interest in its saving benefits. The truth exhibited in the sacraments, just as when it is propounded in words, may be the means of the communication of Divine grace; but then the evangelical doctrine, and not the sacrament, the truth, and not the symbol, the spirit, and not the letter, gives life and sanctity to the recipient, as it may even to a spectator."

But we regret that we cannot proceed further in our examination of Dr. Halley's labours during the present month. We have still much to notice that we decidedly approve; and to us it would be a high gratification, if we could give our sanction to all that he has written. But this cannot be, unless some serious change should be wrought in our views. Meanwhile we wish that our readers would purchase the volume, and judge for themselves. It is a work of no ordinary claims, whether we regard its logical power, or its critical research.

(To be continued.)

DISCOURSES. By WILLIAM ANDERSON.
12mo. pp. 351.

Jackson, Glasgow; and Ward and Co., London.

Among the mass of sermons continually issuing from the press, it is lamentable to reflect how very few volumes of this class rise above mediocrity. They may interest those who have heard them delivered from the lips of their pastors; but they rarely become known beyond the circle in which they were produced. The reason of this, we think, is, that first-rate productions can only be

supplied by master-minds; while the taste for writing plain, practical, awakening discourses, such as those which proceeded from the pen of the late Rev. George Burder, the author of "Village Sermons," has almost expired. The thinking public will demand from writers of sermons obvious marks of intellectuality and genius, or something so simple, so fervent, so direct, and so engaging to the heart and conscience, as to cause thoughtfulness to take the place of criticism, and self-examination that of logical investigation. There is a middle class of sermons which few are induced to purchase, and fewer still to read. They may be described as dull, common-place essays upon religious topics, which add but little to our stock of scriptural knowledge, and still less to the deep current of a vital Christianity. An over-production of this species of theological composition has vitiated the taste of the age, and done much to dishearten men of power, and men of simple scriptural bearing, from adventuring their productions upon the reading public. Still, we must maintain that sermons of sterling worth are among the best portions of our religious literature; and we cannot but regret that an inundation of ephemeral productions should be the means of depriving us of the discourses of men who have the power of giving a bias to the taste of the age, and of transmitting their just fame to a distant posterity.

We have been led to indulge in this train of thought by the perusal of Mr. Anderson's volume of Sermons. With but a slender sprinkling of the charm of what may be termed *fine* writing, there is in these Discourses a vigour of conception, and a richness of illustration, entitling them to be regarded as original, not to say striking, compositions. There is not a sermon in the volume that can fairly be pronounced to be feeble or common-place. The preacher always affords evidence of thinking for himself; and now and then exhibits symptoms of eccentricity in the mode in which he enforces his conceptions. He is a sound divine; but he gives himself little trouble with any particular school of theology; and seems more intent to find access to the human conscience than to uphold the favourite theories of human creeds and confessions. We must confess, what is very uncommon with us about volumes of sermons, that we have read all the twelve Discourses in this volume with delight and, we hope, profit.

The topics descanted upon are varied and interesting. I. The Doctrine of Good Works. II. The Incarnation, and the Secret of believing it. III. Christ a Friend. IV. On Loving Christ. V. The Christian Life not Melancholic. VI. The Decalogue the Law

of the Gospel. VII. God's Omnipresence practically contemplated. VIII. On Loving God. IX. The Sinfulness of Sin. X. The Claims of Children. XI. The Evils of Ignorance. XII. Re-union of Christian Friends in the Heavenly World.

There is a feature in these Discourses very striking. It is this, that some of them are tender and pathetic throughout, where the subject seems to demand it; while others again are powerfully argumentative, and strictly theological. A better illustration of this cannot be supplied than in the contrast between the *sixth* and the *tenth* discourses. In the *sixth*, we have a most masterly discussion of a difficult point in theology conducted to a triumphant issue; and in the *tenth*, we see all the heart of the author poured out in exquisite tenderness upon the rising generation. Yet, even in this discourse, there is a current of most wholesome and convincing argument, tending greatly to press home upon the conscience the religious claims of the young.

It would be difficult to furnish specimens of the author's style and argumentation, in the limited space which we can devote to such an object. We shall content ourselves with one brief passage in the fifth discourse, entitled, "The Christian Life not Melancholic :"—

"Our joy is our duty; our darkness of mind is alike our affliction and sin. But how? How can a man be responsible for a joyous state of mind? Can he say to grief, Go, so that it shall leave him? and to gladness, Come, so that it shall visit him? Has any man such power over his feelings? Not directly, we admit; but he has power to turn and look at joy-giving objects, and to listen believingly to joy-giving reports. Though a man is not responsible for seeing when in a cell, he may be responsible for coming forth from it, and opening his eyes to receive the rays of the sun, so as to act the part of one who enjoys the light. In like manner we are responsible for gladness of heart towards God, inasmuch as we can by meditation place ourselves under the influence of the scenes of Bethlehem, of Calvary, of the garden of Joseph, of Mount Olivet, and THE THRONE; which, contemplated with faith, will as necessarily produce joy of heart, as the finding of treasure, or the gaining of victory. It is thus that responsibility for being joyful is only the legitimate result of being responsible for believing the testimony of God. If thou art destitute of joy, it is because thou art destitute of faith; and therefore it is thy sorrow, thy sin."

We have unusual satisfaction in recommending this very instructive and original volume of Sermons to the notice of our readers.

A DISCOURSE ON ORDINATION and CHURCH POLITY: in which it is shown that the arrogant Assumptions of High Churchism are inconsistent with Scripture, with Reason, and with Facts. By the Rev. WASHINGTON BAIRD, Pastor of the Presbyterian church, in St. Mary's, Glasgow. 8vo, pp. 32.

New York: J. F. Trow and Co.

While we can never put too high a price on the benefits purchased by the Reformation, it is not to be denied that the great revolution introduced by Luther, and carried on by his illustrious compeers, and their no less illustrious successors, still left the church the slave of the state. And to this fact are to be ascribed most of those internal feuds which have distracted and divided the household of faith—those internal fires which threaten to consume and destroy it. Nor are these feuds at an end—these fires are not extinguished. A change has come over us not for the better, but the worse. On the one hand high churchism is rank and rampant, and, on the other, sectarian bigotry and alienation. Nor is this confined to England. It is spreading over Christendom, not excepting the free soil of the United States, and in those states the ground which still bears the hallowed impression of the pilgrim's foot. Hence the publication of this admirable Discourse. There the Episcopal church is putting forth the same lofty pretensions as here, and consequently other bodies are put upon their defence. Nor does America lack men equipped and prepared for the conflict. The author of this sermon stands before us as a warrior in his armour. He is not afraid of his enemy. He challenges him to the onset. Though we should like to see him in a simpler armour; he is competent to teach others how to war, and even to lead them on to the fight.

The Discourse is an exposition of some of the great principles involved in the constitution and polity of the Saviour's kingdom. As a Presbyterian, our author has, most justly, his predilections and peculiarities, and on a few points we might differ from them; still, as a whole, the production is the effect of a clear and vigorous mind, and entitled to the most favourable regard of the whole Christian community.

A REPLY to the REV. THOMAS STRATTEN'S SERMON, intitled, "*Baptism at Corinth, and by Paul, shewn to be both in its Spirit and Practice Christian Baptism, and not that in the Jordan, and by John.*" By D. M. N. THOMSON, Minister of Salt House-lane Chapel, Hull.

This discourse was written in reply to one delivered by Mr. Stratten, of Hull, on the long-controverted subject of baptism. There

is nothing in it to indicate on the part of the author any pretensions to erudition, taste, or argument; but it ought not to pass unnoticed from the disingenuous mode of disputation which disfigures, we regret to say, almost every paragraph the author has penned. We do not positively affirm it, but we certainly felt in the perusal of it, that his object was to steal, by any means, a victory in the arena of polemics, rather than to prove himself a spiritual champion, "contending for the faith."

Mr. Stratten is well known to the public; his praise is in all the churches, and those who know him will judge how far the following sentence is likely to characterize any production from his pen. Speaking of his opponents, Mr. Thomson says, "If, 'some other day,' they should feel disposed to break a lance with the poor Baptists, all we wish is that they may come to the encounter with *weapons of warfare*—with *argument, reason, and demonstration*, and not as they have done, with *assertion, supposition, and assumption*," p. 31. Let us see how far the writer has not actually done that with which he charges his antagonists—whether we need not say to him, Physician, heal thyself; "why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Mr. Stratten having said, "that they (Baptists) and we (Independents) are one in everything save the mode and extent observed in the administration of the rite of baptism," and that "the administration of this rite to children is what divides them from us," Mr. Thomson hesitates not to make the *assertion*, that all the consequences of division between the Pædobaptists and Anti-pædobaptists originate in the conduct and spirit of the former: that "the zeal of Independents for their views of baptism is what makes them a separate denomination from the Baptists." Their zeal! Pray who make themselves a separate denomination? who makes, or has made, baptism of a particular form a term of communion? Who pronounces all believers unbaptized unless that ordinance has been administered in a peculiar way? These are the things which make the separation. It is "the zeal" for this "middle wall," that has divided the one from the other. Have letters never been written to Anti-pædobaptists living in peaceable and profitable communion with Independent churches, to "come out and be separate," and join societies organised on more scriptural principles? Is not this a zeal for baptism that makes the separation, and which Independents have never displayed? Where one sermon is preached by a Pædobaptist on this *questio vexata*, our Baptist friends preach twenty. For one tract on his side there are dozens on theirs. It is there-

fore the zeal of the Baptists for their peculiar views that occasions the separation of which Mr. Thomson complains.

Mr. Thomson quotes, with seeming approbation, Dr. Halley's opinion of the baptism of John. Had he read a subsequent lecture, he would have found the proper ground of separation stated by that eminent writer. That is the positive assertion of the Anti-pædobaptists, that they are *right* and that we must be *wrong*. The former lay claim to infallibility in their judgment of the mode, and, in consequence, unbaptize all the rest of the Christian community. Their right to do this is what we cannot, in consistency with what is due to the supremacy of Christ, concede. "Than conscientious obedience to the sacramental command of Christ," says Dr. Halley, "what else there is sacred, what else important, what else valuable, I wish you to tell me?" "We believe," he says, "that pouring or sprinkling is sufficient to constitute the Christian rite, which is the emblem of the cleansing of the heart, by the truth and spirit of Christ." . . . "To immerse (them) unless we think it obligatory, for the sake of union, would be, as we conscientiously believe, to concede a principle of more importance than baptism itself."—*Halley's Sermon on the Mode of Christian Baptism*. It is not, then, the zeal of the Independents, but of the Baptists, for their infallible view of the mode that causes the separation, the sin of which Mr. Thomson would make to lie at the door of the former.

But Mr. Thomson is as clever at *supposition* as he is at *assertion*. Our friend, Mr. Stratten, is sadly drubbed for supposing baptism to be a domestic rite, and the house to be the place of administration. "What is the proof which he adduces to establish the position?" Mr. T. inquires. "Why simply an inference" (p. 9); and he concludes by affirming the whole argument of Mr. Stratten to be only *supposition built upon illegitimate inference*. (p. 11.) Let us see how far Mr. T. is free from a similar charge. "There is no evidence," he says, "in Scripture, of *any* having been converted in Philippi besides Lydia and her household, till the conversion of the jailer and his household." (p. 17.) Here is *supposition*. Where is the *scriptural* evidence to prove the conversion of these households? With regard to the household of Lydia, there is no testimony to its hearing the word prior to baptism; nor is there any to establish the conversion of the family of the jailer. Scripture informs us that Lydia's heart was opened by the Lord, that *she* attended unto the things which were spoken by Paul; and that afterwards *she* and her household were baptized. But where is the narrative, chapter or verse, that proves the conversion of

Scripture records the preaching the jailer and his household, the of the one and the baptism of the e word "believing" in Acts xvi. the singular number. If Mr. till turn to his Greek Testament d the proper rendering of the be, "and rejoices with all his elieving (πεπιστευκώς) in God." stances, the word of God men- version of Lydia and the jailer, o testimony to, and gives no evi- at of their respective households. ver, makes the supposition, and that Stephanas, Lydia, and the heir households, were baptized on 1 of their faith," p. 20. When he nt in Scripture where the proof ersion of the households is to be ill cease to charge his argument, Mr. Stratton's, with being "only built on *illegitimate inference*." no right to use a cudgel to knock atonist, to the use of which he nakes an exception.

the assumption of Mr. Thomson. elieved that he assumes a profes- ing faith in all who were baptized

"The only circumstances with vest the rite which bear any re- o the baptism in Jordan, are, that be *adult believers*, as were those y John, and that there be suffi- in which to immerse them," but were all baptized by John iever," in the sense in which are understood by the Anti-pædo- Were not some called, "a gene- ipers," and "exhorted to bring meet for repentance?" If Mr. it the rite of baptism to extend e faith and profession correspond were made by the candidates of otism, he opens the door as wide obaptist can desire. The entire the Gospels shows that the sub- is baptism were not what would isidered "adult believers."

omson, after finding fault with nt for materialising the operations rit, informs us "that the pouring

Spirit, and the baptism of the two separate and distinct things," e agree with him that these are s expressions," and we think that g out and the baptism, if we cease lise, signify simply the dispensa- e evidence of the Spirit. Mr. T. distinction, to find an illustration peculiar mode of baptism. "For he says, "we pour water into tery in order to immerse." Are lerstand from his argument that is poured out that believers may ed in his influence? *Are we im-*

mersed in the Spirit? Is he not in us, not we in him? Of such a work common sense will always consider the pouring out of water to be a more significant symbol than immersion in it.

"Let us now inquire which mode of baptism did the baptism of the Spirit resemble—immersion or sprinkling? For an answer to this question let us turn to the Scripture testimony—'And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.' Hence they were completely covered with the emblems of the Spirit! True, there was no dipping of them, yet they were *completely surrounded by the wind and fire*," p. 29. The inspired writer does not affirm that on this memorable occasion there was either wind or fire. He simply says, "A sound was heard as of (i.e. resembling) a rushing mighty wind," and "cloven tongues" appeared as of (i.e. resembling) fire. The passage does not affirm that either element was present; and yet Mr. T. says, "They were *completely surrounded by the wind and fire*." Where is the Scriptural evidence to corroborate his assumption? St. Luke simply tells us that they heard a sound resembling wind, and upon the head of each sat a cloven tongue resembling fire.

This is "the baptism of the Spirit" which Mr. Thomson maintains is "separate and distinct" from "the pouring out of the Spirit." An eye-witness and a partaker on that occasion affirms the reverse. Peter said, "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, that I will pour out of my Spirit," &c. The baptism of the Spirit, according to him, is the same as the pouring out of the Spirit. Both express the communication of his influences, of which we must once more remind Mr. T. affusion is the most appropriate symbol.

But we have done. Our object has been simply to show, that by such illogical statements, and by such a wresting of Scripture to serve the purposes of a party as this sermon exhibits, Pædobaptists will never be convinced. Mr. Thomson must read his New Testament with more accuracy than he has hitherto done, before he will be endowed with those powers of fair and Scriptural argumentation that will gain our acquiescence in the principles for which he contends.

We think now we are fairly entitled to return the compliment which he so vauntingly bestows on his antagonists,—"*If, some other day, they should feel disposed to break a lance with the poor Pædobaptists, all we wish is that they may come to the encounter with weapons of warfare—with argument,*

reason, and demonstration, and not as they have done, with assertion, supposition, and assumption."

THE NORTH BRITISH REVIEW. No. III.
Contents:—The Political Economy of the Bible—Sir Humphrey Davy—Foster's Lectures—Backhouse's Visit to the Mauritius and South Africa—The United States of North America—The Earl of Ross's Reflecting Telescope—Life of Lord Chancellor Eldon—Post Office Espionage. 8vo. pp. 296.

Hamilton, Adams, and Co.

We very heartily welcome a Third Number of this well-conducted, sound-principled, and spirited Review; in which, without the affectation of fine writing, will be found some of the best critiques in modern times. The amount of talent, learning, and strongly marked religious feeling which characterises the pages of this work, cannot fail to secure for it the standing to which it is entitled. The articles in this number—on the Political Economy of the Bible, on Sir Humphrey Davy, on Foster, on Lord Chancellor Eldon, particularly the last, are distinguished by noble principles advocated with great power of argument, and with great eloquence of diction. The politics of the Review are decidedly liberal; and happy we are to think that its conductors have not attempted to wipe off from their brow the offence of the cross. We cannot but sincerely wish that Divine Providence may speed them in their course. If they will take our advice, they will give us in every number a well-digested article on Biblical Criticism. This will add greatly to its popularity with theologians in general.

WORKS RECENTLY PUBLISHED.

1. *The Life of Isaac Milner, D.D., F.R.S.*, Dean of Carlisle; President of Queen's College, and Professor of Mathematics in the University of Cambridge. Comprising a portion of his Correspondence and other Writings hitherto unpublished. By his Niece, MARY MILNER, Author of "The Christian Mother." Second Edition, abridged. 12mo. pp. 742. Seeley, Burnside, and Seeley.

2. *The Reformers before the Reformation. The Fifteenth Century.* John Huss and the Council of Constance. By ÉMILE DE BOUTEMACHE, Author of *Histoire Française, Histoire Sacrée, Christophe Colomb, La Mort de Baillif*, Prize Poem awarded by the French Academy, etc. Translated from the French. By CAMPBELL MACKENZIE, B.A., Trin. Coll., Dublin. 2 vols. 12mo. Whyte, Edinburgh; and Longman and Co., London.

3. *The Holy Land; being Sketches of the Jews, and of the Land of Palestine.* Compiled from the best sources. 12mo. pp. 456. Seeley, Burnside, and Seeley.

4. *A Selection from the University Sermons of August Tholuck, D.D.*, Professor of Theology and Preacher in the University of Halle. Translated from the German. 8vo. pp. 232. Seeley, Fleet-street.

5. *The Treatise of John Chrysostom, Patriarch of Constantinople, on the Priesthood.* Translated by EDWARD GARRARD MARSH, M.A., Canon of Southwell, Vicar of Aylesford, and formerly Fellow of Oriel College. 8vo. pp. 242. Seeley, Burnside, and Seeley.

6. *The Pilgrim's Progress.* By JOHN BUNYAN. With a Memoir of the Author's Life. By the Rev. THOMAS SCOTT, Rector of Aston, Sandford, Bucks, and Illustrative Notes, by the Editor. With a Portrait of Bunyan, an Engraving of his House at Elstow, and other Illustrations. Royal 4to. Arnold, Paternoster-row.

7. *A Memoir of the Reverend John Eliot.* By the Rev. E. MORRIS, A.M., Vicar of Syston, Leicestershire, and Author of the Life of the Rev. T. Charles, of Bala, etc. With an Introductory Essay. By the Rev. J. K. POZZER, late President of Cheam College. 12mo. pp. 223. James, Liverpool; and Hughes, St. Martin's-le-Grand, London.

8. *A Memorial "to bring to Remembrance."* Twelve Sermons preached in Christ Church, Barnwell. By the Rev. JOHN D. LAW, M.A., Fellow of St. John's College, and Curate of Barnwell, Cambridge. 12mo. pp. 214. Seeley, Burnside, and Seeley.

9. *The North British Review.* No. III. 8vo. pp. 296. Hamilton, Adams, and Co.

10. *The Pictorial Sunday-Book.* Part XI. 4to. C. Knight and Co.

11. *An Inquiry into the Organization and Government of the Apostolic Church; particularly with Reference to the Claims of Episcopacy.* By ALBERT BARNES. Royal 32mo. pp. 270. Aylott and Jones, Paternoster-row.

12. *The Missionary's Reward; or, the Success of the Gospel in the Pacific.* By GEORGE FAITCHARD, Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. With an Introduction, by JOHN ANGELL JAMES. 12mo. pp. 218. John Snow.

OBITUARY.

MEMOIR OF THE LATE REV. WM. GUNN,
Of Aylesbury.

It may be presumed that the generality of the readers of the Evangelical Magazine feel a special interest in its biographical department. Nature possesses a curiosity to know how others of our species passed

through the world—to learn if there be any parallel between the path which they have trod, and the one along which ourselves are passing—if in their character and disposition there be any point of contact with our own.

As the memoirs recorded in this periodical are those of pious persons, and commonly of publicity in their day, survivors, of a

kindred spirit, whether in a public or a private station, are susceptible of this desire in a greater degree. These have a double principle of sympathy excited on such occasions—that of nature, and another that is implanted by the grace of God; for neither of these necessarily excludes the other. The latter improves the former; and when they are combined they increase their conjoint operations in the heart. But with the true Christian it is not a mere matter of feeling and curiosity, demanding gratification, that is indulged. His own spiritual advantage and improvement present themselves to his mind, and remind him that they may be promoted by the perusal of such records as these. He looks, therefore, at the dealings of God with those whose history is before him, and their consequent behaviour and conduct toward God. By these his mind is often relieved and comforted, his faith strengthened, his hope confirmed, his affections purified, his zeal enkindled, his energies aroused, and his whole character improved. And it is hoped that such will, in some degree, be the effect of reading the following account of the late Rev. William Gunn, of Aylesbury.

Mr. Gunn was a native of Dunmow, in Essex, where he was born in the year 1769. As his parents attended public service in the parish church, their son habitually accompanied them, until he was eighteen years of age; but both they and he discovered an enmity to real religion. About that time he became acquainted with a pious old lady. She, by prudent and persevering entreaties, prevailed on him to go and hear the Rev. Mr. Gaff, who, at that time, preached at Hatfield-heath Chapel. The sermon made a deep impression on his mind. This excited still more the interest which this good lady felt in his spiritual welfare. By the Divine blessing on her counsels and exhortations, he was enabled to persevere, though he had to endure much opposition both from his parents and others by whom he was surrounded. His employer dismissed him because he associated with those who loved and followed the Lord. But the more he was persecuted the more did he experience the support and consolation of the truth and promises of God. Thus he was enabled steadfastly to cleave to the Saviour whose grace he had tasted, who called him, when an enemy, to know the wonders of redeeming love.

It is commonly the case that where several brothers and sisters dwell together, if one of them be truly converted to God and follow the Lord wholly, that another or more soon follow the important and happy example; and, as far as this depends on means, it may without difficulty be accounted for. Everything in the young convert has a

direct and powerful tendency to awaken attention to religion, to produce conviction of its reality, its excellency, and absolute necessity to eternal salvation. Mr. Gunn's case furnishes an additional proof of the correctness of this observation. He had but one brother, and he had the holy satisfaction, soon after his own conversion, of owning him as a brother by grace as well as by nature. Every sabbath these two brothers, now doubly related and endeared to each other, walked together to Hatfield-heath, a distance of several miles, to hear that gospel which became increasingly sweet, as each successive sabbath arrived.

In a short time, Mr. Gunn joined the church at Dunmow, then under the pastoral care of the Rev. Aaron Wickens. Here his enjoyment of Divine ordinances, especially at the Lord's table, was very great. The good old lady, who first prevailed on him to hear the word, was also the first who prevailed on him to engage in social prayer. His diffidence was so great that she found it very difficult to persuade him to try. Having made the attempt, his soul was so much drawn out in ardent desire, and he found so much enlargement and liberty in thought and expression, that he has been heard to say he never after minded who was present.

In the year 1792, a stranger preached at Dunmow; and, while delivering his sermon, felt much interested in the appearance of a young man in the gallery, an entire stranger to him. At the close of the service, having pointed him out, he requested him to be sent for into the vestry. He then expressed a desire that the young man would walk a little way with him, and he would tell him a secret. He did so; and the minister said to him, "Young man, you are destined to be a minister of the gospel; have you ever given it a thought?" Mr. Gunn (for he was the young man) was much surprised. As soon as his embarrassment had subsided, he wished to know who had communicated his thoughts to him; for that he certainly had wished to proclaim the glad tidings of salvation to poor perishing sinners; but how, or in what way, to attain to so honourable a post as that of a minister of Christ he knew not. After this he was much encouraged to hope; and, by the assistance of a few friends, particularly by the strange minister referred to, he was introduced to the late Thomas Wilson, Esq., and the same year (1792) was admitted into the Hoxton Academy. He had not been there many months before he was sent out to preach the word. His preaching was very acceptable and useful to many, who publicly stated that it was the means of discovering to them their sinful and dangerous state, and of guiding them to the Saviour and encouraging them to put their trust in him. In

the year 1794, he accepted an invitation to become the pastor of a congregational church at Towcester, and was ordained there in the month of November in the following year. The account of the service is recorded in the *Evangelical Magazine* for the same year. He continued there about four years labouring with considerable success. During this period the chapel was much enlarged. In the year 1798 he accepted an invitation to assist the Rev. Isaac Toms, of Hadleigh, in Suffolk; and, on the death of his colleague, sustained the whole pastoral office alone. In this he was publicly recognized April 28th, 1802, and continued it about 15 years. Here his labours were so owned of God, that the church and congregation increased so much as to require the chapel to be twice considerably enlarged. From Hadleigh he removed to Hunaden, preaching with much satisfaction at Royden. While here he received an invitation to occupy the pulpit of a destitute church at Aylesbury, and finally to become the pastor. He entered on this charge in December, 1816, and his settlement was publicly solemnized May 17th in the following year. The chapel was, at that time, very small, the attendants very few, and the church consisted of only eight members. But it soon began to increase; for the account given of it by its pastor in the report of the North Bucks Association for the year 1819, states that in the preceding year the chapel was found too small for the increasing congregation, and had in consequence been enlarged so as to be capable of seating upwards of six hundred persons, and that the communicants had increased to thirty-five in number. The success of his ministry is told in the fact of the church's having received into her communion 152 members as the fruit of it, during his pastorate. Many of these have preceded him into the eternal world. Such honour did God put on his servant, and to him be the praise. The writer is convinced that at nothing would the late Mr. Gunn have started with indignation and horror more than to have it ascribed to himself. "O to grace how great a debtor," was the prevailing sentiment of his heart. The last sermon that he preached in Aylesbury, and which was on the words "Lovest thou me?" just completed the 27th year of his connection with that church. The last sermon that he ever preached was on Rom. viii. 28, "And we know that all things work together for good to them that love God," &c. This was at Wendover, on sabbath day, the 17th of December. He then took a violent cold, which was attended by inflammation and fever. For a time no very alarming symptoms appeared, except in the failure of his memory, and some confusion of ideas in reference to proper names. During the

whole time of his illness his mind was in a calm and composed frame. He was frequently heard to repeat passages of Scripture and verses of hymns, particularly that—"O that the happy hour were come, to change my faith to sight." Often he was heard to utter exclamations, expressive of the peace of mind which he enjoyed. He always expressed a desire to leave the result of his affliction to his heavenly Father, whether life or death. Being spoken to on enjoying the comfort of the gospel which he had so long preached, his countenance brightened with joy, and he expatiated largely on the finished-work and righteousness of his dear Redeemer—frequently exclaiming, "He only is my rock!" On being asked if Christ was precious, he replied, "O yes! I cannot tell you how precious he is." At the time when we thought his life was fast ebbing down, he often dwelt on the beauties of Christ as compared to the rose of Sharon. This was particularly the case on Christmas morning, in his family: and here was the comfort and joy of his soul. After the violence of the disorder had abated, and he was sufficiently restored to be lifted out of bed, he endeavoured to sing a verse which, on an evening, he never afterwards omitted. On being able to get down stairs his family indulged the hope that his life might be spared a little longer, though the slow rate at which his strength returned did but little to support that hope. He still continued his custom of family devotion with singing, and retained his composure of mind. He said he did not wish the affliction to be removed till he was thoroughly refined, that the furnace was neither too hot, nor too long continued; and that he desired to wait his Master's will. During the last fortnight his little remaining strength gradually declined. But his friends did not apprehend his end to be so near as it really was. On Saturday, the 16th of March, he wrote a letter to a friend, prayed in his family, as usual, and sung the last two verses of the 138th psalm, Dr. Watts' version. He appeared to pass the night comfortably, rose the next morning to breakfast, and conducted family worship as usual, commending his family and the whole church of God into the hands of his heavenly Father. He spent the forenoon with his beloved partner, who had long shared with him the vicissitudes of life, in reading, and in repeating several hymns, particularly one of Toplady's—"A debtor to mercy alone," &c., which was a great favourite with him. During the day he was visited by several of his friends, and the deacons of the church, who found him peaceful and happy. A little after five o'clock in the afternoon, as several of his family were sitting with him, and conversing about the services of the day, he

exclaimed, "O the pain!" reclined back in his chair, and gently breathed his spirit into the hands of his Redeemer, in the 75th year of his age. On Monday, March the 25th, his remains were conveyed to their final earthly abode beneath the pulpit in which he had so long preached the word of reconciliation. At the funeral procession, nine of his ministerial brethren preceded the corpse, six more bore the pall, and ninety members of the church followed to pay their last token of respect to their beloved pastor. In the service, the Rev. Henry Holmes, of Wendover, read suitable portions of Scripture, and prayed; Rev. Michael Castleden, of Woburn, delivered the oration; and the Rev. Peter Tyler, of Haddenham, addressed the spectators. In the evening, the Rev. D. W. Aston preached a funeral sermon to a crowded and attentive auditory, from Job v. 26.

REV. WILLIAM KEMP,
Lute of Terling, Essex.

The Rev. William Kemp was born at Coggeshall, Essex, in the year 1764. He appears to have entered the Theological College, at Homerton, with a view to the Christian ministry, in the year 1786. After the completion of his academical course, he became connected with the Independent church assembling in the Lion-walk, Colchester, in the character of assistant minister to the late Rev. Giles Hobbs. His connexion with the people assembling in the Lion-walk meeting-house having terminated in the year 1806, he removed, in the following year, to the village of Terling, in the same county, where he was ordained pastor of the Independent church in the autumn of 1807. At Terling he laboured with unremitting zeal and assiduity, until the month of August, 1843. He was then compelled, by advancing years and increasing infirmities, to relinquish the pulpit ministrations of the Lord's day. But he was still anxious for his flock. He laboured earnestly for the continued peace and prosperity of the little hill of Zion which had so long been the object of his solicitude, and the scene of his pastoral exertions, and his desires were realized to a considerable extent. He was permitted to see the appointment of a co-pastor, (his present successor,) whom he cordially approved, and whom he personally esteemed. And he had the satisfaction of knowing that the word of God was preached to his beloved people, with diligence, with fervour, and with affection. His last painful affliction commenced on Tuesday, the 25th of June, 1844. He endured extreme suffering for some time, alleviated by short intervals of repose. But while consciousness lasted, it was evident that God was his

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refuge and strength. He expressed his satisfaction that he had not then to seek, or to send for preachers. He spoke, in a tone which intimated a rapturous feeling of the light and joy of the heavenly world. He exhorted his nearest relatives with much earnestness to live for God, to live for eternity, to live for Christ, and to live for the gospel. His earthly existence terminated at a late hour in the evening of the Lord's day, June 30th, when, as his bereaved relatives confidently believe, he entered into "the rest which remaineth for the people of God."

MR. THOMAS WILLIAMS.

Died, September 20th, 1844, at Denbigh, aged 75, Mr. Thomas Williams, father of the Rev. W. Williams, Independent minister, of Carnarvon. He was a zealous, steady, and consistent professor of religion, walking for more than half a century by its holy light, and manifesting, under every vicissitude, its power to sanctify and to bless. He was one of the oldest members of the Calvinistic Methodist Society in Denbigh. When the awful summons came, he knew in whom he believed, and his end was peace. The last words that broke from his dying lips were, "Visit me with thy salvation; take me, O Lord, and save me to eternal life."

MR. WILLIAM HENRY EYRE.

Mr. William Henry, youngest son of Mr. Eyre, surgeon, of Lea, near Blackheath, finished his earthly course, December the 7th, 1843, in his seventeenth year, yet in the full assurance of hope; delightfully illustrating the power of the gospel of Jesus Christ. His parents had brought him up with pious solicitude, regarding not only his literary instruction, but manifesting a constant concern for his spiritual welfare. They were particularly careful to make him acquainted with the Scriptures; and to this they were the more excited by the spiritual benefit which the whole family derived from the singular triumph of faith and hope in Christ of Mrs. Eyre's mother, who died about three years ago, at Lewisham. At the age of fourteen he left school, and spent the following year with a relative, near Tunbridge. There he secured the esteem of all who knew him, particularly of the Rev. Mr. May. Having been taught to venerate the Bible as the word of God, and to observe with reverence the Lord's day, he was glad to be invited, by the excellent clergyman of the parish, Mr. May, to act as a teacher in his Sunday-school. There his heart was called forth in benevolent concern for the poor and ignorant children of the village; while his own mind was improved in scriptural know-

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ledge. He returned home to Lewisham, when in his sixteenth year, apparently in vigorous health, and frequently attended, with his mother, on the ministry of the Rev. T. Timpson, by which he appeared to profit, increasing in his attention to the doctrine of Christ.

Master Eyre was placed at business; but his course was very short: for, about midsummer, last year, he caught cold, which produced inflammation on the lungs; so that he was prostrated by the power of the disease, and became feeble as a little child. His friends, therefore, became alarmed at the unfavourable symptoms which his case soon made visible.

Mrs. Eyre felt all the anxiety of a mother for the recovery of her youngest child; but her chief solicitude appeared for his spiritual health; fearing that he might probably be taken away from her, by the sovereign will of her heavenly Father. Her minister frequently visited the afflicted youth; who always seemed delighted to see him, wishing that his visits were more frequent, as he thought himself improved in strength after a little religious conversation and prayer. And that he might more conveniently read the Scriptures for his comfort, as he lay upon the sofa, he purchased a small pearl Bible, as his companion in his confinement, placing it on his bed with him until his last hour.

A visit for about a month to the village of Penshurst was found to contribute nothing to his restoration; and the best medical advice, including that of a physician, a relative of the family, Sir James Eyre, M.D., failed to counteract the disease, so that he gradually sunk under its power. It was deemed proper, about a month before his decease, to satisfy his inquiry as to the real opinion of his medical friend, that he could not recover: and when his father informed him of that opinion, however desirous of restoration to health, he bowed with pious resignation to the will of God, as his heavenly Father, committing his soul, for pardon and eternal salvation, to the keeping of the Lord Jesus Christ, his Redeemer.

With the progress of his disease, his conviction of the evil nature of sin became more deep, and his faith and hope evidently increased; while, after all expectation of recovery had been taken away, his mind was most delightfully reposing on the promises of God in Christ Jesus, waiting the perfect holiness and consummate blessedness of the heavenly state. His minister conversed much with him on the pardoning mercy of God through Christ, and the glorious fullness of redemption and grace in the Saviour, directing him especially to fix his mind on that consoling passage of the word of life, "Wherefore he is able also to save them to the uttermost that come unto God by him,

seeing he ever liveth to make intercession for them," Heb. vii. 25.

To record all the remarkable sayings that fell from the lips of this lamented youth, expressive of his faith, and hope, and spiritual consolation, would be impossible; but they were so many, and so truly edifying, so eminently characteristic of a soul taught of God, and ripening for the holy society of saints and angels, that no one who conversed with him could doubt but that they were from the richly-imparted grace of the Holy Spirit, the Divine Comforter.

On the evening before his departure to his eternal rest, apprehending his end was very near, he desired once more to see his minister, that he might declare to him the feelings of his joy in the prospect of heaven. After returning, therefore, from preaching in a village several miles distant, he hastened to visit his dying young friend, who, sitting up in his bed, supported by a beloved sister, was able, with some difficulty, to converse freely on the solemn realities of death, and on the blessed facts of heaven, and eternal redemption through Jesus Christ. He declared, with perfect calmness, but with overflowing joy of heart, that he had not a doubt of his eternal salvation through the Redeemer. He referred to the gracious promise of pardon, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18; and he remarked that, "God promising to pardon all sin by Christ, was saving to the uttermost from evil."

After staying with him from ten till eleven o'clock that night, and commending him by prayer to the faithful care of our covenant God in Jesus Christ, his father, mother, and three sisters kneeling by his bed-side, his pastor took his leave of him, with emotions not to be expressed in words, and at about two o'clock the next morning he breathed out his happy spirit into the hands of his God and Saviour.

Who is able correctly to delineate such a scene as this? The dying bed of a Christian youth, declaring, with perfect collectedness of mind, his full assurance of immortal glory? Dr. Young has truly testified that

"The death-bed of the just is yet undrawn
By mortal hand: it merits a divine;
Angels should paint it; angels ever there;
There on a post of honour and of joy!"

Most certainly it is impossible to describe correctly the "death-bed" of this departed youth! his countenance indicated the life of God within him, and the grace of God upon him, while he exhorted his parents, and his sisters, and the faithful domestic in attendance, to refrain from weeping on his account, as he was assured of his inheriting a mansion in heaven. His beloved

sister, on whose arm he breathed out his spirit, in a letter, furnishing some particulars for his funeral sermon, states:—

“Dear Henry was, from childhood, disposed to reflection, and constantly attended public worship, wherever he might be visiting; but he was particularly interested in hearing you: so that mamma was sure to have his company to chapel when at home. He delighted in the Scriptures; and the Rev. J. May, vicar of Leigh, greatly appreciated his assistance in the instruction of the poor of that parish, during his visit in that neighbourhood. His convictions were not deep previous to his illness, but for several weeks before his departure his affection for the Saviour was very remarkable, surpassing all description.

“When I asked if a physician of our own family should visit him, he said, ‘O, no! Christ is my only Physician now!’ adding that his dear papa was the only one on earth who could alleviate his suffering, which, he remarked, was nothing compared with Christ’s. His fervency in prayer no one can describe. One morning, during family devotion, he wished the 103rd Psalm to be read; and on hearing it, he exclaimed, ‘As for man, his days are as grass! My days have been very few.’ I told him he was cut down to bloom again in heaven. When one of his sisters, much his senior, said she had many more sins to answer for, he said, ‘But you can be cleansed,’ referring to Isa. i. 18. The day previous to his dissolution, as the servant was feeding him, he burst into tears. She said, ‘Do tell me, Master Henry, what it is grieves you?’ He replied, ‘Nothing, Ann. I am only crying with joy, because I feel so happy, and have no wish to live!’ And after he had commended her to God, and to the word of his grace, she left him, often wishing she could remember one-half of his conversation with her at that time.

“When papa informed him he was gradually dying, he said, ‘If this is death, I

do not mind. Do you not think I shall suffer more?’ On papa replying in the negative, and on telling him he could go to sleep, the sting of death being taken away from him, he exclaimed, ‘O, what a merciful God I have! I have no wish to go back to the world, and again have my sufferings to endure.’ The night before his departure, his anxiety was great that you should visit him; and when told the lateness of the hour might probably prevent your coming, he said, ‘To-morrow will be too late; I shall then be in heaven, and not able to converse with earthly beings. Let me see him, that I may tell him how happy I feel in the prospect of meeting Christ. I hope my breath will be better, if only for a quarter of an hour, that I may tell him all I feel.’

“His conversation with you, doubtless, you will remember; but after you had left him, his papa was feeling his pulse, when he said, ‘How long do you think I shall last, papa?’ To his replying, ‘My dear boy, you can last but a few hours,’ he said, ‘Bless God, I do not wish to go back to the world, and again have my sufferings to endure. I long to be with Christ, and see heaven! Good bye, my dear pa’ and ma’; you have always been so kind to me;’ and after taking an affectionate farewell of those he loved on earth, he calmly, placidly, and meekly, and apparently with but one struggle, yielded up his spirit full of the hope of immortality into his Saviour’s hand, December the 7th, 1843, in the seventeenth year of his age.”

This truly interesting though mournful event, was improved on Sunday morning, December the 17th, in a funeral sermon, by the Rev. T. Timpson, on the instructive words recorded, John xi. 23, 24, “Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.”

Home Chronicle.

NOTICE TO THE WIDOWS RECEIVING ASSISTANCE FROM THE FUNDS OF THE EVANGELICAL MAGAZINE.

We earnestly request all Widows, entitled to relief at the Christmas distribution of profits, to send their applications to the Editor, through the Publishers, without the delay of a single day. No grant can be voted to any widow, unless her application has been made. We beseech our ministerial brethren not to neglect to forward the cases intrusted to their care.

THE TRACTARIANS CAUGHT IN THEIR
OWN NET.

A most unexpected and hideous storm has broken forth on the Tractarian camp, from the effect of which it will not very speedily recover. This storm has come upon them in the form of a letter from Count Montalembert to the Rev. J. M. Neale. The Cambridge Camden Society, probably because they knew that the French Count was a vehement and determined advocate of the Papal see, elected him as an honorary member of their body, and communicated the fact through the medium of the Rev. J. M. Neale. Alas! the response of the honest Count to the Anglo-Catholics can be anything but gratifying to them. Indeed, it is nothing short of a death-blow to their absurd pretensions. On their principles they cannot—dare not reply to the Count. They are caught in their own net; and may henceforth learn, if any thing will teach such men, that though members of the English Episcopal Church may coquette with Rome, Rome will not return them the compliment. We sincerely trust that the Count's letter will be useful, even beyond the Tractarian circle. High Churchmen, in general, may learn a lesson from it. If they will betake themselves to the *ecclesiastical* use of the term Catholic, they can look for nothing but perfect defeat. The Count's letter does not disturb us. On our principles, which derive all their strength from a direct appeal to the written word, we can combat and annihilate every part of his argument; but if we were to talk of apostolic succession, exclusive orders, Catholic unity, and all such trumpery, we should instantly feel that the Count had not left us an inch of ground to stand upon. We regret exceedingly that we cannot make room for the whole letter; but a few extracts will show in what a humiliating position he has placed the whole race of Apostolicals, at least as they are found lurking within the bosom of a Protestant reformed church.

"I feel," says the Count, "not only authorised, but conscientiously obliged to speak out what I inwardly think of its efforts and objects." * * * * "I first thought that the Camden Society was merely a scientific body, pursuing an object which, like all branches of history, is of the utmost importance to religion, and to which all religious minds could associate, but like the French *comité historique*, not setting up the flag of any special ecclesiastical denomination. On a nearer study of your publications, I have perceived that they are carried on with the professed intention of blending together the interests of Catholic art and of the Church of England, and of identifying the Catholic Church of the middle ages in England with the Anglican

schism begun by Henry VIII. and Cranmer, and professed at present by all those who agree to the Thirty-nine Articles. Against this intention, I, as an honorary member (a rather strange one assuredly!) of the said society, beg to enter my most earnest and most Catholic protest. First, and principally, I protest against the most unwarrantable and most unjustifiable assumption of the name of *Catholic* by people and things belonging to the actual Church of England." * * * * "The attempt to steal away from us and appropriate to the use of a fraction of the Church of England that glorious title of Catholic, is proved to be an usurpation by every monument of the past and present; by the coronation oath of your sovereigns, by all the laws that have established your Church, even by the recent answer of your own University of Oxford to the lay address against Dr. Pusey, &c., where the Church of England is justly styled the *Reformed Protestant Church*. The name itself is spurned at with indignation by the greater half, at least, of those who belong to the Church of England, just as the Church of England is rejected with scorn and detestation by the greater half of the inhabitants of the United Kingdom. The judgment of the whole indifferent world, the common sense of humanity, agrees with the judgment of the church of Rome, and with the sense of her 150,000,000 of children, to dispossess you of this name. The Church of England, who has denied her mother, is rightly without a sister. She has chosen to break the bonds of unity and obedience. Let her, therefore, stand alone before the judgment seat of God and of man. Even the debased Russian church—that church where lay-despotism has closed the priest's mouth and turned him into a slave, disdains to recognize the Anglicans as Catholics: even the Eastern Heretics, although so sweetly courted by Puseyite Missionaries, sneer at this new and fictitious Catholicism. It is repudiated even by your own hero, Laud, whose dying words on the scaffold, according to the uncontradicted version of contemporary history, were, 'I DIE IN THE PROTESTANT FAITH, AS BY LAW ESTABLISHED' (a pretty epitaph, by-the-bye, for the life of the future St. William, of Canterbury!) Consistent Protestants and rationalists are more Catholic, in the *etymological* sense of the word, than the Anglicans; for they, at least, can look upon themselves as belonging to the same communion as those who, in every country, deny the existence of church authority, or of revealed religion; they have, at least, a negative bond to link them one with another: but that the so-called Anglo-Catholics, whose very name betrays their usurpation and their contradiction, whose doctrinal

articles, whose liturgy, whose whole history, are such as to disconnect them from all mankind, except those who are born English and speak English;—that they should pretend, *on the strength of their private judgment alone*, to be what the rest of mankind deny them to be, will assuredly be ranked amongst the first of the follies of the 19th century. That such an attempt, however, should succeed, is, thank God, not to be expected, unless it should please the Almighty to reverse all the laws that have hitherto directed the course of human events." * * *

"I therefore, protest, first, against the usurpation of a sacred name by the Camden Society, *as iniquitous*; and I next protest against the object of this society, and all such efforts in the Anglican church, as absurd." * * *

"There is a place in the Catholic church for public *penitents*; but there is no place for proud sinners, who would shake off the chains of isolated error, without confessing their guilt, or that of their forefathers." * * *

"One thing is certain, that individuals and churches cannot be both Catholic and Protestant." * * *

"If the Church of Rome, when she maintains that out of her pale there is no salvation, and that she alone has the power of governing the Christian world, is not infallibly right, then she is infallibly wrong; she is founded on imposture or error, and in either case cannot be a true church."

In this bold and uncompromising manner, through a lengthened and elaborate pamphlet, does the Count Montalembert deal with the Anglo-Catholics. With their notions of "church principles" he has fairly beaten them. They may storm, or argue, or truckle, but they cannot answer. The Count has done his duty upon Romish data well; but if men will link themselves to the destinies of the Reformed Church, they must cease to make common cause with Rome, if they would not become the just scorn of all enlightened and honest men.

THE BISHOP OF EXETER AND THE LATE LORD ELDON.

It has seldom happened that we have had occasion to notice with approbation the religious acts of the Bishop of Exeter; but in the life of the late Lord Chancellor Eldon, by Horace Twiss, there appears a letter from that prelate to his noble but dying friend, so replete with honest dealing, and so distinguished by its evangelical statements, that we deem it a sacred duty to lay it before our readers, only premising, that we express no opinion about Lord Eldon, except that we believe him to have been a great lawyer, and, in his private relations, an amiable man. How the Bishop can re-

concile his letter with his Tractarian bearings, we must leave in his abler hands.

"Lord Carrington's, Whitehall,
27th Nov., 1837.

"My dear Lord,—I take blame to myself for having, as I fear, obtruded on you some important matters of consideration, at a time when you were not prepared to admit them; or in a manner which may have been deemed too earnest or importunate. That you pardon the intrusion, I have no doubt, and that you ascribe what may have been ill-timed, or ill-considered, to the true cause, an anxious wish to lead a highly-gifted mind like yours to those thoughts which alone can satisfy it.

"Before I leave this place, instead of again trespassing on you in person, I have resolved to commit to paper a few considerations, which your own powerful mind will know how to improve, and which I humbly pray the Holy Spirit of God to impress, so far as they accord with his truth, on the hearts of both of us. I contemplate in you, my dear lord, an object of no ordinary interest. I see a man full of years and honours, honours richly earned, (ay, were they tenfold greater than they are,) by a life which, protracted long beyond the ordinary age of man, has been employed, during all the period of service, in promoting, strengthening, and securing, the most sacred interests of your country. I see in you the faithful, zealous, and most able, advocate of the connexion of true religion with the constitution and government of England. I see in you one who has largely benefited the generation of which you have been among the most distinguished ornaments. Seeing and feeling this, I am sure you will pardon me, if I exhibit a little even of undue eagerness to perform to you the only service which I can hope to render, that of exciting such a mind to those reflections, by which, after serving others, it can now do the best and surest service to itself. In truth those reflections are few and brief, but most pregnant. In short, my dear lord, I would seek most earnestly to guard you against the danger which arises from the very qualities which we most admire in you, and from the actions for which we are most grateful to you. That danger is lest you contemplate these matters with too much satisfaction, lest you rest upon them as the ground of your hope of final acceptance with God. Oh! my dear lord, the best of the sons of men must be content, or rather must be most anxious, to look out of themselves, and above themselves, for any sure hope, I will not say of justification, but of mercy. Consider the infinite holiness and purity of God, and then say whether any man was ever fit to appear at his tribunal. Consider the demands of His Law, extending to the

most secret thoughts and wishes and imaginations, of the heart, and then say, whether you, or any one, can stand before Him in your own strength, when he cometh to judgment. No: it is as sinners, as grievous sinners, we shall, we must appear; and the only plea which will be admitted for us, is the righteousness and merits of our crucified Redeemer. If we place any reliance on our own poor doings, or fancied virtues, those very virtues will be our snares, our downfall. Above all things, therefore, it is our duty, and pre-eminently the duty of the purest and best among us, to cast off all confidence in ourselves, and thankfully to embrace Christ's most precious offer, on the terms on which He offers it. He will be our Saviour, only if we know, and feel, and humbly acknowledge, that we need his salvation. He will be more and more our Saviour, in proportion as we more and more love and rely upon him. But surely the more we feel and deplore our own sinfulness, the more earnest will be our love, the more firm our reliance, on Him who alone is mighty to save. Therefore it is that, in preparing ourselves to appear before Him, the less we think of what we may fondly deem our good deeds and good qualities, and the more rigidly we scrutinise our hearts, and detect and deplore our manifold sinfulness, the fitter shall we be, because the more deeply sensible of the absolute necessity, and of the incalculable value of his blessed undertaking and suffering for us. (One word only more; of ourselves we cannot come to this due sense of our own unworthiness: and the devil is always ready to tempt our weak hearts with the bait which is most taking to many among us—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge which will be useful to us at the last—the knowledge of our own hearts, of their weakness, their wickedness, and of the way of God's salvation, pardon of the faithful and confiding penitent for His dear Son's sake. Oh! my dear lord, may you and I be found among the truly penitent, and then we shall have our perfect consummation and bliss among the truly blessed.

"I am, my dear lord,

"With true veneration and regard,

"Your lordship's most faithful
servant, and affectionate
brother in Christ,

"H. EXETER."

Vol. iii. pp. 295—297.

STRANGE POPISH DOINGS AT CAMBRIDGE, BY THE CAMDEN SOCIETY.

We have now before us "An Appeal to the Protestant Public," from the pen of the Rev. R. R. Faulkner, B.D., Incumbent of

St. Sepulchre's, Cambridge, of a very novel, not to say unprecedented, character. The facts are these. In September, 1841, a part of the said church, which is very ancient, fell in, and threatened to bring down other parts of the time-worn edifice. While Mr. Faulkner's churchwardens and parishioners, with a very scanty exchequer (the parish being very poor), were engaged in repairing the damage done, with as much economy as possible, the Cambridge Camden Society* stepped forward, with an enthusiasm peculiar to itself, and offered to restore the venerable pile, it being understood that the parishioners were to contribute the small sum of 300*l.* to the undertaking. Such an offer, of course, was promptly accepted by Mr. Faulkner and his flock. A committee was formed, a faculty obtained, and the work proceeded with all convenient speed. But let our readers imagine how great was Mr. Faulkner's surprise and mortification, on visiting Cambridge in October, 1843, in finding that his church was desecrated by the popish appendages of a *Stone Altar* and a *Credence Table*. In his own absence and that of his curate, and without consent asked or obtained, these detestable memorials of a superstitious age were foisted into the church of St. Sepulchre. Good Mr. Faulkner and his curate remonstrated with the president of the Camden Society, and were assured in writing that their wishes should be attended to. But, alas! the "Popish abominations" were still suffered to remain; the old communion-table was broken to pieces; and the incumbent of St. Sepulchre, with all his Protestant feeling, was set at naught. What was still more reprehensible, the president of the Camden Society attended a vestry meeting in Mr. Faulkner's parish, and used his powerful influence in persuading the churchwardens and parishioners to oppose their pastor in his honourable attempt to frustrate this popish plot. "He encouraged them," says Mr. Faulkner, "to go to law, and offered to pay the expenses to which they might be exposed by a law-suit, if they would resolutely oppose my wishes on the subject." Law proceedings have accordingly been taken; the Consistory Court has declared for the popish doings of the Camden Society, and the suit is now before the Arches Court. We need

* The Cambridge Camden Society professes to be an association merely for the study and cultivation of the church architecture of the middle ages; but it is painfully manifest, from its late coquettings with Count Montalembert, of France, and from other circumstances equally equivocal, that it is one of the many subtle combinations for unprotestantizing Great Britain. We care little to be told that many devoted Protestants espouse this society, for mere architectural purposes; we are the more ashamed of them that for the love of architecture they should jeopard their professed principles.

hardly say that the most ruinous expenses to Mr. Faulkner will be the result of this effort on his part to maintain his just right, to resist the introduction of the hateful symbols of popery into his parish church. "By the blessing of God," observes Mr. F., "I am fully resolved to use every legal means to remove these abominable pieces of superstition and Popery from my church." "Had their labours," says he, (referring to the Camden Society,) "been tenfold greater; had they spent 20,000*l.* instead of 4,000*l.* on this their cherished object of attraction, yet, if they would attempt to force me to a compromise of principle on this point, I should feel myself instantly released from every obligation under which I was before placed. I would rather that the old church had remained in its unadorned humble state, with its venerable plain oaken communion table, than that it should have received all the costly decorations and splendid designs of the Camden Society, with those abominations of Popery brought into it, which our forefathers took so much pains to cast out at the Reformation. I must, therefore, take a firm and decided resistance."

We admire the manly and Christian stand taken by Mr. Faulkner in this unhappy affair, and cannot believe that the really Protestant portion of the Clergy and Laity of the Established Church will leave him in the lurch. Every friend of liberty, to say nothing of Protestantism, should come forward and aid Mr. F. in his noble struggle. It is high time that such Popish proceedings should be checked by the indignant voice of public opinion. Query: is not Mr. Faulkner's church his freehold? Could he not have waited patiently till the Camden Society had completed its labours, and then quietly gone into his own church, with a few Irish labourers, demolished the obnoxious symbols, and set up a plain communion table?

NEW INDEPENDENT CHAPEL, WINCHMORE HILL, MIDDLESEX.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—Agreeably to the announcement in your number for July, our new Independent chapel was opened on the 13th of August. At seven in the morning, a meeting was held in the chapel for prayer, which was well attended. At eleven, the morning service was commenced by singing; Mr. Davis, of Enfield, read the Scriptures and prayed. Dr. Harris preached from Matt. xii. 50, a sermon, which will tell upon eternity itself. It must be heard. The utmost attention prevailed, and a deep impression appeared to have been made. Mr. Trestrail (Baptist) closed with prayer.

A brief statement of the circumstances which led to the erection of the new build-

ing was given before Dr. Harris commenced his sermon; and after the sermon, the Doctor read a short financial statement, by which it appears there is a balance due upon the chapel of above 690*l.*

The evening service, at six, was commenced by singing; Mr. Davies, of Tottenham, (Baptist,) read the Scriptures and prayed. Mr. G. Clayton preached from Jonah iii. 9, "Who can tell?" to a numerous and attentive auditory; and again we were favoured with a very effective discourse. Mr. Thomson, Chatham, closed the services of the day with prayer. May the Spirit's sealing power be added to the very interesting engagements.

After the morning service, the friends dined and took tea together. From sixty to seventy dined under a tent at the rear of the chapel. More than thirty dined in the house of a friend to the cause of Christ. Collections were made after the services, which amounted to about 47*l.* There is still a balance due on the chapel of about 650*l.*, which will, until considerably reduced, much cramp the cause. The ground on which the chapel is built is freehold, and was given by a friend.

The church and congregation have, generally, acted liberally; but being chiefly poor, have not been able to effect their desires. The burden has been principally borne by one individual, who is anxious the chapel should be at once vested in trust; but the large balance due forms at present a barrier. The style of building is plain Gothic, very substantially built, and is generally approved: its cost about 1000*l.*, including fittings, &c. There is ample scope for usefulness; but the debt, sir, the debt! A few words from you, dear sir, would, in all probability, induce some of our wealthy and liberal-spirited Christians to devote a portion of their liberality to a cause of vast importance, for the neighbourhood has long (until lately) been under the iron sway of tractarianism.

Last Lord's-day, the first after the opening, our highly-respected friend, P. Thomson, M.A., of Chatham, preached, and, after the morning service, presided at the ordinance, when several members of other churches were gladly welcomed at the table of the Lord. The usual weekly meeting, held on the Thursday evening, was well attended; as also the meetings on the Lord's day. It is hoped the above will prove the foretaste of better things to come. The church and congregation are without a stated minister, still the debt appears a barrier. O that it may soon be lessened, and a faithful minister of Christ found watching for the souls around this beautiful spot of the creation.

I am, my dear sir,

Yours, very respectfully,
JOHN RADFORD.

Winchmore Hill, Aug. 21st, 1844.

CHAPELS.

Wrexham, Denbighshire.

On the 1st and 2nd September, 1844, a neat, small chapel was opened in the above town, for the use of the Welsh Independents. Excellent and appropriate sermons were delivered on the occasion.

On Sunday morning, the Rev. M. Parry, student at Bala, and J. Parry, of Wern, preached.

In the afternoon, the whole service was conducted in English. The Rev. J. Pearce, of Wrexham, preached, and the devotional part was engaged in by the Rev. G. Sayce, (Baptist,) and Mr. Thornley, deacon of Penybryn chapel.

In the evening, Rev. J. Davies, Penuel, and Rev. J. Lloyd, Denbigh, preached.

On the Monday, sermons were delivered by the following ministers:—In the morning, by the Rev. Mr. Williams, Brymbo; Rev. H. Pugh, Mostyn; and Rev. J. Hughes, Llangollen. In the afternoon, Rev. O. Owens, Rhesayce, and Rev. J. Griffiths, Buckley. And in the evening, Rev. W. Roberts, Penbontfawr, and Rev. D. W. Jones, Holywell.

The Rev. E. Thomas, Shrewsbury, and Rev. H. Carter, &c., took part in the devotional services. Rev. Mr. Adam, of Penybryn, was unavoidably absent. The collections were large, and the congregations numerous and respectable.

This chapel was erected by the exertions of the Rev. H. Price, the minister, and his friends. Mr. Price commenced this only Welsh Independent interest in Wrexham, about four and twenty years ago. This chapel is chiefly erected for the sake of those of the Welsh who cannot profit by English preaching. May the Divine presence be with the sheep and shepherd.

Whittington, Salop.

A neat Independent chapel was opened on Sunday, Sept. 8th, 1844, at Whittington, a small village near Oswestry, when three sermons were preached on the occasion; in the morning, by Mr. Roberts, of Oswestry; in the afternoon, by the Rev. J. Davies, of Oswestry; and in the evening, by the Rev. J. Minshall, of Spring-hill College.

The opening services were continued on the following day, by a sermon, preached in the afternoon, by the Rev. J. Pearce, of Wrexham; after which, a social tea-meeting took place, in an adjoining tent, and the evening was closed by a series of addresses,

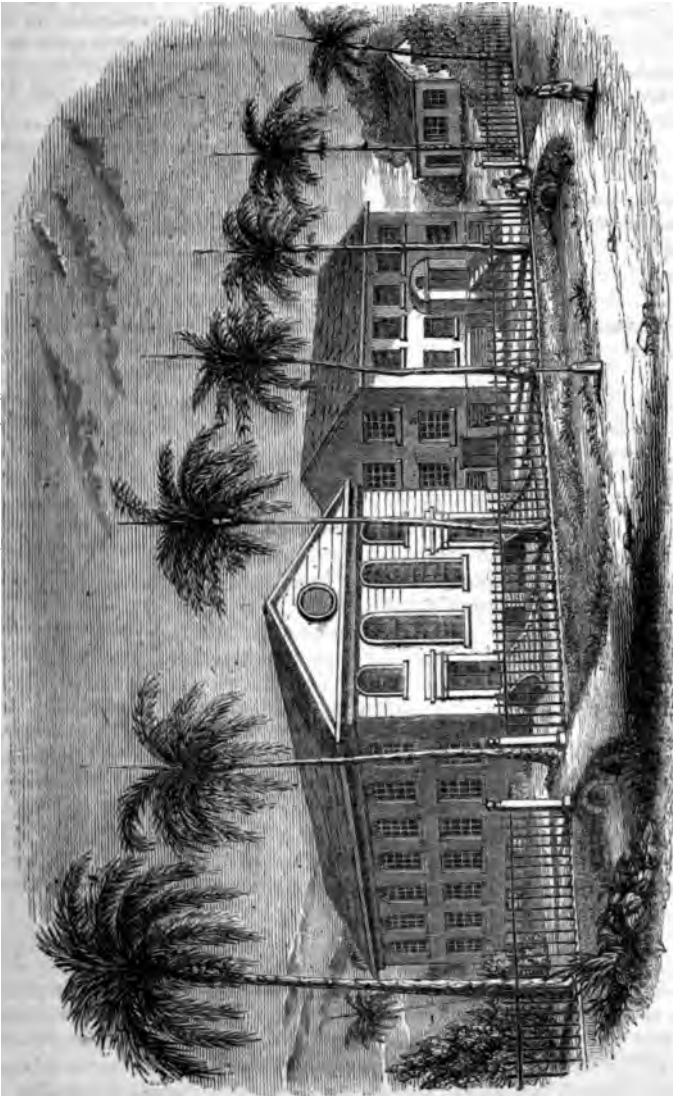
by the Rev. Messrs. Davies, Pearce, Adams, Barton, and other friends interested in the object.

The infant cause above referred to originated in the Christian zeal of some members of the neighbouring church at Oswestry, who, anxious for the religious welfare of the inhabitants of the village, which abounded in immorality and vice, commenced their efforts, a few years since in a small cottage, in which public worship has been regularly conducted, and a Sabbath-school maintained, amidst much opposition from the bigotry and intolerance of some parties in the neighbourhood, until the period of opening the present chapel. As the result of these humble efforts, there is reason to believe that important good has been effected; and several members have been added to the church at Oswestry. The want of a more commodious place of worship was, however, so greatly felt, as to induce the friends of the cause to venture in the erection of the present chapel, which, including the purchase of the land, &c., has occasioned an outlay of about 280*l.*; but as the congregation are extremely poor, and the church at Oswestry have several other local claims of a similar nature pressing on them, it is hoped that some friends of the Redeemer, whose eye this statement may meet, may feel disposed to render a little aid to this attempt, for the moral and religious improvement of a neighbourhood, replete with immorality and vice. Any contributions for this object, intrusted to the care of the Rev. J. Davies, of Oswestry, will be gratefully received and acknowledged. The chapel has been regularly vested in trust, and it may be mentioned, as a circumstance of some little local interest, that it contains the identical pulpit in which the late eminent John Howe preached.

Rye, Sussex.

The Independent cause at Rye has been called to experience great difficulty during the last twelve months, the former chapel having fallen into the hands of the mortgagee. But by the blessing of God, a new building has been erected, which was opened for Divine worship on Thursday, August 29th, when two excellent sermons were preached by the Rev. J. Mirams, of Esher-street, Vauxhall. The attendance was good. Between the services, 130 persons took tea together. The chapel is well attended, and a prospect of increased usefulness is presented to the Rev. J. T. Willmore, who has dispensed the word of life to this people for eleven years and a half.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



SMITH CHAPEL AND MISSION-PREMISES, GEORGE TOWN, DEMERARA.

DEMERARA.

OPENING OF NEW CHAPEL AT GEORGE TOWN.

Among the effects resulting from the divine blessing on the labours of the Rev. E. A. Wallbridge, at this station, has been the necessity for a new and enlarged place of worship, to receive and accommodate the augmenting numbers attending on his ministry. In March last our brother said, in a letter to the Directors, "The Lord has continued to favour us with tokens of his gracious presence and blessing. The church contains 146 members, being 43 more than at the close of 1843; and the congregation has so increased as greatly to exceed our present means of accommodation. Many are waiting the completion of the new chapel, and many more would now come if there could be room made for them."

In November, 1843, the chapel, of which an accurate representation is given in our engraving for the present month, was commenced on ground belonging to the Society; and, by vigorous and persevering efforts, was completed in less than ten months, the expenses having been defrayed by a loan of 700*l.*, added to the regular monthly contributions of the people, who are now making generous and honourable efforts to pay the debt they have incurred.

On the 21st of August, the new chapel was opened for divine worship, and from the *Instructor*, a local periodical work, conducted by Mr. Wallbridge, we take the following account of the religious engagements by which this interesting event was celebrated:—

"After suitable preparatory services, on the preceding evening and on the Wednesday morning, the church and congregation assembled for the first time in the newly-erected church. The Rev. James Scott, A.M., read the Scripture and led the devotional exercises; and the Rev. J. Dalgliesh delivered a discourse founded on Dan. ii. 44. In the evening the Rev. T. Henderson read the Scriptures and offered prayer, and the Rev. C. Rattray preached from Psa. xxxvi. 9.

"Considerable interest was felt in connection with the proceedings of the day from the fact, that on the 21st of August, twenty-one years ago, the devoted and innocent Missionary Smith, with his amiable partner, were brutally dragged from their peaceful home by a party of his relentless persecutors, and consigned to a place of confinement, and afterwards to a felon's dungeon in the colony jail. Mr. Smith never left his place of unjust imprisonment, until mercifully released from his enemies by the hand of death.

"The injured Missionary died on the 6th of February, 1824. His broken-hearted widow, and her only female companion, were peremptorily forbidden by the inhuman governor of that day to attend his mortal remains to the tomb. The martyr of Demerara was buried by candle-light at four o'clock in the morning.

"It appears that two negro workmen, a carpenter and a bricklayer, who had been members of his congregation, were desirous of being permitted to protect and distinguish the spot where their benefactor reposed. They began to rail in and to brick over the grave; but as soon as this intelligence reached the first Fiscal, he was pleased to forbid the work; and ordered the bricks to be taken up, the railing to be torn down, and the whole frail memorial of gratitude and piety to be destroyed!

"The vindictive determination thus acted on by the Authorities of that day, to obliterate, if possible, every vestige of Mr. Smith's memory, has signally defeated itself; for the fact that no monument to his memory existed in the colony, led to the idea of erecting a place of Christian worship, to be designated by his honoured name; and which, while it will afford a standing testimony of veneration for an injured servant of Christ, will also meet the spiritual necessities of a large and comparatively neglected district in that part of the city in which SMITH-CHURCH is situated."

The new place of worship stands in a district containing over 5,000 of the black and coloured population of George Town, many of whom, previous to its erection, attended no public means of grace. With the exception of a Roman Catholic chapel, there is no other place of worship in this extensive district.

"The congregations, on the day of opening," says Mr. Wallbridge, in a letter dated Sept. 3, "were as large as the chapel could comfortably hold; and on the two sabbaths that since have passed, although the extent of accommodation is nearly double what was afforded in the old place, the church has been well filled. The opening collection amounted to 362 dollars 25 cents. I trust the glory of the second sanctuary may exceed even that we were favoured to witness in connection with the first."

OPENING OF A NEW CHAPEL AT MINDENBURGH.

AMONG the measures recently adopted by our Missionary brethren in Demerara, for the extension of the Gospel, has been the erection of a place of worship at Mindenburg, an outpost connected with the station under charge of the Rev. Charles Rattray. Our brother has forwarded the following communication on the subject, from which we learn that the chapel was opened in April last, under most encouraging circumstances; and that the occasion was marked by several very pleasing instances of Christian liberality among the people to whose spiritual welfare he is devoted:—

(From Rev. C. Rattray, Canal No. 1, May 18, 1844.)

I have now the pleasure of stating, that our new chapel at Mindenburg, near the River, is completed and dedicated to the worship of God. The opening services were held 26th of April. The weather was so unfavourable on the preceding day, that I hardly expected any of the brethren could be with us. They all arrived, however, towards the evening, and we had a very interesting, though not a very numerous, meeting in the old chapel.

The cost of the new chapel, including the ground, the erection of a bridge, labour in clearing,—in short, just as it stood on the day of opening, has amounted to 3,682 dollars, nearly 800*l.* sterling. Of that sum 1,600 dollars remained unpaid, and our meeting on the evening of the 25th was, of course, intended to bear on the opening collection of the following day. One of the Missionaries, in the course of his address, suggested the idea of wiping off the debt at once, by the opening collection. Another, improving on that proposal, suggested a plan by which he thought it might be accomplished. He proposed a classification of ten, five, and two dollar contributors, at the same time pledging himself as one of the highest class. A good deal of interest was excited, but our collection amounted to only 311½ dollars, about 66*l.* sterling.

The wages of carpenters and labourers, paid once a fortnight, allowed no time to prepare for a large collection. Indeed, when I consider the circumstances of the people, I confess that my own expectations were exceeded by the liberality they evinced. Some who had no money, not hav-

ing received their month's wages, put promissory notes into the plate. Some, who earn eight or nine dollars a month, promised one and a-quarter, two, and even four dollars. One whose wages is not more than fifteen dollars, promised twelve; and all have redeemed their notes.

One good old woman brought me her purse containing six dollars (1*l.* 5*s.*) and a bit (fourpence) for her grandchild, saying, "Massa, me fight hard for get that piece of ground, and me no able for put up one little house for shelter there yet; but never mind, please Father, I shall get that by and by: you must take this for the chapel—that all me have." I mention these instances merely to show you the willing-heartedness with which our opening collection was made. True, it is small compared with some others; but I believe the liberality of the people generally equalled, and, in some cases, even exceeded their ability. Mr. Murkland preached on the occasion, and all the other Missionaries took part in the services of the day.

The chapel has been named "Salem Chapel." It forms a very pleasing object from the public road, and is generally admired for its neat and substantial appearance. The new station is a point from which we may expect to extend our labours among those who have hitherto been beyond our reach. I purpose to open a school there forthwith, and attend to it myself in the meantime; and one of our deacons, a very active man, may, I think, be very usefully employed in connexion with it.

INDIA.

NATIVE FEMALE EDUCATION.

We continue to receive satisfactory accounts of the progress of the Orp Boarding Schools attached to our stations in the South of India. The communications—the first from Mrs. Rice, of Bangalore, the second from Mault, of Nagercoil—are amongst those most recently received; and we thank them to the friends of female education, under the persuasion that they will encourage their hopes, and to perpetuate their generous interest on behalf of the helpless and homeless children who have already shared so large christian benefactions.

BANGALORE.

In June last, Mrs. Rice reported as follows:—

The Canarese Female Boarding School was commenced towards the close of 1842, and was intended principally for the education of the children of professing Christians and for orphans. It is not, however, confined exclusively to these. The children of such heathen parents as are found willing to comply with the regulations of the school are also admitted. It was hoped, that by removing the children at an early age from contaminating influence, and imbuing their minds with scriptural truth, they would grow up well informed in the doctrines and precepts of Christianity, and, by the divine blessing, in some instances at least, with their hearts affected by its truths.

All the arrangements of the school are ordered with a view to this end. The children are placed under the care of a native Christian female, who constantly watches over them as a mother over her family. Every morning they are all assembled for domestic worship in their own language, when the Scriptures are explained by the Missionaries, and the children interrogated on the portion which has been read. Twice on the Sabbath, and once during the week, they attend public worship. It has been thought desirable on several accounts to introduce them to an acquaintance with English as well as with their own language. These studies occupy the larger portion of their time every day. Three mornings in the week are employed in examining them as to the progress they have made, and explaining the lessons they have learned. Two hours of each day are devoted to needlework, comprising plain work, marking, knitting, and spinning. The children are required to rise at an early hour, and before they commence their lessons, assist in cleaning the school and sleeping rooms, and in preparing their food. They appear to be fond of singing; and during play-hours their united voices may frequently be heard singing, "Oh! that will be joyful," to a Canarese hymn adapted to the English tune.

As the friends who kindly co-operate in the support of particular girls will feel desirous to know the character of the children thus adopted, and to learn of the progress they are making in various studies, it has been the object of the friends in England to prepare an annual report of the school, containing the requisite particulars on these subjects; and it is hoped that friends in England will thus be enabled to support the children, specially support their liberalities, upon their hearts at all times, and plead for them with the friends of the peculiarities of their character, positions, and above all implore that they may be made partakers of that heart without which they cannot enter the kingdom of God.

The difficulties, which still stand in the way of an attempt to instruct and elevate a part of the Hindoo population, are well known to render any allusion unnecessary in the present report, in order to furnish a reason why the number of children in the school is still so few. In the greater part of 1843, there were 10 boarders, one of whom about the middle of the year was married to an excellent woman who is employed as Catechist in connection with the Madras Mission, and she is every reason to encourage the hope that she will adorn their Christian character, and be made useful in the circle they move. Another interesting prospecting whom our hopes had been kindled in was enticed from the school by her family connexions. Two others, whose minds were evidently affected by the instruction received, were forcibly removed from the school by their friends, under the apprehension that they would embrace Christianity: thus the number to eight.

[The report of the boarding-school concludes with brief accounts of the progress of the children, which are now in connection with their respective supporters.]

NAGERCOIL.

The following is the statement of Mrs. Mault, forwarded from Nagercoil in September last :—

I take the present opportunity to give the friends of female education a brief report of this department of our Mission, more especially as we have the gratification to perceive that this interesting subject is gaining upon the sympathies, and calling forth the efforts of British Christians in a delightful degree from year to year; so as to encourage our most strenuous exertions without the slightest apprehension that we shall not be sustained therein.

In our home-school, the numbers have been a little increased since the returns made in April; there being now eighty-six boarders, and fourteen day scholars; twenty-three were received during last year; fourteen were dismissed; and three died. The method pursued in teaching, and the general pursuits of the scholars are the same as have been noticed on former occasions. The admissions are still restricted to destitute orphans, and those that are in poverty and want among the Christian families. Our aim is to furnish their minds as much as possible with scriptural knowledge, and to impress on them the importance of personal religion: for this end they are taken to the worship of God on all public occasions, and attend with us at the family altar. They are often spoken to collectively, and the senior ones individually, on the claims of religion, and the urgency of giving their hearts to God while young; and sometimes with the most pleasing indications of their being seriously impressed.

In a few instances, I trust, a lasting change has been wrought. One of these is that of a young person who left the school early last year, and has since evinced a serious and pious disposition, and is a member of a little praying society that exists

among the females. Another is *Elenora Muscutt*, who left the school three months ago, to assist in a school in another Missionary station. She has for nearly two years shown a very thoughtful mind, and paid great attention, not only to her lessons and duties in the school, but on all occasions of a religious nature. Her attention to the Scriptures shows that she loves the word of God, and her conduct proves that she desires to please him. I trust she will be made a blessing to many a poor ignorant female when she is gone. Her case is an interesting and encouraging one; for it will be in the recollection of some that she is the poor girl that was rescued from the hands of her wretched father when he was about to force her into a premature alliance that would have ruined her for life.

The case of *Eliza Winzar*, too, is pleasing. She is a sedate thoughtful girl, about twelve years old, and now an orphan. Her mother was removed by death two months ago. This poor pious widow lived in the alms-houses near our premises: the last months of her life was a season of great bodily pain and languishing. On one occasion when visited, she begged that her little girl might be allowed to go every night to sleep with her, to which consent was given. At a subsequent visit, when fears were expressed that the child through sleepiness was of no avail to her comfort; "Oh, yes!" exclaimed the poor sufferer, "she is to me like an angel of mercy; for whenever I cannot sleep she gets up and reads the book of God to me, and prays that God would help and save me; and this gives me comfort, and helps me to endure the pain my heavenly Father sees good to lay upon me."

CHINESE FEMALE SCHOOLS.

We are happy to become the medium of the following communication, addressed to the friends of Female Education in the East :—

The Association, for assisting in the support of Female Schools among the Chinese, established by Mrs. Dyer, gratefully acknowledge the receipt, during the last quarter, of the following contributions, namely—

A box of useful articles, from the Colchester Ladies' Missionary Working Party.

Ditto, from Mrs. Malloes, of Wattisfield, with cash, 5*l*.

Ditto, sent anonymously.

And two ditto, from the Beccles Missionary Working Party.

These articles will shortly be forwarded to Singapore, with purchases made from the subscriptions of One Shilling per annum.

The Treasurer has much satisfaction in acquainting those friends who have kindly supported this good work for so many years, that the school at Singapore, established by Mrs. Dyer and her late lamented husband, is going on prosperously, and could be doubled but for want of enlarged funds. The Association cannot encourage their truly efficient

agent, Miss Grant, to exceed her present number of twenty-six girls. If sufficient could be raised, a lady might be sent out by another Society to assist Miss Grant, as this cannot be hoped for, the work must be suffered to proceed on its present scale. But, until China is more freely opened, and Christian women can venture to in the education of the females in that country, it is very important to carry on to as near as possible to its frontiers, and the straits of Malacca present a truly interesting field of labour.

NATIVE TEACHER WATTESFIELD.

THE excellent Native Evangelist labouring at Bangalore, under the adoption of *Wattesfield*, is maintained by some kind Christian friends belonging to the congregation under the pastoral care of the Rev. William Garthwaite, in the name of that name, in Suffolk. The appended extract from a recent account of his labours, written by himself, has been received in a communication from our friend, the Rev. B. Rice, under date of April last. In this our readers will find every evidence of the abundant grace and wisdom which has been bestowed on our native brother, the devoted spirit in which he pursues his merciful work, and the hopes that may be cherished of the divine blessing on his exertions.

One day, observing many persons assembled together reading one of the Hindoo Shasters, with which they appeared much interested, I went up to them and spoke to them. I said, "My friends! such books as these cannot benefit your souls, since they are only the productions of men. It is impossible that they should have been written by inspiration of God, for had this been the case, they would have contained no such absurdities as those which you are reading. Is God a lover of that which is evil? No: He is holy, and whatever proceeds from him must be holy, like himself." I then read a chapter in the New Testament, and spoke of the divine goodness to us sinners in giving us his word, revealing a great and glorious salvation, and inviting us to become partakers of it. I showed that the Hindoo shasters contain nothing by means of which a sinner may certainly find the way to heaven; and exhorted them with earnestness to look to Christ. When I had concluded, they appeared much ashamed, assented to what I said as true, and declared their conviction that idols are no gods, but the work of men's hands.

On another occasion a shopkeeper addressed me as I was passing by, and said, "Why do you go about day after day, and month after month, carrying a book, and reading and conversing with the people? They will never listen to you. What is the use of preaching to them?" To this I replied, "It is our duty to sow the seed. We cannot but speak the things which we have seen and heard. To conceal them would be sinful, and would bring down the anger of God upon us. Though no one should be-

lieve our report, we must still make the Gospel to every creature. Ere the mercy of God, the whole world filled with righteousness and peace: the reception of this word which spise. Then the idols which you worship will be overthrown, and our remembrance no more for ever."

A by-stander said, "True, I have seen Christians, even among our own in various parts of this land, in Cote Belgaum, and other places; and in lore, also, there are many such. account for this I do not know."

Another said, "That may be, but these Christians are able to stem the tide of these white people spare the sea? These white people spare the expense of printing books and the religion of other persons; and very persons sometimes turn back the way which they left." "Those so are only Christians in name," "are all who draw the sword to us! No more are all those that have of God in their hands true Christians those that endure to the end will be in this world the disciples of Jesus much to suffer, but we look for our in heaven. Our sufferings on earth but for a short time. In heaven we enjoy everlasting happiness." When said this, the people testified their bation, and the shopkeeper said he like to be introduced to the Miss and talk with him about these matters.

In this way I am employed constantly teaching the people the truth of God the Lord bless my humble labours, that my name may be glorified!

* Meaning that the great mass of the people are yet idolaters, and that the followers of Christ are few and feeble, would not long be able to stand against them.

LONDON MISSIONARY SOCIETY.—YEAR OF JUBILEE.

THE Directors continue to be favoured with animating assurances of support from their friends in the country, and it has already been their happiness to receive numerous substantial testimonies of the cordial disposition, which is generally expressed, to aid the efforts by which they design to celebrate and improve the first Jubilee Year of the Society. They are extremely desirous, on an occasion so rare in its occurrence and so interesting in its associations, to engage the attention and stimulate the zeal of the supporters of this holy cause; being deeply convinced that the future strength of the Society and the required extension of its operations, will, under God, materially depend on the results of this the Fiftieth Year of its existence. During the month of October, several important meetings, in commemoration of the Year of Jubilee, were held in provincial towns, the particulars of which are furnished below; additional Meetings have since been held, and others are still in contemplation, to be held within an early period, which we hope to report in future Numbers. These, we confidently anticipate, will multiply as the year advances, and ultimately lead to general invitation throughout the United Kingdom.

We rejoice to add that, in consequence of a circular letter addressed by the Directors to their several Missionary brethren, we are informed that arrangements had been made for holding Jubilee Meetings at Calcutta and Madras, and the same spirit we doubt not will be manifested at the Mission-stations generally in India, and other parts of the world. On a future occasion, we may have the pleasure to present intelligence of the proceedings and results of the meetings held at our foreign stations.

MANCHESTER.—In most of the Independent chapels of Manchester and Salford sermons were preached, commemorative of the origin of the Society. On the Monday evening a general meeting of the friends of the Institution was convened in Moseley-street chapel; Samuel Fletcher, Esq., J. P., the local Treasurer, in the chair. Amongst the friends who occupied the platform, were James Kershaw, Esq., Mr. J. Robertson, J. Dilworth, Esq., the Revs. Dr. Halley, R. Fletcher, Dr. Vaughan, Dr. Davidson, Dr. Clunie, Dr. Nolan; Mrs. J. W. Massie, W. M'Kerrow, J. L. Poore, D. E. Ford, T. G. Lee, J. Ely, of Leeds; J. Waddington, of Stockport; G. Hoyle, J. Gwyther, J. E. Pearse, and J. Radcliffe. After the singing of a hymn, prayer was offered by the Rev. James Gwyther. The chairman opened the proceedings of the evening in an appropriate and effective speech. He alluded to the feelings which ought to be cherished on occasion of the first Jubilee. It ought to be recollected, that this was the only opportunity they would have of joining in the celebration of such an event. Very few of those present would, at the celebration of another jubilee, half a century hence, be numbered with the living. He then called on the Rev. Arthur Tidman, as one of the Secretaries of the Parent Society, to submit to a meeting a review of the Society's proceedings since its commencement, and to present to the audience an account of the measures contemplated in connection with the Jubilee and its contributions. Mr. Tidman, having given a short sketch of the progress of the Society, and the advance of public opinion since its establishment in 1795, took a rapid but instructive survey of the aspect of the times when the founders of the Society undertook their generous enterprise; clearly and distinctively characterised these great and good men; glanced at their difficulties, their courage, and success; and portrayed the moral and civil effects produced on society at home and abroad. He described the scenes of foreign labour, and the beneficial results realized among heathen and savage tribes; and enumerated the Missions undertaken, the stations occupied, and the prospective operations in the East Indies, China, the South Sea, Africa, and the West. The first resolution was proposed by the Rev. J. Ely, of Leeds, seconded by the Rev. Dr. Vaughan, and supported by the

Rev. W. M'Kerrow. The speech of Mr. Ely was a complete survey of the operations and success of the Society. Dr. Vaughan discriminated the divine wisdom as discovered in the men peculiarly fitted for the places they were required to fill among the apostles, the reformers, and modern Missionaries. Mr. M'Kerrow gave utterance to his warmest sympathy with the friends of the Society in their jubilant celebration. The Rev. Dr. Hailey spoke to the subject of the second resolution, and proceeded in an eloquent manner to encourage and animate to renewed exertion the friends of Missions; and was followed by the Rev. D. E. Ford, and the Rev. F. Tucker. The Revs. R. Fletcher, J. W. Mann, Dr. Nolan, and others, afterwards took part in the proceedings. Samuel Fletcher, Esq., intimated his intention to give to the Jubilee Fund 1,000*l.*; other friends have also evinced their wonted liberality on this occasion.

LIVERPOOL.—A series of the most numerous and interesting meetings ever connected with the cause of missions in this town have been held in connection with the Society. On Sunday afternoon a general communion of the members of all the Independent Churches in the town was held in Great George-street Chapel, which was densely crowded, when between 1,000 and 2,000 partook of the Lord's Supper. On Monday evening a public tea-party was held in the school-room beneath the chapel, the Rev. Dr. Raffles in the chair. After tea, the Rev. Mr. Wittenbury offered prayer, and several animated addresses were delivered by various ministers belonging to the town, who, in the course of their observations, glanced at the Society's labours and the large measure of success which had crowned its efforts in the South Seas. On Tuesday morning a general special prayer-meeting was held in Newington Chapel, and in the evening, the Jubilee Meeting was held in Great George-street Chapel, when that spacious edifice was crowded in every part. John Cropper, Esq., presided. The chairman, after prayer and a few observations, called upon the Rev. Arthur Tidman, one of the Secretaries of the Parent Society, to move the first resolution, to the effect, that it was the duty of every church to return thanks to Almighty God for the great success which He had vouchsafed to the Society during the fifty years of its existence. Mr. Tidman made a powerful appeal to the audience on behalf of the Jubilee Fund. The meeting was afterwards addressed by the Rev. Mr. Birrell, Baptist minister; Rev. W. C. Milne, missionary, from China, who spoke at some length of the effect of missionary labours there; Rev. Dr. Beaumont, Wesleyan minister; Rev. John Kelly, Rev. Dr. Raffles, Dr. Crichton, and the Rev. W. P. Appleford. On Wednesday evening, a Juvenile Meeting in connection with the Jubilee services was held in the last-named chapel, when the respected pastor of the place presided. The Rev. W. P. Appleford, after singing and prayer, addressed the juvenile audience on the object and progress of the Missionary Society, and the geographical situation of its stations; and the Rev. W. C. Milne related some interesting and pathetic anecdotes respecting the Chinese. A few admonitory observations were delivered by the Rev. John Kelly, a hymn was sung, and the meeting separated. The children, who amounted to upwards of 2,500, sang several appropriate hymns. A collection was made during the evening, amounting to 13*l.* 10*s.*

LEEDS.—The thirty-first anniversary meeting of the Leeds Auxiliary was held in East Parade Chapel, and the meeting was also in celebration of the Jubilee of the Parent Institution. The chair was occupied by the Rev. R. W. Hamilton, and the meeting was respectably and numerously attended. The Chairman, in opening the proceedings of the meeting, said, he felt that the meeting had to determine a very important question—a question which must bear upon their ministers—which must tell on their churches. It was, whether the enterprise of Christian Missions was in their hearts, or whether they would only befriend the cause when the platform was crowded with trophies from the east and the west, from the north and the south? Whether they would love, espouse, and cherish it when it stood alone, or only when it was encircled by that which is extrinsic and adventitious? They had never found their trust in the Leeds people to fail. He

was sure, for his own part, he had never put any good cause before his people, but he found that they answered the call. As the Secretary of the Society, he gave some particulars of the state of the Society's Missions in India, China, Jamaica, Berbice, and other places, of a very encouraging nature. But he gave a very different view of the Mission at Tahiti; that island which received the Society's earliest Mission. He thought they might forebode dark things concerning it, but he did not believe it was extinguished. True, some of their Missionaries, though not obliged to flee, had felt that it was right and prudent to depart. Romanism was making great efforts to bring the people under its dominion, but the Tahitian had his Bible, and loved his Bible, and he now knows, and is prepared for, the danger to which he is exposed. Reverting to the more pleasing aspect of the Society's position, he said, that in its operations, it had now nearly girdled the world, and there was scarcely a land or a territory in which the Society had not its Missionaries. The Chairman having concluded, the meeting was next addressed by the Rev. Mr. Hudswell, who was followed in succession by Revs. E. Giles, Jobson, Scales, Hall, and Ely.

ESSEX COUNTY MEETING, BRAINTREE.—On Tuesday, Oct. 22, the Jubilee Meeting of the London Missionary Society was held at Braintree, in the spacious Congregational Chapel, of which the Rev. John Carter is pastor. Although the day was exceedingly unfavourable, there was a numerous attendance. The preacher was the Rev. J. Stratten, of London; whose sermon, beautiful for its simplicity and rich in thought, was founded on the 67th Psalm. The collection amounted to the noble sum of 444*l*. The Jubilee Meeting was held in the afternoon, over which the venerable T. Craig, of Bocking, presided. The Deputation from the Parent Society were the Rev. A. Tidman, and Dr. Archer; whose speeches were well adapted to the occasion. After resolutions of thanks to the preacher, deputation, and chairman, a collection was again made, when about 160*l*. more was collected, making the proceeds of the day rather more than 600*l*. The example thus set cannot but exert a beneficial influence upon the churches in the county, and will, it is hoped, meet with a warm response through the country at large.

BLATHERWYCKE PARK, NORTHAMPTONSHIRE.—On Thursday evening, Oct. 3, a very interesting meeting was held at Blatherwycke-park, the seat of Stafford O'Brien, Esq. The hospitable mansion was thrown open to the friends of Missions, and the mill, as being most spacious and convenient, was fitted up for the public meeting. The Hon. Mrs. O'Brien, her sister, the Hon. Mrs. Thompson, of Poundsford-park, and other ladies, were on the platform. The chair was taken by Mr. O'Brien; and the meeting was addressed by the Hon. and Rev. Leland Noel, his son, Horatio Noel, Esq., Noel Hoare, Esq., Thos. Thompson, Esq., and Rev. Messrs. Toller, Islip, Sibree, Hewlett, Green, Gamage, Freeman, and Phillip. The attendance was so great, that Mr. Thompson and Mr. Freeman had to address a second audience in another part of the mill. The meeting lasted nearly four hours, and was followed by a good collection.

HALIFAX.—A Jubilee Missionary meeting was held on Wednesday evening, in Square Chapel, Halifax; Mr. Robert Crossley in the chair. On the preceding Sabbath sermons were preached on this interesting occasion at Square Chapel, Sion Chapel, and Harrison-road Chapel; and the aggregate of the several collections exceeded 150*l*. Meetings have also been held at Northowram, Mixenden, and Booth.

MACCLESFIELD.—A public meeting, on the occasion of the Society's Jubilee, was held in the spacious Chapel of the Rev. G. D. Kidd, on Tuesday evening, Nov. 12th; W. Stancliffe, Esq., in the chair. Several addresses were delivered by the neighbouring ministers, Rev. J. Lowndes, from Corfu, and the Rev. J. J. Freeman, on behalf of the Parent Society. Great interest was excited, and a considerable collection made in aid of the Jubilee Fund.

DUMFRIES.—A meeting was held in the Rev. Mr. Mackenzie's church, on the evening of Thursday, to celebrate the Fiftieth Anniversary of the Society. The meeting was well

attended by a very respectable audience. The ministers present were—the Revs. Messrs. Dunlop, Blackwood, Scott, Cameron, Mackenzie, Jewitt, and Clark, of this place, and the Rev. Mr. M'Donald, of Blairgowrie. William Forsyth, Esq., of Ladyfield, presided; and the Rev. Mr. Jewitt, Wesleyan Minister, opened the meeting with prayer. The Rev. Mr. Clark, in moving the first resolution, expressive of gratitude to God for the formation of the Society, and the good it had been the means of accomplishing during the fifty years of its existence, gave a very interesting view of the origin and earliest proceedings of the Institution; and was followed by the Rev. Mr. Cameron, who, in seconding the resolution, described the catholic principles on which the Society was formed and has been conducted, and briefly adverted to the establishment and early history of the Auxiliary Society in Dumfries, and the effective assistance it had received from the ministers of that town. The other resolutions were moved and seconded by the Rev. Mr. Blackwood; the Rev. Mr. Scott; Rev. Mr. Dunlop; and the Rev. Mr. M'Donald.

TAHITI.

TOWARDS the close of last month, the Directors received direct information to the 14th of June, concerning the progress of public events at Tahiti. By these communications we lament to learn that no appearance of improvement had taken place in the general state of the island, or in the circumstances and aspect of our afflicted missions. In the month of October, we informed our readers of the commencement of actual hostilities between the deeply aggrieved natives and their French oppressors, and from the correspondence now before us we find that our worst apprehensions as to the sanguinary character of the war have been more than justified. What the termination of these disastrous events will be, is only known to Him who sees the end from the beginning; but, except in the omnipotence of his mercy, we know not where to find refuge for our fears.

After the battle of Mahaena, in which many lives were lost by the combatants on either side, the natives retired to Papeeno, where they had erected a fort for their protection, and when the latest accounts were forwarded from Tahiti, they were still encamped in that locality with a fixed determination to defend their liberties and their country to their latest breath.

Our brethren were safe, but some encroachment had been made on their personal and religious freedom; and experience had taught them to regard the French authorities with distrust and anxiety. The safety of their families had been secured by removing them to a neighbouring island.

The unsettled position of affairs had led to the temporary, though not entire relinquishment, of four of the Mission-stations, and there was reason to fear that a partial, if not entire abandonment of the remaining stations would also become necessary. Under these circumstances, only a very small amount of missionary labour could be performed, and this our devoted brethren felt as their most painful trial.

The people had not abandoned their hopes of assistance from England, and the Queen was still on board the *Basilisk*, with her family, exerting all her influence, but in vain, to tranquillise the minds of her people, and to restore the blessings of peace to her suffering country.

It will be observed that these lamentable occurrences took place under the assumed French Sovereignty, which the Government of France has long since disowned. It remains to be seen what amelioration will take place under the misnamed Protectorate, which still continues.

DEATH OF MISSIONARIES.

REV. HENRY NOTT.

most communications from Tahiti, it is that this venerable Missionary has fallen into rest. After a long life, faithfully devoted to the service of Christ among the heathen, he died in peace on the 2nd of Oct. In his translation of the Bible into the language of Tahiti, added to his other Missionary labours, he left an

invaluable boon to the people for whom he lived and died; and he was spared long enough to see the treasure in their possession at a time when the assaults of Popery rendered it in the highest degree necessary as a safeguard to their faith. Our brethren in Tahiti testify that his end was peace.

REV. J. E. NIMMO.

Calcutta Christian Advocate, of the 1st, we lament to find an announcement of the death of our excellent Missionary, Rev. J. E. Nimmo, of Combaroo, in the Madras Presidency. No direct

communication has been received, confirmatory of the statement or otherwise; but the next Overland Mail from India will, doubtless, bring full and authentic intelligence.

MRS. PRATT.

deeply concerned to state that information has been received of the early death of Mrs. Pratt, the wife of our esteemed Missionary, Rev. George Pratt, of Savaii, in affliction, we are persuaded, that the Society will exercise their Christian sympathy. In a letter to her bereaved husband, addressed to her relatives in England, the leading articles of this mournful event, which took place on Sunday, the 17th of March, were thus stated:—

A few days before her death, Mr. Macdonald promises from Scripture, prayed, and read some hymns. After this day, and when the prospect of death was so immediate, I was collected to read to her at intervals, as she desired it. 'Deathless principle arise,' her favourite hymn. She herself would engage fervently in prayer, expressing Christ alone, and repeating portions of the same.

Saturday night, after a day of suffering, she said she thought she was weary, and desired that our brother, Mr.

Macdonald might be called. She then said, 'I am going to my Father and my God.'—'Lord Jesus receive my spirit.' Some moments, after prayer by Mr. M., she said, 'Why are his chariot wheels so long in coming?' The last person she recognised was Mr. M., on Sunday morning. At a little before ten in the evening her breathing became easier, then a convulsive movement, the pulse ceased, and she was gone!

"A coffin was commenced directly: before daylight the body was placed in it, and removed, under direction of Mr. M., to Apia, to be buried by the side of Barnden, Williams, and Harris.

"Early in the morning, March 20, I proceeded with Messrs. Macdonald, Day, Hardie, Turner, Nisbet, Stair, Mills, and Stallworthy, Missionaries, Mr. Williams, Consul, and several American and English Commanders of ships, to the Chapel. Mr. Day read the Church Service. Six of the Missionary brethren carried out the coffin, which was covered with the Bethel flag for a pall, and Mr. Stair concluded the service with prayer in Samoan."

MRS. HAY.

an devoted Christian woman has fallen in the Missionary field. With deep feelings of sorrow we record this month the death of Mrs. Hay, who so recently left England, in company with her esteemed husband, to devote herself to the work of the Gospel among the degraded and lost of the South of India. But we do not state that she is now no more: had she entered on the scene where we are directed to glorify the Saviour, than her

spirit was called to another world and to holier services. She entered into rest in the month of August last. From the letter of our brother, Mr. Hay, whose early bereavement cannot fail to awaken a general feeling of earnest sympathy and commiseration, we give the following additional intelligence:—

"Little did I think when I wrote my last letter to you, and spoke of our having arrived here in health and comfort, that even

then the summons to leave me had been put into the hand of my dear wife! but so it was; and it is now my mournful duty to convey to you the sad intelligence of her departure from this world. It pleased the Lord to call her spirit home on the 19th of last month, a year and eleven days after our marriage. Young, affectionate, zealously devoted to Jesus and his cause, she was hailed by all the Christian brethren here as just the kind of person needed in the present state of our Mission. We all thought, surely the Lord has qualified her expressly for this work; but his thoughts are not as ours, and it seems he had fitted her for heaven. O, may the affliction be so sanctified to me, that, in proportion as this world and all that is deemed lovely in it, have become cheerless to me, heaven and its holy joys may be more attractive and satisfying to my soul.

"In regard to my dear wife's illness, it was about the middle of July we first had reason to be alarmed; and medical aid was

called in on the 15th. On the 17th she was prematurely confined of a sweet little girl which, in less than three hours, was transferred to the mansions of the blessed. After this the doctors never gave us much encouragement to hope for the recovery of my beloved partner; but she came through so much, and so often rallied after they had entirely given her up, that I still indulged a hope that the Lord would pity us, and spare her precious life in answer to the incessant and united prayers of all his people here. She bore her unusually severe trial with most exemplary patience and unwavering confidence in the goodness of the Lord. Death had no sting for her—she knew in whom she believed; and though, as she said, she would have liked to live a little longer to do something for the cause of Jesus, she felt that to depart and be with Christ, was for her far better than to remain in this world of sin and sorrow. 'There is nothing worth living for,' she would often say, 'but to glorify God.'"

ARRIVAL OF THE MISSIONARY SHIP AT THE CAPE.

THE friends of the Society in general, and more especially the juvenile portion, by whose generous and persevering efforts the *John Williams* was purchased and equipped, will be thankful to hear of the arrival of their beautiful and far-famed ship in Table Bay, Cape Town, August 24, after a speedy and most prosperous voyage. We are happy in being able to present the following communication from the Rev. C. G. Stevens, a passenger on his way to New Zealand; from which it will be seen that the nautical superiority of the vessel, and the excellence of her internal arrangements, have been fully proved; and that the intercourse of the friends whom she conveyed from these shores, afforded, as might have been expected from the character they bear, and the objects to which they are devoted, an unbroken scene of the most delightful Christian harmony and fellowship:—

On board the "*John Williams*," August 20, 1844.—It occurred to me that it might not be unacceptable to you to receive an unofficial testimony to the delightful voyage (so far) of this celebrated ship.

Her model led me to form high expectations of her sailing qualities, but these have been far exceeded by the actual trial which has been made. Indeed the *John Williams* is the fastest vessel I have yet seen: she passed in fine style everything she came near, ship, barque, or brig, in all winds, from the gentlest breeze to a smart gale; in all methods of sailing, close hauled or free. This affords satisfactory assurance, that, with the attention of our excellent Captain and Mates, the work assigned her will be accomplished in the shortest possible time.

Our society on board has been most agreeable: brotherly-love, invariably expressed by mutual kindness, prevailed—not a note of discord to disturb the general harmony; while our various religious services and literary occupations, study of languages, essays, discussions, and conversations, have prevented the tediousness almost inseparable from sea voyages, and have given to our vessel a just claim to the title of a floating University and Bethel.

We were largely indebted for our enjoyment and comfort on board, to the Rev. J. C. Brown, whose lady is no less worthy esteem than himself. These are our common sentiments. Our deep regret, at the prospect of parting with these friends so soon, is mitigated only by our conviction of Mr. Brown's peculiar fitness for the station assigned him, and the good hope we have of his future success. To-morrow we hold a prayer-meeting, to commend them to the divine care and blessing.

The health of our party has been good upon the whole, and this is no doubt to be attri-

very much to the regularity of our occupations and exercises. I am happy to say Mr. Heath is wonderfully improved in health—quite himself again. Capt. Morgan is just as kind, as attentive, and as amiable as ever. All appear promising for piety, peace, and zeal. We hope to make the Cape to-morrow night, or Thursday, if the weather now have continues: you will guess, therefore, the state of bustle and preparation which prevails on board; some packing, others writing, all in high expectation of setting foot once more upon the solid land, and recreating themselves for a short time with scenes and employments.

Monday Morning, Aug. 26.—Safely landed in Cape Town on Saturday evening, and experienced a very kind reception from the Rev. Dr. Philip and family.—All well.

Another letter to the same effect was received subsequently to the above, and signed by the Missionary brethren unitedly, Revs. T. Heath, T. Powell, T. D. G. Gill, J. P. Sunderland; also, Rev. J. C. Brown, who remains at Cape Town, as pastor of Union Chapel.

On the 30th of August, the *John Williams* sailed from Cape Town with every prospect of a favourable voyage.

ARRIVAL OF REV. W. GILLESPIE IN CHINA.

We are happy to announce the safe arrival of Rev. William Gillespie at Macao, on July 26, by the *Rob Roy*, Captain

White, from Calcutta. Mr. G. found our Missionary brethren, at Macao, all well.

EMBARKATION OF REV. W. FAIRBROTHER FOR CHINA.

On Saturday, October 26, the Rev. William Fairbrother, accompanied by Mrs. Fairbrother, embarked in the ship *Kelso*, Capt.

Arnold, for Calcutta, with the intention of proceeding thence to Shanghai, the station to which he has been appointed.

ARRIVAL OF MRS. GORDON IN INDIA.

On Saturday, Sept. 14, Mrs. Gordon, wife of Rev. J. W. Gordon, of the Chicacole District, arrived by the ship *Wellesley*, at

Vizagapatam, after a quick and comfortable passage from England.

MISSIONARY CONTRIBUTIONS.

From the 1st September to 31st October, 1844, inclusive.

THE JUBILEE FUND.		£ s. d.	£ s. d.
Services—			
ry Chapel	32 6 6		
ry Chapel	187 5 10		
n Chapel	62 18 8		
r Hall	102 5 10		
n Chapel Commu. ..	15 0 0		
ry Chapel, do.	30 10 4		
nacle, do.	58 2 1		
ffs Chapel, do.	20 0 0		
assall	100 0 0		
n, Esq.	5 5 0		
cock, Esq.	50 0 0		
mpson, Esq.	10 10 0		
chener, Esq.	20 0 0		
orland, per Rev. ..			
lly	50 0 0		
ed, by F. Smith, ..			
de, Esq.	100 0 0		
's, Esq.	21 0 0		
's, Esq.	10 0 0		
Wells, per Rev. ..			
zander, Cheque ..			
orwich Deposit ..			
.....	100 0 0		
a Snow	25 0 0		
mon, Esq.	5 5 0		
A Friend who was unable to attend the Public Meeting	500 0 0		
A Friend to Missions	500 0 0		
Mr. J. L. Benham's Missionary-box	5 5 0		
An Episcopalian Friend, by Ebenezer Smith, Esq.	5 0 0		
Mrs. Williams	1 0 0		
A thank-offering	1 0 0		
Abney Chapel	20 0 0		
Albion Chapel	22 0 0		
D. Allan, Esq. moiety ..	25 0 0		
Aldermanbury	10 0 0		
Barbican Chapel	58 10 0		
Dr. Waller	15 0 0		
Mr. P. Johnstone	10 0 0		
Mr. Trego	10 0 0		
Mr. Leech	10 0 0		
Mr. Peachey	5 0 0		
Mr. Emerson	5 0 0		
Mr. Sard	5 0 0		
Mr. Saddington	5 0 0		
Mr. Balleny	5 0 0		
Rev. A. Tidman	5 0 0		
	1337. 10s.		
Bethnal Green	32 14 2		
Bishopsgate Chapel, on account—			
Rev. H. Townley	100 0 0		
B. Smith, Esq. London-wall	50 0 0		
	1507.		
Brixton-hill, on account ..	25 0 0		
Camberwell, Rev. J. Burnett's	195 10 0		
Rev. Dr. Stucane's	30 0 0		
Chelsea, Ranelagh	13 14 1		
Clapham, Rev. J. Hill ..	54 14 6		
Park-road, Rev. S. A. Dubourg	10 10 0		
Clapton	221 0 0		
Claremont Chapel	43 2 6		
Craven Chapel, on account ..	200 0 0		
Crown-court, Rev. J. Cummings	13 11 6		
Esher-street	6 12 6		
Fetter-lane	20 12 5		
Finbury Chapel	30 11 0		
Catechetical Seminary ..	3 0 0		
	337. 11s.		

<div>£ s. d.</div> <div>Rook-lane..... 5 10 0</div> <div>Chapmanside..... 6 6 8</div> <div>Trudox-hill..... 4 4 11</div> <div>Horningsham..... 2 17 9</div> <div>97 2 10</div> <div>Less expenses..... 6 1 3</div> <div>91 1 7</div>	<div><i>Westmoreland.</i></div> <div>Kendal District, per R. Benson, Esq. on acco. 120 0 0</div> <div>Ambleside..... 8 2 3</div> <div><i>Wiltshire.</i></div> <div>Avebury..... 3 11 5</div> <div>Bradford..... 39 14 0</div> <div>Codford..... 8 5 0</div> <div>Melksham, per Rev. W. Jackson..... 15 5 10</div> <div>Per Mr. J. Woodman..... 6 11 0</div> <div>Mere..... 38 2 2</div> <div>Tisbury..... 6 9 1</div> <div><i>Worcestershire.</i></div> <div>Aux. Soc. per R. Evans, Esq.—</div> <div>Bromsgrove..... 9 16 0</div> <div>Dudley..... 86 7 6</div> <div>For N. Tea, J. Dawson, and J. Whitehouse.... 20 0 0</div> <div>Kidderminster..... 75 4 1</div> <div>Redditch..... 12 17 1</div> <div>Stourbridge..... 26 15 6</div> <div>Worcester..... 80 14 2</div> <div>For Wid. and Or. Fund For Native Schools..... 6 15 5</div> <div>Birdport Chapel..... 12 8 7</div> <div>Malvern Link..... 19 17 4</div> <div>Leigh Sinton..... 2 11 0</div> <div>9 3 0</div> <div>362 9 0</div> <div>Less expenses..... 13 4 6</div> <div>349 5 0</div>	<div>Whitehill Young Men's Society..... 1 1 0</div> <div>151. 11s.</div> <div>Edinburgh, per Rev. W. L. Alexander—</div> <div>Miss Finlay..... 2 0 0</div> <div>Do. for China..... 2 0 0</div> <div>41.</div> <div>Juvenile Mis. Soc. Pres- bytery Hall—</div> <div>For African Girls..... 0 10 6</div> <div>For South Sea Mh.... 0 10 6</div> <div>For Madagascar Mh. 0 10 6</div> <div>12. 11s. 6d.</div> <div>Elis. Fife, Sabbath sch. children, per Rev. D. B. Mackenzie..... 1 10 0</div> <div>Falkirk, Miss Muirhead, for Nat. Boy, C. Buchanan (2 years)..... 6 0 0</div> <div>Forfar, S. F. P..... 2 0 0</div> <div>Forbes, Legacy of late Dr. A. Barron..... 40 13 3</div> <div>Glasgow, per J. Risk, Esq. Mr. J. Rankin, Kilmath A Friend, per Mrs. M'Gilp, Helensburgh Ill.</div> <div>1 0 0</div> <div>Glasgow College Mis. So- ciety, per Mr. J. V. Taylor..... 3 3 0</div> <div>Kelso, per Rev. H. Bonar M Isaac, per Rev. J. Mo- son..... 25 0 0</div> <div>New Deer Bible and Mis- Society..... 2 5 0</div> <div>For China..... 2 5 0</div> <div>41. 10s.</div> <div>Orkney Bible Soc. for Chinese and Berhuana Scriptures..... 20 0 0</div> <div>A Friend, for do. 1 0 0</div> <div>Tarves and Craigdam, for N. Tea, half-year</div> <div>6 0</div> <div>Thurso, per Rev. G. Ro- bertson..... 2 10 0</div>
		<div><i>IRELAND.</i></div> <div>Dublin, Mrs. Courtney, per Rev. J. Hands, for Dr. Legge's Schools, Hong Kong..... 10 0</div> <div>Belfast, J. and T. M. per Mr. Wells, Manchester 10 0</div>
		<div><i>CORFU.</i></div> <div>Mr. J. Taylor, per Rev. I. Lowndes, for South Sea Ship..... 0 10 0</div>
		<div><i>QUEBEC.</i></div> <div>Rev. T. Atkinson, for the Chapel at Colesberg, South Africa..... 5 0 0</div>
		<div><i>SOUTH SEAS.</i></div> <div>Per Mr. J. C. Williams—</div> <div>Aitutaki..... 48 19 7</div> <div>Tutuila and Manua..... 52 17 6</div> <div>Hervey Islands..... 80 0 6</div> <div>175 17 1</div>

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart Treasurer, and Rev. John Arundell, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Bracken Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

S U P P L E M E N T
TO THE
EVANGELICAL MAGAZINE,
FOR THE YEAR 1844.

MEMOIR
OF
THE LATE REV. DAVID EDWARDS,
Of Elswick, Lancashire.

As the living are directed to be followers or imitators of those who through faith and patience inherit the promises, memorials of departed saints must be valuable records, of high practical importance; and the value of these records must rise in proportion to the individual excellence of the pious dead, as displayed in their eminent holiness—their Christian temper and disposition—their ardent zeal for the glory of God—or their active devotedness to the service of their Divine Lord and Master. By the common consent of all who enjoyed the benefit of personal acquaintance with him, the subject of this brief memoir was a truly good man, and a most devoted minister of Jesus Christ. Few Christians have been so distinguished as he was for cordial, fervent piety; and, considering the comparatively retired and limited sphere of operation in which he was placed, few preachers of the gospel have laboured with greater diligence or more success. It would be injustice to the character of such a man to allow him to drop into the grave and be forgotten; and the holding forth of

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his bright example as a pattern of good works, can scarcely fail to prove attractive and useful to others. May he be as carefully followed as he was sincerely esteemed—as generally imitated as he was extensively beloved.

David Edwards was a genuine son of Cambria,—a land which has yielded many choice spirits to the cause of evangelical religion,—and furnished many noble specimens of sanctified ardour in the ministry of the glorious gospel. He was born at Pen-anty, in the parish of Nevern, Pembrokeshire, on the 5th of February, 1774. His parents were respectable farmers, and for many years were members of the Independent church at Bryn-berian. In his very childhood, David was remarkable for sedateness of character and seriousness of disposition. His great delight was to read good books; and so intent was he upon enjoying this pious gratification, that when the family retired to rest at night, he contrived to take candles with him to his bed-room privately, where he continued till late hours feasting his ardent soul with religious publications. He

3 D

soon became the subject of experimental religion. At the early age of thirteen years he was united to the church at Bryn-herian; and so uprightly did he walk before them, that with one accord they deemed it proper to direct his attention to active employment in the gospel ministry. He first spake the word of exhortation to small companies of persons in private houses, but was soon sent forth to preach publicly. When about seventeen years old, he went to a preparatory school at Glyndwr, in Caermarthenshire; where he remained four years, studying Latin, &c., under the tuition of the Rev. Mr. Griffiths. On removing from thence, he was recommended to the Academical Institution at Wrexham, Denbighshire, then under the presidency of the Rev. Jenkyn Lewis. There he passed with credit through the usual course of biblical and theological studies; and there, also, his eminent personal religion attracted particular notice, for his worthy and amiable tutor was accustomed to speak of David's piety as being of the deepest character—even greater than that of any youth he ever had under his training.

In the north-western part of the county of Lancaster, there is a large flat agricultural district, called the Fylde. Near the centre of this district stands the quiet, rural village of Elswick. The only place of worship in Elswick is an ancient dissenting chapel, which was built in 1753. For upwards of a century previous to this date, however, the word of Divine truth was preached in the same locality by Nonconformist ministers; and the pulpit of the present chapel has been occupied by some, not unknown to fame, among dissenting preachers. There the celebrated Captain Scott has stood as a good soldier of Jesus Christ, and boldly proclaimed his glorious gospel;* and there that

* The use of the chapel was refused by the minister, Mr. Tunstall; but the trustees interfered, the door was forcibly opened, Captain Scott preached, and much strong feeling was excited. Captain Scott's visit to Elswick was attended with one very gratifying circumstance.

holy, spiritually-minded man, and profound theologian, Robert Simpson; afterwards D.D., and resident tutor at Hoxton Academy—laboured for a brief season on his way from Haalingden to Bolton. Early in the year 1800, Mr. Edwards, having finished his academical career at Wrexham, was invited to visit Elswick, on the recommendation of the Rev. William Morgan, then of Preston. At the end of twelve months he became the settled minister there; and soon afterwards he was ordained to the pastoral office by his tutor and other presbyters, with the solemnities observed on such occasions in Congregational churches. His ministerial settlement was soon followed by his entering into the marriage relationship. The lady of his choice was Miss Barton, of Elswick-lodge; and with this estimable person he lived on terms of endearing affection for about twenty years, when death, which separates chief friends, severed the connection, and she was taken to another and a better world, not leaving behind her any issue.

At the time when Mr. Edwards went to reside in Elswick, the state of religion was, from various causes, unsatisfactory. There was a mischievous leaven both in spirit and in doctrine, which the young pastor strove to eradicate by prudence and piety. And he had reason to rejoice that his endeavours were not unsuccessful. A better and brighter scene appeared. The ignorant were instructed, the careless were awakened, sinners were converted, and believers, in considerable numbers, were added to the fellowship of the faithful. The prominent features in the public life and character of the subject

His host at the White-hall, in Rawcliffe, a neighbouring village, invited Mr. W. B., a respectable young farmer, to join them at the dinner-table. This gentleman held Arian sentiments, and entered into controversy with the good captain on the subject. But he was so convinced of the erroneousness of his views, that he entirely renounced them, became decidedly orthodox, and lived for many years a zealous, active, devoted, eminently pious Christian, in connection with the church at Elswick.

of this memoir were, energy in the pulpit ; laborious diligence in visiting his people ; holding devotional meetings in their houses ; and preaching through all the region round about ; extraordinary spirituality of mind in social intercourse ; and kind, paternal solicitude for the welfare of the young ;—all these being sustained, and shown to be in perfect keeping with his general habits and feelings by the heartiness and even tenor of his personal religion. As might be expected, therefore, from such a minister, he was in the best sense of the term a Revivalist ; not so much by fits and starts, as by continuous efforts to kindle and fan the flame of vital godliness ; and he was permitted to witness four several periods when it might be said there was a manifest revival of religion among his people. Whilst labouring with unwearied perseverance in the midst of his own flock, the state of religion for many miles round excited his Christian sympathy. He made frequent visits to rather distant places to preach the gospel ; and so highly were his itinerating services appreciated, that individuals who heard him on these occasions would sometimes travel six, eight, or even ten miles to hear him in his own pulpit, at Elswick. At one period he preached at Hambleton, Stalmine, Rawcliffe, Preesal, Poulton, Marton, Kirkham, Clifton, Caris Green, Catforth, Sowerby, Myerscough, and Inglewhite, as well as Eccleston, and other places in his own immediate vicinity. Not content, however, with these occasional labours of love, he was very solicitous that the more important of the places he visited should have the benefit of regular preaching ; and through his representations, the district committee of the Lancashire Congregational Union were induced to take several of the stations mentioned under their benevolent and fostering patronage. Thus actively and usefully did this devoted minister of Christ live and labour in his retired sphere of operation—calling sinners to repentance—gathering souls into the fold of the Great Shep-

herd—and leading believers onward in the path to heaven. Year by year had he the satisfaction of adding to the church such as were beginning to walk in the way of salvation. And but few Christian communities in the present day have been privileged to enjoy as much religious happiness, or enabled to exhibit as much fervent piety, as the church at Elswick did under the zealous and holy pastorate of the excellent David Edwards.

His pulpit exercises were always characterized by a large measure of warmth and earnestness ; for in him the true Welsh fire glowed with all its peculiar ardour ; nor was it surprising that this should be the case, since his favourite themes were—the sinner and the Saviour ; the value of the soul and the danger of its perdition ; the love of God ; the cross of Christ ; the throne of grace ; the influence of the Spirit ; the invitations of the gospel ; justification by faith ; the Christian's journey to the celestial Canaan ; and the glories and felicities of the world above. His faithful dealing with his hearers, and his urgent appeals to the conscience were especially forcible and impressive ; and the holy fervour of his spirit could scarcely fail to produce its proper effect upon those whom he had the opportunity of addressing on behalf of his Divine Master. The youths in his flock had much of his attachments, his exertions, and his prayers ; and his mode of speaking to young persons in private conversation was so solemn, and yet so tender and affectionate, that many who heard him will long remember his pointed and appropriate sayings. His pastoral visits, carrying home as they did, to the bosom of individuals, the great business of personal religion, were deemed exceedingly valuable by those who enjoyed their benefit. And his general intercourse with his friends and with society was that of one who carries his religion with him wherever he goes, and is neither ashamed nor afraid to make manifest to all around him the sacredness of his character—the spirituality of his disposition. From all

these things it might naturally be inferred that Mr. Edwards would end his days in the scene of his successful exertions; that where he had borne the burden and heat of the day his sun would go down in peace and tranquillity; and that among those whom he had delighted to conduct as fellow-travellers toward Zion, his mortal remains would rest till "the resurrection of the just." This would have been most in accordance with his own desires, but the event proved otherwise. A noxious serpent showed itself even in the garden of Eden; and a root of bitterness sprung up in the church at Elswick, which troubled its venerable pastor most grievously; so that after *forty years* of faithful and devoted labour, accompanied by great personal sacrifices, and the expenditure of private resources, which should have maintained him in the decline of life, he was induced to relinquish his charge—an ill-requited, heart-broken man, and remove to another part of the country. Alas, alas! that such things should be in Congregational churches! Verily it requires the charity which covers a multitude of sins, to serve as a mantle of oblivion in such deplorable cases. Soon after he left Elswick, and whilst he was sojourning with his kind and faithful brother, in Herefordshire, Mr. Edwards received, from the people of his recent charge, an invitation to pay them a conciliatory visit. His reply to this invitation breathes such an excellent spirit, and affords such an apt specimen of his epistolary communications, that it is well worthy of being preserved:—

"To the Church at Elswick.

"BELOVED BRETHREN AND CHILDREN IN THE LORD,—I duly received your kind and very satisfactory letter. It cheered my heart and revived my spirit with joy almost too much for me to bear. Although I am so feeble that I can scarcely return an answer, yet I wish to write without delay. I intend, through grace, to bury all past difference so deep in the tomb of Jesus, that I hope it will never rise again. Lord help me! You and the cause at Elswick are so near and dear to my heart, I shall with great pleasure, if the Lord please, pay you a visit, and preach, and administer the ordinance of the Lord's Supper to you, according to your kind

invitation, as soon as my health will permit. I long to see you. Pray for me. I do, and hope I shall continue to pray for you. I can bear witness that God does hear and answer prayer. I hope to live and die at the throne of grace, as a poor sinner saved waiting at the feet of Jesus and knocking at the door of mercy. It is good to be there, and good to be among his people, with whom we hope to spend eternal ages in pleasure and praise before the throne of God and of the Lamb in glory. Let us press toward the mark, coming out of the wilderness, leaning on our Beloved. Onward! onward! Please to read, meditate, and pray over the following passages of the word of God:—Matt. v. 9, and vii. 7—11, xvii. 21; Cantic. iii. 1—5, and v. 1—10; Rom. xiv. 16, 17; Galat. v. 22, 23, and vi. 14—16; 1 Jno. ii. 1, 2; 2 John 3; 3 John 4; 1 Cor. xvi. 23, 24. My love be with you all, in Christ Jesus. Let us look unto the dear precious Redeemer, and pray much for his Holy Spirit. The Spirit will help our infirmities, guide us into all truth, bear witness with our spirits that we are the children of God, and seal us unto the day of redemption. The Lord the Spirit be with our spirits, and keep us all near unto God! May we all meet at the right hand! Grace is sufficient. From your well-wisher, and unworthy brother in the love of Jesus our Lord,
DAVID EDWARDS.

"I forgive all, and beg forgiveness from God and man."

This letter was written in January, 1841. In the month of April, its writer was in Lancashire, feeble and sore broken, both mentally and bodily. In June, the same year, he accepted an invitation from R. H——, Esq., his long-known and valued friend, whom he had been the means of bringing to the knowledge of himself, and of the truth as it is in Jesus, when he visited Preston, as he did occasionally, on first taking up his abode at Elswick. With the family of this hospitable gentleman, at S——, in Dorsetshire, Mr. Edwards resided as a visitor for nearly twelve months, much improved in health, and preaching with his usual animation, for the most part at Sturminster Marshall, about two miles distant. Almost every evening through the week he was engaged at meetings for prayer, &c. On the sabbath, he preached thrice; and sometimes attended a prayer-meeting at seven o'clock in the morning. A strong mutual attachment sprung up between minister and people; so that when Mr. Edwards paid a visit to his brother in

Herefordshire, at the close of May, 1842, the congregation at Sturminster sent him a unanimous invitation to return to them, signed by the principal part of the hearers. To this invitation, he gave an assenting reply, and in August went to reside among his beloved people. He laboured with great success in promoting a kind Christian feeling till near Christmas, when his growing infirmities gained such ascendancy over him, that he was compelled to quit the station he had begun to occupy so usefully, and return to the house of his benevolent host at S——, a drooping invalid. His public work, as a servant of Christ in the gospel, was now finished; for after being tenderly nursed in the family of his friend till the middle of May, that gentleman travelled with him to the home of his brother, Mr. Daniel Edwards, where he gradually sank under the combined influence of asthma and dropsy, till on the 4th of July, 1843, he gently fell asleep in Jesus; resting from all his labours on earth, and entering upon the glory and bliss of eternal life in heaven.

We frequently hear of "the ruling passion strong in death," and this was remarkably and happily exemplified in the case of David Edwards. The ruling passion with him, from early youth to the age of threescore years and nine, was the religion of the heart; genuine—ardent—vital godliness. This glistened through his eyes, spake in his language, gave sweet expression to his countenance, breathed in his letters, and infused its peculiar tone of sentiment and feeling into his intercourse with others. And this displayed itself in all its vigour and energy during the closing scenes of his mortal existence. As he had lived, so he died, in the genial atmosphere of fervent piety—quite on the verge of heaven. When confined to his room in Dorsetshire, he requested, as a special favour, that family worship might be performed by his bed-side every morning and evening; and, also, that he might be allowed to take his share of the duty;

and when he prayed on these occasions, he would sit up in bed, or lean a little to one side, and thus pour out his soul in supplications before the throne of mercy. The same delightful frame of mind predominated after his removal into Herefordshire. "Do not talk to me," said he, "about earthly things, but about the love of the precious Saviour. Do not divert my attention from Jesus Christ. He is all my salvation and all my desire!" A fortnight before he died, he thus wrote to his dear friends at S——:—

"I am sinking, to all appearance, very fast. Not one faculty or part, but altogether. I find it trying, but hope I am at the feet, and in the hand of the blessed, dear, lovely, faithful Jesus. I have thought more of living by faith. I find the world nothing. The good part shall not be taken from us. I trust we shall all meet at the right hand. Forward! onward! So near Christ crucified as to lean upon him. My love to you all. The love of God be with us all, and abundantly in us all.—Yours, &c., D. E.

"My love to all inquirers, who love the precious Redeemer."

And when the hour of his departure drew nigh, he exclaimed, "I see the gate of death open for me, and the gate of heaven not far from it, through which I hope soon to enter. God be merciful to me a sinner! O, precious Saviour! precious blood! save, or I perish! Come, Lord Jesus; come quickly!"

Having expressed a wish that he might be interred in the grave-yard connected with the Congregational chapel at Worcester, his mortal remains were conveyed and accompanied thither by his sorrowing brother, who had them deposited in the dust with suitable demonstrations of respect; the Rev. Dr. Redford, four deacons as pall-bearers, and four members of the church as under bearers, kindly assisting on the mournful occasion. And when intelligence of his decease reached the county of Lancaster, those of his ministerial brethren with whom he had been locally connected, and in whose pulpits he had frequently lifted up his voice as a herald of salvation, testified the high esteem in which they had held him by preaching funeral sermons.

In preparing this brief memoir of

with whom he lived on terms of confidential intimacy as a near neighbour for almost twenty years, the writer considers that he is only doing an act of common justice to the memory of a man of God, who was characterized by distinguished excellence. To have enjoyed the personal friendship of such warm-hearted zealous Cambrians, as William Williams, of the Wern, and David Edwards, of Elswick, he deems no small privilege. And he is strongly of opinion, that biographical sketches of eminent saints, by diffusing abroad our

acquaintance with their Christian virtues, and thus widening the range of their attractive influence, are likely to secure very beneficial results. May all who read these statements catch something of the devout and benignant spirit of the individual to whom they refer, and become followers of him, as he also was a follower of Christ. Then will the memory of the just be blessed indeed; not merely in the commendation it deservedly receives, but still more so in the practical effects of which it is rendered productive.

CHURCH DISCIPLINE AND ORDINANCE OF CHRIST,

AND ESSENTIAL TO THE PROSPERITY OF HIS KINGDOM.

(Concluded from page 620.)

No. II.

IV. CONSIDER the connection between the faithful administration of *church discipline*, and the *prosperity* of the *kingdom of Christ*.

Every kingdom prospers as its laws are good and suited to promote the best interests of its subjects, and as these laws are well and wisely administered. If the laws of the kingdom of Christ are good, and fitted to promote the highest welfare of all his subjects—and of course we allow to them these qualities in perfection, then surely their faithful administration must be *essentially* connected with the prosperity of that holy empire. And if this inference be irrefragable, in regard to the administration of those laws in general, surely it becomes stronger, if possible, in reference to the law of discipline, whose sole object it is, as may have already become quite evident, to preserve the loyal in their allegiance, and to discover and exclude the traitor. It does appear, therefore, strange that any of the professedly faithful subjects of the King of Zion should ever have hesitated, much more that they should have refused, to maintain in all its scriptural simplicity and vigour the discipline of their Master's house. Various fair pretences, "having, indeed, a show of wis-

dom in will worship and humility," have been put forward to justify or palliate such procedure. But how to evade the force of our Lord's explicit commands by his own lips and those of his inspired ambassadors, on whose foundation* he has built his church, or the inferential argument adduced in our first paper, we know not, nor can we conceive. However, it may serve to confirm those who may need to be more fully established in submission to this Divine ordinance, to encourage those who need not such confirmation in persevering attention to it; and may serve, we hope, to awaken the conscience of brethren who have hitherto alighted or overlooked it, to the duty and importance of including its faithful observance among the *all things* which the Saviour has commanded and enjoined to be taught to all his disciples,† if we point out in detail a few particulars which exhibit the essential connection between faithful discipline and the prosperity of his kingdom.

1. This is *Christ's* own appointed means for *saving the soul of the offender*.

"Deliver such an one unto Satan for the destruction of the flesh, that the

* Eph. ii. 20. † Matt. xxviii. 20.

spirit may be saved in the day of the Lord Jesus." And, accordingly, when the punishment had been sufficient to effect that godly sorrow which worketh repentance unto salvation not to be repented of, his brethren were to forgive and to comfort, and to confirm their love towards him; lest such a man should be swallowed up of overmuch sorrow.* The end was not to destroy, but to restore. Again, in 2 Thess. iii. 14, 15, we are commanded to note the man who obeys not the apostolic word, and to have no company with him, that he may be ashamed; yet not to count him as an enemy, one who is entirely and hopelessly separated from our communion, but to admonish him *as a brother*; and why? Surely, that he may be led to act as a brother, and be again recognised as such. And are not these views confirmed by Heb. xii. 15—17, where Christian brethren who assembled together (c. x. 25) are commanded to exercise diligent oversight of each other, "lest my man fail of the grace of God," lest any, like Esau, should reject the inheritance, and be refused it when, with tears, he might beg for its restoration. Titus is commanded to rebuke the sinners in the Cretan churches sharply, "that they may be sound in the faith;" † and James encourages ‡ his brethren to this duty by assuring them that, "if one of you do err from the truth, and one convert him, he who converteth a sinner from the error of his way shall *save a soul from death*."

2. This is necessary for *preserving the purity of the church, and the fellowship of the saints*.

If the church is to exist as a church at all—a select assembly—a body called out of the world, then its character must be ascertained, and being ascertained, must be preserved. Now, both the word of God and some of the most generally received interpretations thereof, agree clearly in teaching, that a Christian church is composed of "them that are sanctified in Christ Jesus, §

called saints;" that it is "a congregation of faithful men." Now how is this character to be preserved pure, if those among its members who give undoubted or preponderating evidence that they do not possess its marks are, after presenting such evidence, still to be retained in its fellowship? "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven."* So says our Master.

The fellowship of saints is also a cardinal doctrine of the New Testament and of our best Protestant creeds. But if those are suffered to remain in the communion of any visible church who are manifestly not of the saints, who have displayed another spirit and cherish it, who follow another conduct than that of Christ and persist therein; how can the fellowship of the saints be but marred in that church, and that, too, just in proportion to the number of such characters who are retained, until the Lord himself may see so little of his own among them as to be ready to say, "I will spue thee out of my mouth?" And how can other churches, which endeavour conscientiously to attend to the discipline of Christ, and thus to preserve the fellowship of saints within their own pale, maintain communion with any professing church which so directly undermines the foundation of that fellowship? or when it has gone so far, and still persists in thus corrupting or destroying the temple of God, † how can they even scripturally recognise it as a true church of Christ at all? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" &c. ‡ If we would avoid the offences by which the world is too often scandalized, if we would save the whole body of Christ from the infection of deadly disease, if we would preserve the hearts of the simple from being led away with the fair speeches and good words of plausible, but artful and factious, or unholly men; if we would have brotherly love continue, and hide or prevent manifold

* 2 Cor. ii. 6—8.

† Jas. v. 19, 20.

‡ Titus i. 13.

§ 1 Cor. i. 2.

* 1 Cor. v. 7.

† 1 Cor. iii. 17.

‡ 2 Cor. vi. 14—18.

and multiplied sins, then must we maintain with a vigorous and unsparing hand the exercise of scriptural discipline in the churches of Christ.*

And herein may we see a beautiful harmony between the principles which regulate the providential discipline of the Saviour towards his disciples individually, and that which he requires them to exercise towards each other as brethren—"As many as I love, I rebuke and chasten; be zealous, therefore, and repent."†

3. This is *essential* to the *usefulness of churches*. This remark needs little either to illustrate or to prove it. If the church is to purify and to enlighten the world, how can she do either, if she herself be impure and walking in darkness? "Ye," said our Lord, "ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?—it is thenceforth good for nothing," &c.‡ If the churches of Christ are to "shine as lights in the world, and to hold forth the word of life," they must be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation."§ If they are to strive together for the faith of the gospel, their conversation must be as becometh the gospel of Christ, and they must stand fast in one spirit, doing nothing through strife and vain glory, but cherishing in themselves the mind that was in Christ Jesus.|| If from them is to sound out the word of the Lord, then must they be eminent for faith, and love, and hope; for imitation of Christ and obedience to his will.¶ But such essential requisites for usefulness can only be maintained in a state where it must needs be that offences come, by purging out the old leaven, lest the whole body should be infected, and the name of Christ be blasphemed among the gentiles through the inconsistencies of his professed fol-

lowers, as of old was the name of Jehovah, through the sins of his favoured people.* It was, be it remembered, when the churches of Judea, Galilee, and Samaria walked in the fear of the Lord and the comfort of the Holy Ghost, that they were multiplied as well as edified.†

4. This is indispensably *requisite for the glory of Christ and of God*.

If Christians are exhorted to walk worthy of God, and to adorn the doctrine of God their Saviour in all things;‡ if it was the earnest prayer of an apostle for such, that the name of our Lord Jesus Christ might be glorified in them,§ and if, in exercising the gifts, or using the talents intrusted to each for the welfare of the whole body, they were to do so, that God might in all things be glorified through Jesus Christ;|| then surely the faithful exercise of that discipline which (as we have seen) is the great means, in the hand of Christ, for securing the consistency of holy character in his followers, and whose exercise is one of the ministrations enjoined on his church, must be eminently conducive to the promotion of these high and holy ends—the glory of God and the honour of his Son.

If the salvation of souls by his grace and power be the glory of Christ, then that discipline which saves a soul from death, contributes essentially to his glory; if the Saviour be honoured in proportion as his image is faithfully and brightly reflected by his churches, then that discipline which promotes their purity and resemblance to their Head eminently glorifies him; if every man who purges himself from the vessels which are to *dishonour*, "shall be a vessel unto *honour*, sanctified and meet for the Master's use, prepared unto every good work,"¶ then those churches which strive to purify themselves by scriptural discipline from everything and every person that dishonour their

* Matt. xviii. 7—9; Rom. xvi. 17, 18; Rev. ii. 1, 20; Lev. xix. 17; Heb. iii. 13; Jas. v. 20.

† Rev. iii. 19. § Matt. v. 13—16.

‡ Phil. ii. 15, 16. † Phil. i. 27; ii. 1—5.

¶ 1 Thess. i. 8, 3, 6, 9, 10.

* Rom. ii. 24.

† Acts ix. 31.

‡ 1 Thess. ii. 12; Titus ii. 10—14.

§ 2 Thess. i. 11, 12. † 1 Pet. iv. 11.

¶ 2 Tim. ii. 20, 21.

Master's house, will be for his honour, and so much the more meet for his service; and if the Macedonian churches glorified God by their professed subjection to the gospel of Christ in the exercise of liberality to the saints,* the Corinthians, also, afforded to the apostle abundant cause for grateful triumph in Christ, by their obedience in all things pertaining to the matter of discipline which he had enjoined on them in his former letter.† In this, as much as in the instance of the Macedonians, subjection to the crown rights of Immanuel was manifested in a manner and degree that redounded greatly to the glory of his name.

For many an age have the professing churches of Christ been troubled by attempts, some wise, but many unwise ones, to promote the visible union of the universal church, and all more or less under the profession of concern for the glory of her exalted Head. That his followers shall be yet made visibly one, and so that he may be thereby glorified before the world, and in the estimation of that world, we most firmly believe, because that every one of his mediatorial requests shall and must be granted.‡ But we as firmly believe

that this unity will be one primarily and mainly consisting in holiness of spirit and of outward character.* When all that profess to be his shall walk in the light as he is in the light, they shall indeed have fellowship one with another, and the world will take knowledge of them that they have been with Jesus. Then shall the grateful incense of a renewed and contrite spirit, and the pure offering of a sanctified soul and body, be in every place presented to his name, and then, indeed, shall that name be great among the heathen from the rising of the sun unto the going down of the same. Had all the mighty struggles to promote a visible uniformity in mere external rites and ceremonies, in human symbols and confessions, been directed rather to promote, by sound teaching and faithful discipline, the purity and spirituality of Christian churches, may we not assert that the Saviour's sublime prayer,—“That they all may be one, as thou, Father, art in me, and I in thee,”—would this day have been much nearer its accomplishment? May this blessed consummation be speedily realized!

PHILADELPHOS.

* 2 Cor. ix. 13. † 2 Cor. ii. 9, 14.
‡ John xvii. 20—23.

* John xv. 5; Eph. iv. 4—6.

THE SEASONS WITNESSING TO THE GOODNESS OF GOD.

NATURE is a witness for the goodness of God. This is a department on which we do not enter so frequently as perhaps we ought. The economy of redemption and the church of Christ, as a witness for his grace, is a subject more congenial to a renewed heart, and, in general, more suited to the engagements of the sanctuary. But the former is not excluded from the book of Scripture. To the almighty energy of Jehovah, in laying the foundation of the earth—to his wisdom in the arrangement of the material structure, and to his faithfulness in sustaining it—the Bible makes frequent and delightful

reference. “O Lord, how manifold are thy works; in wisdom hast thou made them all.” “Nevertheless, he left not himself without witness in that he did good.” Though nature is a witness to the omnipotence of God—to his infinite wisdom, it is simply of the testimony it bears to his goodness that we intend to speak.

Nature is a witness for the goodness of God in the provision of rain. “He left not himself without witness in that he did good, and gave us rain from heaven,” Acts xiv. 17. That the Divine goodness is manifest in the communication of this supply, is evident

from the consequences that would follow the want of it. Without it vegetation would languish, the springs would fail, and the rivers which are formed of the progressive accumulation of various torrents would become dry. Were these results to happen, it would be impossible to sustain the life of man or beast. The goodness of God is seen, therefore, in the production of rain. By the simple process of the evaporation of water from the sea, and by a certain law, which prevents a given mass of air from holding it in suspension, it falls in genial showers upon the earth. This simple arrangement in the economy of nature, prevents those evils to which we have alluded. Is it any wonder that Scripture so frequently refers to the goodness of God in the communication of rain? The ascending vapour, the descending showers, the well-supplied springs that burst forth and fertilise the earth, proclaim his beneficence as the thunder and tornado do his awful majesty.

In oriental climates, where the power of the sun is almost insufferably great, this illustration of the Divine goodness was strikingly conclusive. In our country, cooling and refreshing showers are not uncommon; but in the East, there is a fear of drought—of a burning and consuming heat—of the power of a vertical and cloudless sun. Nations in that quarter would be peculiarly susceptible of the goodness of God in giving that degree of moisture—that measure of rain, which the sun could not too rapidly absorb; that would prepare the ground for the reception of seed, and ensure germination to the plant and abundance to the harvest. This instance of Divine care was a frequent theme of devout thanksgiving. "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains," *Psa. cxvii. 7.*

Nature is a witness for the goodness of God in the fruitfulness of the seasons. "He doeth good," says the apos-

tle, in that he gave us not only rain from heaven, but "fruitful seasons." That is manifest in their annual fruitfulness, and in each season being made, in succession, conducive to an abundant harvest. That spring and summer, autumn and winter, should each subserve a purpose, in preparing the ground to receive the seed, elaborate the plant, and ultimately ripen the grain, is a wonderful display of his goodness. That this should take place, not one year, but in succession—not for centuries, but for ages—without robbing the earth of its virtue, or subtracting the heat from the sun, or diminishing the quantity of rain, is a proof of the greatness and immutability of his care. Nor is this instance of it unnoticed by the inspired writers. "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants," *Psa. cxix. 89—91.*

It is necessary to see the goodness of God to reflect on what would be the consequence of any suspension or alteration of the laws of nature. Alter or suspend that on which the alternations of day and night depend: make the one longer and the other shorter, then there would be more activity and less repose than the body could bear; or if the night was longer and the day was shortened, more rest and less exertion than it would be pleasant to take. Alter or suspend the law of temperature, make it less warm, and the fruits would not ripen; make it more intense, and vegetation is scorched. Alter or suspend the law which regulates the annual revolution of the earth, let it be completed in six months, or extend to eighteen, and the time would in the former case, be too short for the development of the various plants, and, in the latter, it would inconveniently extend beyond it. The goodness of God is manifest in giving just that degree of heat, and that measure of rain and that period to the year which vegetation seems to require. So true it is,

heavens declare the glory of and the firmament showeth his work. Day unto day uttereth h, and night unto night showeth knowledge," Psa. xix. 1, 2.

ature is a witness for the goodness and in the final purpose which her tions are intended to serve. Considered in relation to himself, the final of all things is the manifestation of glory. "Thou hast created all s, and for thy pleasure they are vere created." We speak of their ate design in reference to his crea-

that is, sustentation and enjoy-

"He gave us rain from heaven, fruitful seasons, filling our hearts food and gladness." The amplification of his provision for the accom-

ment of the former cannot be n. How many mouths there are ed! What millions of creatures are to be sustained! How various, ll as abundant, is the food provided it the organizations and taste of various orders of created beings!

what ease does the benevolent rver effect this arrangement!

eyes of all wait on thee, and givest them their meat in due

n. Thou openest thine hand and eat the desire of every living , "Psa. cxlv. 15, 16.

ere is gladness in the enjoyment e bounties of nature. This springs recruited energy, the invigoration e body, and the pleasure connected

with the reception of food. Is not the goodness of God apparent in the production of these results? Had he been *malevolent*, the converse might have been the constitution of Providence. Food might have been necessary, but not pleasant. It might have been essential, but irksome to eat. The provisions of the earth, though nourishing, might have been unsavoury—unpalatable as the medicine we so reluctantly take. This, however, is not the arrangement of nature. The beneficent Creator reveals his goodness in the suitability of the fruits of the earth to the appetites of man—in making it as delightful as it is necessary to eat. The alteration of this simple law would abridge materially the pleasures of life.

The display of goodness on which we have dwelt should awaken "wonder, love, and praise." What a manifestation of it has the present season afforded! Reflect on the summer, how beautiful!—on the harvest, how abundant! The seasons have been refreshing to our spirits, conducive to our health, and fruitful for our support. Without his goodness, corn would have been scarce, prices high, the poor impoverished, and "complaining in our streets." But it is not so. He has crowned the year with his goodness "who giveth good to all flesh, for his mercy endureth for ever," Psa. cxxxvi. 25. "Praise ye the Lord."

RUSTICUS.

JESUS CHRIST THE SON OF GOD.

"*These things saith the Son of God,*" Rev. ii. 18.

ERE are three passages in the of Job in which *angels* are called ons of God,—i. 6; ii. 1; xxxviii. This name was probably given to , not merely because God was Father in the same sense as that ich he is the Father of all to whom parts life; but because he created directly, without ancestors; for is, as in many other things, angels distinguished from men,—“they

neither marry nor are given in marriage.”

Sincere Christians are with great frequency in the Scripture called the sons of God. They are “begotten again” of his Spirit, and receive the “power to become the sons of God” directly from him, being “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

In our English rendering of a phrase

in the book of Daniel, iii. 25, the idolatrous King Nebuchadnezzar is made to say that the form of the fourth person whom he saw in the furnace with the three Hebrew youths, "was like the Son of God." It is quite possible that the person who came to the rescue of these noble confessors was the Son of God, as we have abundant reason to believe that He often visited our earth before his incarnation; but we cannot suppose that this heathen monarch had any knowledge of him, and that he meant to say he saw a person resembling "the only begotten of the Father." The phrase might be correctly rendered "*a Son of the Gods*;" and then, according to a Hebrew idiom, it would mean a divine or supernatural person, or, in other words, an angel. This was doubtless the king's meaning, for three verses below we hear him saying—"Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent *his angel* and delivered his servants that trusted in him."

In the genealogy given by Luke, he commences with the Lord Jesus Christ, who was supposed to be the Son of Joseph, and carries back his ancestry through all preceding generations till he comes to Adam, the first man, and then says of him, "who was the Son of God;" that is, he was created by God, without a natural father and mother, and therefore, in a sense different from that in which it could be affirmed of any of his posterity, he was the Son of God.

Our Lord Jesus Christ, in the passage placed at the head of this paper, claims this designation as his own; and from what we may learn from other passages of Scripture, in which it is claimed by him, or attributed to him by others, it is evident that it belongs to him in a sense different from, and superior to, that in which it belongs to any created being, human or angelic.

When Gabriel announced to Mary that she was to be the honoured mother of the Messiah, he said to her—"that holy thing which shall be born of thee shall be called the Son of God," Luke

i. 35. That was in consequence of his miraculous birth: and in order to distinguish him in this respect from human beings, who, with one exception already referred to, were the sons of an earthly father.

When thirty years of his life had passed away, we find him on the banks of the Jordan, soliciting from John the Baptist participation in his baptism, without knowing who he was, and without ministering to him the rite, as he did to all others who sought it at his hands, and immediately the heaven opened, the Spirit descended like a dove and sat upon him, and an voice from heaven proclaimed "My beloved Son in whom I am well pleased," Matt. iii. 16, 17. Then John the Baptist, "I saw and bore witness that this is the Son of God," John i. 34.

A few days afterwards "one of the apostles whom Jesus had previously called," findeth Nathanael, a devout Jew, "and brought him to Jesus." Nathanael came to him as a sceptic, for he thought that the place of his residence was conclusive against his Messiahship. "Can any good thing come out of Nazareth?" On being told that he was from Cana of Galilee, however, soon gave him evidence that he was acquainted with the events of his life; and so convinced were these proofs that he was something more than human, that Nathanael exclaimed, "Rabbi, thou art the Son of God, thou art the King of Israel," John i. 49.

About this time our Lord was brought of the Spirit into the wilderness of Judea. Here the devil assailed him with his temptations, and came saying, "If thou be the Son of God, command this stone that it be turned into bread," Luke iv. 3. Here the temptation employed implies that the Son of God, which he had claimed this appearance, required that he should be able to perform miracles; and that if he was not, he must consent to abandon his claim, having no right to it.

In the country of the Gennesareth, he was met by two men posse

"And behold they cried out, What have we to do with thee, thou Son of God, art thou come to tempt us before the time?" Matt. 23. From this language it appears they knew that by virtue of his being the Son of God, he had power to lead, control, and punish apostates, though their power was so great that no man could tame them, chains could bind them.

On crossing the sea of Tiberias in company with his disciples, in a terrific storm the disciples apprehended imminent danger; they were filled with fear and came to him, saying, "Lord, we are perishing." He spoke to them and they were instantly hushed into silence and the infuriated waves lay in submission before him. The extraordinary power displayed by this Jesus, extorted from his disciples the confession, "Of a truth thou art the Son of God," Matt. xiv. 33; which confession implies that the power to command the elements, and rule the universe was a befitting prerogative of one who had designated himself the Son of God.

After having inquired of the disciples the general opinion of men respecting him, he proposes to them this question, "But whom say ye that I am?" Simon Peter answered, "Thou art the Christ the Son of the living God," Matt. xvi. 16. And Jesus answered and said, "Blessed art thou, son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The language here used by the Saviour, intimating Peter's perception of his Christ the Son of God, was such a confirmation of his true nature and character as nothing but the special anointing of God himself could have effected.

Four days after the death of her brother, we hear Jesus saying, "I am the resurrection, and he that believeth in me, though he be dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

She saith unto him: Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world, John xi. 25, 27. So that, in Martha's estimation, believing that he was Christ the Son of God, was the same as believing that he had the power to raise the dead and bestow on his followers everlasting life.

The Jews charged him with blasphemy, and took up stones to throw at him, "because he said, I am the Son of God," John x. 36. From which it is evident that they regarded his assumption of the title as equivalent to his saying that he was one with the Father—that he was God.

When Pilate had given his honest testimony, as the result of his examination, "I find no fault in him;" the Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God," John xix. 7. By making himself the Son of God, he had made himself equal with God, and so in their estimation stood chargeable with blasphemy, and ought to die for it.

When appearing before Caiaphas the high priest, he said unto him, "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God." Jesus saith unto him, "Thou hast said;" and went on to tell him that he should see him one day coming in the clouds of heaven. "And the high priest rent his clothes, saying, He hath spoken blasphemy," &c. Matt. xxvi. 63—65.

At the time of his crucifixion the veil of the temple was rent in two from the top to the bottom; the earth did quake; the rocks rent; the graves were opened, and many bodies of the saints who slept arose and came out of their graves. The centurion, and they that were with him, witnessed these convulsions of nature, were greatly afraid, and were compelled to exclaim, "Truly this was the Son of God," John xxvii. 54.

From all this we see that the title claimed by our Lord in introducing himself to the Thyatiran church, was

given to him by Satan, by demons, by good men and bad ones, by his friends and by his enemies. When it was given to him by Satan, it was in a manner that implied that if he had a right to it he could work miracles. When it was given to him by demons, it was with a virtual admission that he had a right to it, and that his power was known and dreaded by apostate spirits. When it was given to him by his enemies, it was that they might sustain a charge of blasphemy and presumption against him; or else they were compelled to admit it, in spite of their prejudices, by the force of evi-

dence which they could neither gainy nor resist. When it was given to him by his friends, it was in acknowledgment of his Messiahship, of his supremacy, of his divinity, and as the result of the teaching of his heavenly Father. It was no doubt in the highest possible sense—as distinguishing himself from all men and all angels, and as ascribing to himself a perfect equality with God the Father, and his Divine Spirit—that the Saviour adopted this descriptive title when he commanded the apostle to write—"These things saith the Son of God."

Derby.

J. C.

ORIGIN OF THE NEW THEOLOGY IN SCOTLAND.

To the Editor of the Evangelical Magazine.

DEAR SIR.—On considering closely and impartially the very unscriptural nature, and dangerous tendency of these novelties, which have of late distracted the Congregational body in this country, and which have taken hold of some portion of the same denomination in England, a very natural question arises, and which is often in the mouths of observers, "Whence has all this had its rise?" In this connection I have often thought on the prophet's message to Israel of old, Jer. iv. 3, "Break up your fallow-ground, sow not among thorns." I hope you will allow a small space of your valuable *Miscellany* for a few hints on this topic, from one who has been a friendly observer of the body ever since its commencement in 1797, through all its evolutions, and that in circumstances and with opportunities particularly favourable to a candid and minute view of the whole matter in all its bearings. We have really, like Israel, been sowing among thorns; nor has the fallow-ground been broken up, and hence now the thorns are springing up, and to such an extent, as the Great Husbandman permits for wise ends, choking the word so as to cause it to be unfruitful, Matt. xiii. 22. It

is but fair to allow that great and laudable pains have been in general taken in selecting the young men that are to be trained for the ministry, and that, so far as can be known by pastors and their brethren, they are of approved piety, and of some standing in their profession. Truth also demands that we concede that they have enjoyed excellent means of tuition, and that the instructions they have had have been sound and scriptural, that biblical literature and theological science have been pressed upon the attention of the students with much industry, fidelity, and affection, by those who have had the superintendence of their studies. How, then, has this blight come over our hopes, and errors so fundamentally opposed to the doctrines of free grace, which have always been held dear among us, and errors so long confuted, and, as we hoped, laid for ever to rest? How have these taken possession of the minds of so many of those whom we fondly hoped were the hope of the churches in time to come? It will not do to shift the blame over on those who have lately been cut off from the United Secession, or from the more enlarged views of the extent of the atonement, or the free and un-

fettered warrant that every sinner has to come as he is, to the all-sufficient Saviour; for the very able advocate of these views in this country most pointedly guards against these extremes. Neither will it answer the question to assert, as some have done, that they have arisen from what has been familiarly termed the *revival mania*, for many of the warmest friends of this excitement have strenuously defended the doctrines of free grace and Divine sovereignty; and the special influence of the Holy Spirit they avow as the only source from whence they look for any saving effects to follow their most diligent exertions. No, the root of the evil I am persuaded lies much deeper, and is of an older date, than these things, however much they may have been *concurring* causes. These opinions and views we condemn are only the native offspring of causes long at work, and not so obvious among us. The soil has been prepared, though unperceived, generally, and, in many cases, unintentionally, and thus there was an aptitude for bringing forth, and nourishing these degenerate plants of a strange vine. In one word, we have been sowing among thorns, and the plough has not gone deep enough to break up the fallow-ground.

And here a brief historical detail may be necessary, and in giving this, while I would carefully study fidelity and accuracy, I would also avoid prolixity, and whatever would tend unnecessarily to wound the feelings or injure the memory of any one connected, either earlier or later, with the agency in the movements that have taken place. When the work began at the period above mentioned, the professing world in this part of the island, and, with a few honourable exceptions, both in the Establishment and among evangelical Dissenters, was sunk, in a great degree of spiritual apathy and lukewarmness. No exertions were making to arouse the careless and formal; the rising generation were in a great measure neglected, itinerating was unknown. Without

what they considered a call in providence, gospel ministers would not stir beyond their allotted sphere of labour to rescue perishing souls. The doctrines of the Westminster Confession of Faith were preached wherever evangelical truth was held, without the least deviation from them in any iota, even in phraseology, the whole was adopted without deriving any benefit from such eminent divines as Edwards and Belamy, in America, Owen and Doddridge, Fuller, Scott, and Ryland, in England, and such like. More scriptural views of Christ's kingdom as distinct from worldly establishments were beginning, and only just beginning, to attract attention. The separation of God's people from unconverted men in church fellowship had never been mooted, but by a very few, and these insignificant, and allied with serious blemishes, that obscured their light. The true nature of the sinner's inability had never met with the degree of attention which the subject deserves, being considered far more as his misfortune than his crime. Faith was generally spoken of among serious persons, not so much as the belief of the Divine testimony regarding all invisible things, as a persuasion that the subject of it is in a safe state, thus confounding it with the "assurance of hope." In this situation of religious profession, not to dwell longer on particulars, the new Reformers found matters among us when they took the field, and a glorious opportunity they had to do good on a large scale, had they possessed wisdom, discernment, and prudence, fully to have embraced it. Did space allow, I might here mention the influence the movements in England about the missionary work just begun there had on the operations in Scotland. But to proceed: the more active agents in the work were persons in general only lately brought to God. They were warm-hearted, full of zeal, and anxious to do good, but they began with a very slender knowledge, either of human nature, or of Divine truth in its scriptural harmony or bearing, and

along with this they were of a temperament rather given to overbearing and dogmatism. With the best intentions they set forward to benefit the country in its best interests while very immature in their knowledge of divinity, either as to matters of doctrine, or as to externals. Hence many crude ideas were brought forward, which, in a little time, they felt obliged to relinquish as untenable, and thus gave their enemies a great handle against them, and which many were not slow to wield, as being feeble and unsteady. Old, experienced Christians, who would have hailed with joy their honest endeavours to promote a revival of religion and the spread of the gospel among us, and who would have aided them in their efforts, had their prejudices shocked, and the leaders, rather than listen to their views with candour and deliberation, counsel was taken with parties very unfit to advise them judiciously.

A large number of young men were called together to get a little superficial training for the ministry, to answer the immediate urgent demand; some of these were men of excellent natural abilities, and who, considering their limited opportunities, have stood out well, and been very useful; but not a few were very unfit. All, however, were very ill-informed in the branches of knowledge chiefly wanted by a gospel ministry, such as casuistical and controversial divinity, biblical criticism, church history, and such like. In this state, the works of Robert Sandeman were indiscriminately put into the hands of these students, and they were encouraged to make themselves masters of his opinions, and to propagate them. Hence they came out full of these new superficial views, and broached them in their labours through the country with much assiduity, and with not a little of the virulence and arrogance of that writer, to the disgust of the truly godly. In place of encouraging the solid old professors among us to form the new *nucleus* of the new denomination, and gathering such around

them at their new stations, they frightened them by their rashness and prudence. By a little patience, gradually bearing with their prejudice and undermining them with the light truth, and which could have been without conniving with their error they might have built up a very fabric of spiritual stones, to the glory of the Great Head of the church, extensive benefit to the country. Instead of this, however, the peculiarity which they had learned in their school of divinity were rashly obtruded on the public without judgment or caution, such as their notions of "the eternal Sonship," their loose notions about faith and experimental religion; along with these, some observances were much magnified, some went the length of denying to be the sinner's duty to believe the gospel, or that he should be exhorted to it. In place of labouring to lead careless sinners to see and feel their deplorable state by nature, to feel their need of Christ, and to embrace him, and to walk in newness of life through faith in him, thus dwelling on great Bible truths about which God's people are agreed, their attention was turned to vain jangling. I resume the prophet's message, which I commenced, "Sow not among thorns, break up your fallow-ground &c. That I may not be misunderstood permit me shortly to trace the connection between these doctrines and the revival in the present day of those errors, which we must denounce *Pelagian* or *Arminian*, so far as they have assumed any distinct form. The notions propagated among us early in this century, to which I have alluded, as laying the foundation for these later deviations from gospel truth, were correct in stating that faith, when *strictly* defined, "the belief of the truth" or evidence, that believe God's testimony is the same act of mind as believing the testimony of a man; and which is true, whether we believe it or not; but it embraces Divine truth, so far as we have

means of knowing it, and, farther, it is believing with the heart, Rom. x. 9, 10. Man's ignorance, wilful blindness, and utter aversion to Divine truth is such, that the powerful operation of the Divine Spirit to bow the pride, and subdue the enmity of the heart, are absolutely necessary before it will credit and cordially believe the Divine testimony, as to the holy and humbling revelation given us of things unseen and eternal. The views which I am opposing leave out of view this new creation, this spiritual change previous and in order to believing, which, although there is no difference in point of time, is necessary as cause and effect; and hence the special influence of the Holy Spirit is dispensed with, and *moral suasion* takes its place, and the effect is ascribed to the word, or the truth believed, but no account is made of the impediments to faith being removed. This is the radical error that attaches to the scheme at its outset, and cleaves to it throughout in its views of the divine life in the soul. Then the scriptural doctrine of man's inability is perverted to favour this scheme. It is true, man's inability is wilful, he could believe, if he would, if inclined, and hence he is justly condemned; but so strong is his want of will, his disinclination—so strong his repugnance, that it can only be overcome by omnipotent sovereign grace, so that all the glory redounds to God, and the guilt, and blame, and condemnation to the creature. It is freely admitted that Divine truth, when truly believed, will produce all the holy fruits and effects ascribed to it in the Divine record, by the continual influence of the Holy Spirit, but the question deserving attention, as has often been said, is, *How came this truth to be believed, to have a lodgement in the soul?* And it deserves, as formerly, to be matter of serious consideration with the promoters of these views, whether they have ever yet been made alive to the "plague of their own hearts," and if they have truly had the experience of a genuine work of grace in their own souls.

It is easy to see, from this brief statement of matters, how the special work of the Spirit has been denied, and in their place the outward means which God usually employs, either instituted or providential, are extolled; how these, I say, and the other novelties among us have had their rise. By a spirit of vain speculation, some more gross views have been grafted on the original stock. Distinguishing grace and the doctrines of election have been discarded. Indeed, these cannot stand while the others are maintained. In preaching, the intellectual faculty has been chiefly addressed, the pride of human reason nourished, and experimental religion in the inward conflict, and the fruits of the Spirit, as mentioned in my former letters, have been thrown overboard. These things also have begotten an unlovely spirit, very unlike the gospel—a great degree of arrogance and self-conceit, bitter and divisive, in place of the peaceful, gentle, and easy to be entreated, the lovely and self-abased frame. Such things have been long working among us, and, as I have already stated, have been preparing the soil, and their native production now appears. Should any one be disposed to demand proof or illustration of these charges, it is quite unnecessary to repeat what has been stated in former communications, as all go to illustrate this subject. I would only just state another fact. How often have we been teased with the reiteration of this idea, even to satiety, that the great question to be considered by the hearers of the gospel is not, *how* they believe, but *what* they believe! To such allow me briefly to say, without lessening the importance of what is received as truth, that it should be the true testimony of God, how came you by your faith? Is it the "work of God?" John vi. 20. Paul's "faith of the operation of God?" Col. ii. 12. Is it the Father's *revealing* to babes what in his inscrutable wisdom he hides from the wise and prudent? Matt. xi. Is it Paul's faith unfeigned? and James's *living* faith, and not that which is *dead*? In short, has it any

resemblance to that of the noble army in Heb. xi.? These queries, though quite out of place to the inquirer on his entrance, are most needful in his after course, and may well put to silence all such unscriptural reasonings. Such persons would correct the great apostle of the Gentiles, when he wrote to the church at Corinth, "Examine yourselves, whether ye be in the faith." Nay, Paul, rather say, "Examine the articles of your creed." This is a doctrine admirably suited to the people of this country, the generality of whom profess a strong regard for evangelical truth. I would only further observe, in illustration and corroboration of my position, is there not some ground to believe the rumour to be true, that Scotland has lost the services of some able agents in the ministry from their dislike to the Sandemanian leaven which has been working among us as above alluded to?

To draw to a conclusion: if we would see better days for the cause of Christ among us, "let us repent, and do our first works," retrace our steps, "remembering whence we have fallen," purging out the old leaven, "breaking up our fallow ground," by faithful dealing with the consciences of men; bringing home their guilt by application of the holy and spiritual law of God; pleading (as Mr. Scott, the commentator, very properly expresses it) the cause of God faithfully but affectionately with men, and their cause with him in humble confession and supplications; laying the foundation in "repentance towards God and faith in our Lord Jesus Christ;" labouring to bring the sinner out of all his lying refuges, and probing his wounds to the bottom. While giving every scriptural encouragement to him to return immediately to God, yet not dealing in indiscriminate comfort; pointing out that faith

alone unites to the living Head, but while it does so, it is never *alone*, and though to be distinguished from love, desire, brokenness of heart, and such like, yet these all go along with it; and that there is just as much holy affections in the essence of faith in the gospel, as there is aversion and unholy affections in unbelief, for these are evident opposites. In short, we may rest assured that no scheme of doctrine or mode of instruction will have the blessing of God, or profit the soul, but such as, while it lays the sinner in the dust, giving him his proper place, exalts the work of Christ in his atoning sacrifice, and honours the Holy Spirit as the sole Author and Promoter of spiritual life and universal holiness. These two leading truths are always to be kept fully in view, viz., the full warrant which the sinner, every sinner, without distinction, has to come at once and without delay, to receive the waters of life freely, a full supply commensurate to all his wants; and then, that his thus coming is the work of God the Holy Ghost,—he begins the work, he is first in hand, Acts xvi. 12, and xi. 21. Nor let it be forgotten that, while it is a precious truth, that while the sinner is warranted to apply immediately to the Saviour, and not foolishly to attempt to make himself better; yet there is a wide difference between this *self-preparation*, and that *spiritual preparation* by the Holy Ghost, wherein by his gradual, secret, but effectual operation, he brings the soul to embrace the Divine Redeemer, levelling all his high thoughts, and giving a holy taste and relish for the pure and holy salvation of the glorious gospel of the blessed God.

Yours, very cordially,

A NORTH BRITON.

Scotland, September, 1844.

P O E T R Y.

VIA CRUCIS, VIA LUCIS.

In imitation of the German of Kosegarten.

Through night to light! Thou Christian child of sorrow,
 Though shades of darkness shroud thy pathway here;—
 Be comforted. For thee there 's blest to-morrow—
 When midnight 's past, the dawn will soon appear.

Through storms to calm! Though threatening clouds of heaven,
 And whirlwind, storms, and thunders now assail;—
 Be comforted. For thee, sweet hope is given,
 The softest, stillest hours succeed the gale.

Through cold to warmth! Though Eurus' blasts be blowing,
 Which stiffen every limb and freeze the earth;—
 Be comforted. Thy prospects still are glowing;
 Spring will succeed the winter's dreary death.

Through war to conquest! Though the dreadful scuffle
 Now threaten thousand fiery deaths to thee;—
 Be comforted. Let nought thy firm faith ruffle,
 Thy Captain Saviour leads to victory.

Through toil to rest! Though spirits now be wasting,
 And sultry rays of mid-day melt thy strength;—
 Be comforted. The cool of eve is hasting—
 Soft, peaceful slumbers shall be thine at length.

Through crosses to salvation! Art thou groaning,
 Oppress'd by grievous loads of misery?
 Be comforted: from hell's more bitter moaning
 The grace and peace of Christ have set thee free.

Through sorrow to delight! Amidst thy weeping,
 Thou troubled, trembling, tearful child of God;—
 Be comforted. Thy Father's careful keeping
 Attends thy progress to his blest abode.

Through death to life! The grave is sad and dreary,
 A thorny pathway to the realms of bliss;
 Yet, oh, cheer up! They who, like thee, are weary,
 Shall rest, for ever rest, where Jesus is.

Covces, Nov. 9, 1844.

THOMAS MANN.

JUBILEE HYMNS.

EBENEZER.

SOLDIERS of the cross, arise!
 'T is the year of jubilee.
 Blow the trumpet, rend the skies,
 With the shouts of victory.
 Heaven shall catch the glorious lays,
 Echo nobler songs of praise.
 On the bloodless battle-field,
 Where your victories were won,
 Where you wielded sword and shield,
 Led by Heaven's all-conquering One,
 There your Ebenezer raise,
 To the mighty Leader's praise.

Bring your trophies from afar;
 At his footstool cast them down;
 Each shall shine like gem or star,
 In his glittering, royal crown;
 Each with bright, yet borrowed rays,
 Shall reflect the Conqueror's praise.

Let them come from Ganges' banks;
 From the torrid Libyan sands;
 Let the islands swell their ranks;
 Hail them from the western strands;
 Men of every land and race,
 His triumphal chariot grace.

Christian warriors, courage take;
 See the wonders God hath wrought!

At his frown the mighty shake ;
 All the proud are crushed to nought.
 Hallelujah ! let his reign
 Wax and never—never wane !

“Speak unto the children of Israel, that they go forward.”

SOLDIERS of the cross, march on ;
 Let your banners be unfurled ;
 Go ; for your great Captain's gone
 To the conquest of the world ;
 Struggle, manfully endure,
 And the glorious prize is sure.

Sword in hand, your brethren fell ;
 At his post your Leader sighed ;
 Vanquished all the powers of hell,
 When he bled and groaned and died.
 And will you turn back and flee ?
 God forbid : it must not be.

Though repulsed, the fight renew ;
 Fear not to confront the foe ;
 Though oppressed and faint, pursue ;
 To the mortal conflict go.
 Forward must your motto be—
 Forward to the victory.

Soon the teeming earth shall yield
 To the Sovereign of the sky ;
 Cast away its spear and shield,
 And in prostrate homage lie.
 Heaven shall soon its right regain,
 Ever and for ever reign.

Bath.

MEDICUS.

STANZAS.

JESUS, my weary soul would turn
 Away from earth and self, to rest
 In thee, and thus in peace to learn
 Thy love, like John, upon thy breast.

My thoughtless soul oft leaves that place,
 And, like a silly, wandering sheep,
 In rank and weedy fields would graze,
 By poisonous streams of death would sleep.

But, Lord, thy love still follows me,
 Still cares for my poor erring soul,
 And brings me back to find in thee
 My rest, my joy, my strength, my all.

My soul, O Lord, would further know
 The secrets of thine inmost heart,
 And in that portion live and grow ;
 Like Mary, choose the better part.

Islington.

W. H.

THE HOUR OF PRAYER.

THE hour of prayer ! It comes like dew
 To cheer and raise the drooping soul ;
 And faith, and hope, and love renew,
 Dimmed by a world where passions roll.

The hour of prayer ! It sends a ray
 Of heavenly comfort through the heart,
 Like the soft glimpse of breaking day
 When the deep shades of night depart.

The hour of prayer ! It quells the storms
 Of life amid a restless world,
 And guides us onward free from harms
 In steady course with sails unfurled.

The hour of prayer ! Oh, sweet repose
 From bustling care and hated sin ;
 With strife and all those daring foes
 Which ever seek to reign within.

The hour of prayer ! Oh, welcome, blest !
 The Christians quickening vital air ;
 Sweet earnest of eternal rest ;
 Thrice hail, returning hour of prayer !

Homerton.

MARGARET EDMESTON.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE MISSIONARY'S REWARD; or, The Success of the Gospel in the Pacific. By GEORGE PRITCHARD, Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. *With an Introduction, by the Rev. JOHN ANGELL JAMES.* 12mo. pp. 250.

John Snow.

THE appearance of this interesting volume is mainly owing to the request of friends, who listened to Mr. Pritchard's animating statements during his former visit to his native country. It appears that it was written on board ship, as the author was proceeding to Tahiti, where he had to en-

counter scenes of trial most distressing to the heart of a missionary. As the work was finished before he landed at Tahiti, this will account for the omission of all details respecting the late melancholy aggressions of the French army and navy in that island. In Mr. James's introduction, however, there will be found ample details in reference to those most disgraceful proceedings, which have thrilled the civilized world with feelings of horror and disgust, and which will fix a stain upon French diplomacy and Catholicism never to be obliterated. Mr. James has eloquently presented the case to the religious public as it deserves to be contemplated;

and has employed all his powers of persuasion to rouse the Christian church to the exercise of united prayer, as the only course fully adapted to meet the calamity which now presses upon the mission field in the South Pacific. A more fervent call to the mercy-seat has never, perhaps, been addressed to the people of God. May it produce the desired effect! "Let us," says he, "have united prayer—individual prayer; let every one in whom the spirit of prayer dwelleth cry mightily to God: and then 'shall not God avenge his own elect, which cry day and night unto him, though he bear long with them.'"

Mr. Pritchard has exercised, we think, a wise discretion in restricting his narrative to such moderate limits. Such works have, in general, been too large and expensive, and prepared with too little reference to the circumstances of the great mass of persons interested in missionary details. The volume before us is just the size and the price suited to the subject; and is, at the same time, printed in a style of neatness and elegance which will make it a welcome visitor in the circles of the most genteel and aristocratic.

Our readers have doubtless read the beautiful little work entitled "The Night of Toil." "The Missionary's Reward" is an appropriate sequel to that popular narrative; and, as the production of an eye-witness, will be read with more than equal interest. Our author makes no attempt at fine writing; but his details have all the charm of transparent Christian simplicity, connected with a pervading discretion, and a most grateful display of common sense. In the absence of artificial arrangement, and poetic embellishment, we have a volume that the most fastidious will read without being offended; which will find a warm response in the cottages of the poor, and in the palaces of the great; and which will amply supply to the friends of missions the information they require as to the effects produced by the gospel of Christ in the islands of the Pacific. Many of the facts recorded are of the most delightful character; and cannot be read without awakening most painful emotions while the present state of Tahiti and other islands is taken into account.

We are thankful to find that Mr. Pritchard's late trials have quenched none of his missionary ardour; and that he has come forth from the ordeal of French misrepresentation and falsehood perfectly unscathed. He will yet return to the South Seas, if God shall spare his valuable life, in his consular character, the devoted friend of the great cause to which he has consecrated more than twenty of the best years of his life. The prayers and warm sympathies

of thousands of British, American, and Continental Christians will follow him to the scene of his consular duties; and will hope yet to find that the things which have befallen him have turned out rather to the furtherance of the gospel. Meanwhile, we rejoice to express our firm conviction that in his conduct at Tahiti he did equal honour to his piety as a Christian, his integrity as a man, and his manly frankness and generosity as a Britain.

TRUTH and ERROR; or, *The Union of Truth the Destruction of Error.* 12mo.

Snow, Paternoster-row.

This is a posthumous volume of one who was evidently a faithful minister of Christ; and who was a workman that understood how to handle the word of truth. He revised it before his death and bequeathed it as a legacy to the church and to the world. The title-page does not convey an adequate idea of the nature of the work. "The Union of Truth the Destruction of Error" is too vague to afford us anything like a correct notion of the author's meaning and design. But in the Introduction, he sufficiently explains himself. The volume is divided into four parts, and the arrangement is as follows:—

The first part answers three questions—

First. Is there such a thing as truth in the world, and where may it be found?

Secondly. Is it possible to distinguish truth from error?

Thirdly. Is not truth the most important of all things?

The second part is divided into three sections:—

The first section shows that truth, though originally one, has been divided by the various sects of professing Christians.

The second section establishes the remark, by presenting a sketch of the opinions entertained by each denomination.

The third section assigns the probable reasons for this division of truth.

The third part consists of twelve sections, illustrative of the union of truth as revealed in the Scriptures, showing

The union of truth among the inspired writers; the union of Divine operations in the accomplishment of salvation; the union of the prophetic, priestly, and kingly offices of Christ in redemption; the union of spiritual agency and Christian endeavours; the union of Divine decrees and man's responsibility; the union of an evangelical ministry and the Spirit's influences; the union of the testimony of a believer's spirit and the Spirit of God; the union of knowledge, practice, and felicity; the union of criminality and the infliction of punish-

ment; the union of scriptural faith and final perseverance; the union of believers and the conversion of the world; the union of angels and the redeemed in the heavenly state.

The fourth part is comprised in three sections, and suggests the most likely means to accomplish an entire union of Christians in one society. The first section suggests that all the ministers of Christ's holy gospel review the whole of their ministry and compare it with revealed truth; the second, that Christians of all denominations carefully examine the sentiments they have embraced, make themselves better acquainted with those of others, and bring all to the test of Scripture; the third, that all Christians and ministers cultivate a spirit of charity towards each other, and fervently implore the influences of the Holy Spirit to be poured out on the members individually, and on the church universally and collectively.

These numerous and important topics are discussed with commendable ability. The author affects no learned and refined distinctions. The enticing words of man's wisdom he has laid aside for plain unvarnished statements of truth, and which are enforced by arguments derived from Scripture, and in a truly Catholic spirit. In his opinion, "nothing will stand the manifesting nature of light but what is purely scriptural." To the Scriptures of the Old and New Testament he has invariably directed his readers as well as himself. It is not what the church—what any church upon earth may dictate; not what any sect or party may believe; not what philosophers may think; not what a pope or an archbishop may authorize; not what Calvin, Luther, or other reputable names may sanction; not what a Churchman or a Dissenter may think is truth; but what the Bible reveals, that he has accepted as truth. Some standard is necessary, and he can conceive of none equal to, or comparable with the "revealed will of God." He also sensibly remarks: "If we reason or argue, let us only do so on facts, and never attempt to explain or defend by argument what is beyond our reach. The aid of metaphysics is never required for the illustration of Divine truth." Simplicity is this writer's characteristic in everything. The profoundest theologian may read his work and learn something; but the unlettered and humble Christian will relish it the most. His sketch of the opinions entertained by each of the various denominations which divide truth among them, is evidently the result of close observation as well as diligent reading.

Speaking of the fundamental doctrines of evangelical truth, the author exhibits his power of discrimination. An adherence or a departure from these, he tells us, is at

once perceived in the spirit which each respectively manifest. The influence of the latter he thus describes:—"If you see men desert these principles, or hold them in a corrupted sense, you may commonly see a change in their spirit. They may retain what is called character in the eyes of the world, but the savour of godliness is departed. They may retain their zeal, but it will be confined to some little peculiarities, to the neglect of the common faith. There will be a want of that lovely proportion which constitutes the true beauty of holiness. A man who indulges in the use of opium or tobacco may prefer it to the most wholesome food, and may derive from it pleasure and even vigour for a time; but his pale countenance and debilitated constitution will soon bear witness to the folly of spending his money for that which is not bread."

The work increases in interest as the author advances, and warms with his subject. We have read it with pleasure and profit, and cordially recommend it, especially to those who are but just beginning to say "Grace be with all them that love our Lord Jesus Christ in sincerity and truth."

TRACTARIANISM *not* of GOD. *Sermons.* By CHARLES B. TAYLER, M.A., Rector of St. Peter's, and Evening Lecturer of St. Mary's, Chester. 12mo. pp. 320.

Longman, Brown, Green, and Longmans.

The amiable and truly Christian author of these sermons has shown a commendable boldness and decision in the title he has seen fit to select for them. Not that it is more bold than truth demands. These are times when bold men, and bold measures are required. Tractarianism is Popery; Popery is a doomed thing; it therefore cannot be of God. It has been treated in high quarters with too much leniency, and hence the awful extent to which it prevails, rendering it difficult, in some parishes, for a cursory observer to distinguish between the services of the English Church and those of Romanism. We are glad to find a clergyman like Mr. Tayler, who has so powerful a hold of the public sympathies, and more especially those of the young, thoroughly enlisted against Tractarianism. There is an attraction about his style of writing which will render it very effective in the onset with popular error; for, popular, alas! or, at least, prevalent, Tractarianism has become. We commend Mr. T., also, for making his attack upon the foe in the form of sermons. They will be read extensively in private families, and will become the means of detecting the virus of Puseyism in the clergy, where otherwise from ignorance it might

pass unnoticed. The spirit of the volume is very catholic (not Anglo-Catholic); but the tone and bearing against dangerous heresy firm and unbending. We do not by any means bind ourselves to every individual sentiment or expression in these discourses. We cannot agree with our author in his views of the nature of the duty which parents, or sponsors, perform in the baptism of children. That the faith or repentance of the child is pre-supposed, and stipulated for, on their part, we cannot believe. As to the doctrine of sponsors altogether, we must reject it as a mere human invention; nor can we believe that parents, in the baptism of their children, engage anything more for them than a faithful discharge of *their own duty*, to "bring them up in the nurture and admonition of the Lord." Baptism is the mere badge of a Christian household, which must always exist where the heads of the family fear God, maintain his worship, dispense Christian instruction, and exercise wholesome discipline. The children in such a house may reasonably wear the Christian badge, as distinguished from a house without God and without hope; and to the young in such a family the apostle Paul would have said, "Children, obey your parents IN THE LORD,"—language which could not have been employed, if the children so circumstanced had not stood in some recognized relation to the church. We are truly happy to find, at the same time, that Mr. Tayler's protest against baptismal regeneration is earnest and distinct, and that the tone of his instructions throughout is fervently evangelical. We would cordially thank our reverend friend for the important service he has rendered in this and in his other writings to the cause of Bible truth.

TRACTS for the PEOPLE, on the Principal Subjects of Controversy between the Roman Catholics and Protestants. By the Rev. MARK BUTLER.

Richard Baynes, 28, Paternoster-row.

While these tracts furnish a correct view of the peculiar tenets of the Romish church, chiefly from the writings of her modern advocates, they also show that her distinguishing doctrines are unscriptural, and her assumptions unfounded. They are ten in number, each of which may be had separately, price fourpence, and treat, with much ability, on the Rule of Faith; Private Judgment; the Supremacy of the Pope; the Invocation of Saints; Use of Images, and Relics; Purgatory, and Prayer for the Dead; the Sacraments, their number and efficacy; Penance, Indulgences, and Merit; Transubstantiation, and the Sacrifice of the

Mass; the Characteristics of the Christian Church; and the Rise, Progress, and Present State of Roman Catholicism. They are written in a truly Christian spirit, so that the reader meets with nothing but what is fair and candid, combining a wise discrimination of persons, times, and circumstances, with an ardent love of truth, and a deep concern for the eternal welfare of the souls of men.

We know not of any work on the subject more adapted for popular use, or more likely to arrest the progress of error. Although written by a Dissenting minister, these tracts are so truly catholic, in the proper and legitimate sense of the word, that our brethren of the Church of England may circulate them, in their respective localities, with the greatest confidence, and with more effect than those of the Christian Knowledge Society, some of which, we fear, have done more harm than good to the Protestant cause. Alarmed at the increase of Popery, as our brethren of the Establishment profess to be, we recommend these tracts to their especial notice, as they will find nothing sectarian in them, and as they may be safely employed in counteracting the evil which they deplore. It is not the indolent expression of our fears, nor the utterance of uncharitable and indiscriminate censure, that the present times require; but active, prudent, and prayerful exertions in the cause of truth. Let Churchmen and Dissenters unite, then, against the common enemy, and engage in those works of faith, and labours of love, which God may be expected to bless for the furtherance of the gospel, and the establishment of his own cause in the earth. Instead of standing aloof from one another, and giving way to mutual jealousies, let it be remembered, that he who is not against the master of the house is for him, although he may not occupy the same room with others of his fellow-servants, or walk abroad in their company.

Aware that the esteemed author of these tracts now resides in Staffordshire, where Roman Catholics abound, we venture to express our hope, that his ministerial brethren, and others of his own denomination, will consider how far it may be in their power to render this effort of his pen successful. Those who have believed must be "careful to maintain good works;" and "a word to the wise is sufficient," as they know what may be "good and profitable unto men" who "err from the truth," and whom they should endeavour to "guide into the way of peace." Our wish is, that generous and charitable efforts may be made; and that those who make them may find themselves to be the honoured instruments of saving souls from death, and hiding the sins of men,

by bringing them to the only Saviour of those who are ready to perish.

THE PILGRIM'S PROGRESS. By JOHN BUNYAN. *With a Memoir of the Author's Life, by the Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks; and Illustrative Notes by the Editor. With a Portrait of Bunyan, an Engraving of his House at Elstow, and other Embellishments.* Royal 4to. pp. 208.

Thomas Arnold, Paternoster row.

We have seen no edition of Bunyan that can vie with this in beauty of paper and elegance of letter-press. Sure we are good John Bunyan never dreamt of being attired in so gorgeous a dress. The portrait, too, is exquisitely fine, and realizes all our conceptions of Bunyan's genius. Indeed, the edition will be quite a treasure to the lovers of the Pilgrim; and expensively as the work has been got up, we doubt not it will have a remunerative sale.

LUTHER and CALVIN; or, The True Spirit of the Reformed Church. By J. H. MERLE D'AUBIGNE, D.D., Author of the "Reformation in the Sixteenth Century," "Geneva and Oxford," &c. 12mo, pp. 60.

Blackie and Son.

This is a vivid and brilliant argument for the union of the living members of the Reformed Church. It displays all the characteristic qualities of the author's mind; and while it does ample justice to the great German Reformer, it sketches, with a master's hand, the extraordinary features of the immortal Calvin, than whom, perhaps, no abler expounder of the word of God has yet arisen in the Christian Church. The pamphlet is deserving of wide circulation, and general perusal.

1. **FISHER'S DRAWING-ROOM SCRAP BOOK.** 1845. By the author of "The Women of England." 4to.

2. **FISHER'S JUVENILE SCRAP BOOK.** 1845. By the author of "The Women of England."

Fisher, Son, and Co., Newgate-street.

As a volume of taste and amusement the Drawing-room Scrap Book has maintained a justly high reputation among works of the class to which it belongs. Many literary articles of sterling value have appeared in it from year to year; and as a repository of artistical embellishment it has literally been "a book of beauty." In our humble

judgment, it has suffered nothing from a change of Editors; as, under the superintendence of Mrs. Ellis, it has in all respects maintained its standing, and in some respects has been considerably improved. We can assure our readers that there is no falling off in the forthcoming numbers of this favourite annual. The binding is in pure white morocco; the engravings are all above par; and the poetry, original and selected, is of the first class. Some portraits, scripture pieces, and landscapes, are exquisitely beautiful. The speaking likeness of O'Connell, which appears in the volume, will be acceptable to the public at the present moment.

"The Juvenile Scrap Book" is well adapted to the amusement and moral improvement of the young. Some of the tales are rather too long; but they are excellent in quality; while the pictorial illustrations are more than equal to those of former years.

CHINA, in a series of views, displaying the Scenery, Architecture, and Social Habits, of that ancient Empire. Drawn from original and authentic Sketches. By THOMAS ALLOM, Esq. *With Historical and Descriptive Notices, by the Rev. G. N. WRIGHT, M.A.* Vol. III. 4to.

Fisher, Son, and Co., Newgate-street.

We have noticed with approbation the two preceding volumes of this work on China. It will be found as valuable for its information, as for the richness and variety of its pictorial illustrations. It is quite a literary gem; and just when the public are thirsting after further information about this singular country and people, the work will be peculiarly acceptable. The Editors have performed their task with extraordinary talent, and deserve well of the public for the skill and energy which they have devoted to their undertaking.

MESMERISM; or, The New School of Arts. *With Cases in Point.* Royal 18mo. pp. 106.

Hugh Cunningham, Strand.

This sprightly little volume is evidently from the pen of one thoroughly acquainted with the mesmeric mania of the day, who has studied its real facts, and seen not a little of the petty deception practised by some of its less scrupulous disciples. The writer does not attempt to throw discredit on any of the well ascertained inductions of this curious science; but he has, very justly we think, subjected its false pretensions to the test of a bitter and burning satire. We beg to apprise all the mesmeric doctors,

clerical and others, that "Punch" is now in the midst of them, and that they may expect to have their pious frauds honestly canvassed. It is really quite disgusting to find how every little circle of friends is now pestered with these mesmeric operators.

IMPRESSIONS OF IRELAND and the IRISH.
By the author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c., &c. In 2 vols. 12mo.

Hugh Cunningham, Strand.

Mr. Grant is, to say the least, a very industrious writer; gifted with considerable versatility, and possessing no mean powers of description of the persons and scenes which pass in review before him. At times he is a little careless of the evidence upon which he announces certain facts; but he is a very diligent collector, and a watchful observer of men and things. His "Impressions of Ireland and the Irish" will be very variously judged of, according to the bias of those who look into his pages; but all will admit that he has written an entertaining and instructive book; and that he has furnished some vivid descriptions of manners and local scenery. Mr. Grant is more enamoured of Mr. O'Connell than we are; and speaks of Irish Romanism in a tone which we could not adopt.

WORKS RECENTLY PUBLISHED.

1. *The Scripture Text Book*, being the Second Edition of Scripture Texts arranged for the Use of Ministers, Teachers, Visitors, &c., &c. Adapted for binding with Pocket Bibles. Compiled by the

Religious Tract and Book Society for Ireland. With Three Maps—one of Palestine; one of the Ancient World, as referred to in the Scriptures; and one of the Travels of Paul. Stereotype Edition. Entered at Stationers' Hall. 12mo. pp. 112. 32, Sackville-street, Piccadilly.

This is quite a treasure for the class for which it has been prepared: as it will aid most materially in the study of God's holy word.

2. *The Desk and the Counter*. Young men engaged in trade urged to self-exertion for advancement in true dignity and excellence. By a Fellow-Labourer. With an Introductory Notice. By WILLIAM ANDERSON, Esq., Author of the "Popular Scottish Biography," &c., &c. 18mo. pp. 36. Hamilton and Nisbet.

We know of no work which, in so small a space, presents so many admirable hints to young men engaged in mercantile pursuits.

3. *The Careful Nursemaid*. With Hints on the Management of Children. 18mo. pp. 136. Tract Society.

4. *The Almost Christian Discovered*. By the Right Rev. EXEKIEL HOPKINS, Bishop of Londonderry. 32mo. pp. 172. Tract Society.

5. *Learning to Feel*. 18mo. pp. 172. Tract Society.

6. *The Christian Almanack* for the year 1845, being the first year after Bissextile, or Leap Year. 12mo. pp. 84. Tract Society.

7. *The Pocket-Book Almanack* for 1845, being the first year after Bissextile, or Leap Year. 32mo.

8. *The Tract Society's Penny Almanack* for 1845, being the first year after Bissextile, or Leap Year.

9. *An Address* delivered at a United Meeting of the Sunday-school Teachers of Hastings, August the 12th, 1844. By the Rev. W. DAVIS, Minister of the Croft Chapel, Hastings. Published by request. 12mo. pp. 32. J. Snow.

10. *Memoir of Mrs. Martha Innes, Edinburgh*; with Extracts from her Diary and Letters. Compiled and edited by her Husband. 12mo. pp. 226. Hamilton, Adams, and Co.

OBITUARY.

J. H. ROBERTS, ESQ.

Died, on the 7th of August, 1844, at Thornyholme, in the 52nd year of his age, Mr. James Hargreaves Roberts, long identified with the benevolent and religious interests of Bethesda Chapel, Burnley.

His name, and the remembrances connected with it, live in the hearts of those who knew him best; his virtuous example, and the pursuits, experiences, and aspirations of his Christian life, must be claimed for our common nature, as presenting points of sympathy and imitation for all.

"All must to their cold graves;
But the religious actions of the just
Smell sweet in death, and blossom in the dust."

James Hargreaves Roberts was born on

the 4th of September, 1791, at Thornyholme, one of the little villages in the romantic district known as the Forest of Pendle, in Lancashire. Here those of his name and kindred had been settled for several generations. Little need be said of his earliest years, spent for the most part under the eye and care of his excellent mother. There was noticed in him from a boy a shy, retiring disposition, and quiet reserve, not allowing him to be entirely open to the familiarity even of the domestic circle. In maturer years, the diffidence of his nature underwent considerable modification, and was in a great measure overcome.

After receiving such advantages of learning and other education as were thought suitable to his station in life, he was placed

in a position of trust in the direction of his father's business. He had, however, young as he was, the faculty to work, and was possessed of that acuteness and practical insight into men and things, which well fitted him for the discharge of the duties required of him.

At the time to which we look back the poorer classes in these localities were almost destitute of the means of religious instruction. Ignorant and uncared for, they provided for their few wants in the close and monotonous labour of the town, and exhibited a roughness of manners not calculated to impress a stranger with a favourable idea of their moral or social condition. And yet in this unlikely soil the good seed of the word manifests its vital energy, and bears fruit to the praise and glory of God. One of the first thoughts of the committee of the Lancashire Congregational Union was to provide a sower who should go forth to sow in these remote places. They sent a man of the right sort, every way qualified for the work. The Rev. George Partington, who received his training in the ministry from the excellent William Roby, was the individual honoured of God to scatter the first elements of fertility in spiritual things in this and many villages around. Few, indeed, of the Union's first itinerants were more worthy the name. Integrity, simplicity of spirit and aim, an energy adequate to severity of toil, a capacity of physical endurance, and an unwearied diligence in proclaiming the glad tidings of life, were the qualities which distinguished this primitive man. His work on the sabbath-day was for some time alternately at Burnley and Colne, at which latter place he finally settled, as the people there were the first to build him a chapel. During the week he preached stateely in many of the neighbouring places, and among other places he visited was the retired village of Thornyholme. To many there who heard the gospel from his lips it proved a saviour of life.

Mr. Roberts, whose reverence for religion had been infused with the lessons of childhood and was associated with the kindness of motherly love, was induced to attend the humble meeting, and soon began to feel a lively interest in the truth so simply and faithfully preached. Under the influence of deep convictions, he betook himself to self-examination and to prayer, and by light and aid from above, saw his need of the saving power of Christ's love, and was enabled to say, in the simple language of Scripture, from a consciousness of the grace imparted, "One thing I know, that whereas I was blind, now I see."

The desire of his heart was to be a humble follower of the Lord Jesus, all and ever consecrated to his service; and it was his

Master's pleasure to keep him steadfast in it to the last. He became now one of the regular hearers at the village meeting, mingled kindly with the people, and, when the spirit of ecclesiastical jealousy was roused against them, he opened and licensed a room in his factory, and from that time came forward fully and influentially on the side of evangelical dissent. With a young friend, like minded, it was his custom, on the Lord's day, to walk to Colne, a few miles distant, to enjoy the ministry of the good man whose name, in after life, he always mentioned with veneration. While worshipping with the congregation there, he applied himself with assiduity and energy to the work of a Sunday-school teacher, and manifested that the spiritual interests of the young were then, as they continued to be near his heart to the last day of his life.

In 1815, Providence led the family of our beloved friend to fix their abode in Burnley. Here he became associated in church fellowship with the congregation meeting in Bethesda Chapel, under the pastoral care of the Rev. Thomas Greenall. A few more years ran on, and his mother, a lady of real worth and the tenderest piety, his three sisters, and she who has performed towards the family the duties and offices of a faithful and affectionate servant for forty years, were united in the bonds of a visible profession, "walking in all the commandments and ordinances of the Lord blameless," and in the quiet scenes of domestic life presenting the beautiful example of a household, the home of Christian love and unobtrusive kindness. Soon after Mr. Roberts was received into the fellowship of the church, he was chosen to the office of deacon. With what zeal he co-operated in plans of usefulness; with what a tender delicacy he ministered to the necessities of the poorer members of the flock, not merely as the almoner of the church, but in the more unobserved modes of private beneficence; and with what fidelity and scrupulous conscientiousness he discharged the duties of the office, let the confidence reposed in him, and the high esteem in which he was held, be his fairest testimony. "He used the office of a deacon well, and purchased for himself a good degree." With what tenderness and thoughtful concern he consulted the happiness of his beloved pastor, the following significant words declare:—"Through a long and endeared friendship of nearly thirty years, never have I received anything from James Hargreaves Roberts but unvarying Christian kindness."

But his chief monument is to be sought in the sabbath-schools. He was a great means, in connection with others, still living, of their erection. His heart was bound up in them, and he was permitted to

so flourish and increase as to be ex-
y none. His labour there from day
is one of the superintendents, was
abour of love, rendered for the sake
ve wherewith his Master loved him.
not the forced or alien zeal that ex-
self in separate efforts or on set occa-
it the characteristic operation of a
divened by the truths and influences
gospel. His attachment to them
is constancy by a duration of twenty-
rs.

four years ago, the occupations and
of business made it necessary for
eside once more in the small locality
rth. His connection with the inter-
rnley remained, however, unbroken
its minutest links. He was at home
lomorphic circle at the close of the
nd on the sabbath engaged in his
ercises. The day following he re-
o Thornyholme. Perhaps these, his
years, were the brightest and least
d of his life. In the congenial re-
of this romantic place, he devoted
n of his leisure hours to the care of
en, a sweet enclosed spot, which he
nted and cultivated with his own
d enriched, from time to time, with
ceat floral treasures. In truth and
of taste Mr. Roberts was not want-
e possessed, as much as any man, a
ling and sense of the beautiful in
nd natural objects, and never looked
rown heights of Pendle, and the run-
teams and verdurous green of the
consecrated as the favourite haunts
arly youth, without a fresh influx of

His friends will not forget his
welcome, elastic step, and cheerful
ance, when, as their guide, he would
with his telescope for the ascent of
h-clad Pendle, noting the objects visi-
the highest point, as familiar to him
y were invested with a domestic feel-
elight. This recollection of him is
re interesting, as it was in anticipa-
the visit of a party of friends for
ay's recreation he had made parti-
rangements, that his fatal sickness
im. His friends came, and one saw
at the hand that was held out to wel-
im was cold and clammy, and the
death were overspreading the coun-
that was just now flushed with health.
id retained its composure in the try-
emity; he simply acquiesced in the
his heavenly Father; he had no anx-
at the result. If spared, he said to
at sister, who was with him, he hoped
ld be a blessing to them all; we need
ng to arouse us; and soon after he
d his last. So sudden had been the
that to his relatives and friends the
of his death came with a most distress-

ing abruptness, and produced sensations al-
most overwhelming. Wherever the tidings
spread the deepest sympathy was felt; men of
all parties in the town and neighbourhood, both
rich and poor, bore testimony to the great-
ness of their loss. A long train of relatives,
personal friends, and teachers in the school,
followed his remains to the grave; and on
the sabbath morning a crowded congregation
assembled within the walls of the sanctuary
where he had worshipped in full health the
week before, and heard the solemn and
affecting event improved by his pastor, the
Rev. Thomas Greenall, in a discourse from
2 Cor. v. 6—8.

SKETCH OF THE CHARACTER OF MRS. WALLEY, OF HACKNEY.

*From the address at her funeral, by the Rev.
H. F. Burder, D. D.*

INCLOSED in that coffin lies all that could
die of that revered and beloved friend, in
whom the principle of life seemed to exist
with greater energy and animation, than in
any human being I ever knew. Everything
she did, and everything she said, seemed to
have a character of life and buoyancy and
benignity, quite her own. She seemed to
carry the vivacity and sprightliness of youth,
with its many capabilities of enjoyment,
even into those days and years, of which
most of our race are constrained to say—
“I have no pleasure in them.”

Her most lively and exquisite gratifica-
tions, indeed, she sought and found in pro-
moting the happiness, increasing the enjoy-
ments, and relieving the wants of others.
Untiring were her efforts, in personal exer-
tion, as well as in pecuniary bestowments,
to do good to the deserving and the necessi-
tous; to the poor and the destitute; to the
widow and the orphan; to the anxious and
the care-worn, and that to an extent of
which very few of her friends had any ade-
quate conception.

Yet, these doings of benevolence and
kindness were not the basis on which she
built her hopes of a blessed futurity. Well
she knew, and deeply she felt, that the only
ground of hope towards God, on which we
can build for eternity, without awful delu-
sion, is the meritorious righteousness and
the atoning sacrifice of our Lord Jesus
Christ.

Warm and constant was her attachment
to the sanctuary and its ordinances. Greatly
did she value its devotional services in the
week, as well as on the sabbath; and even
at a protracted age, until the latter months
of her life, seldom was she absent.

In the support of the worship of God in
this place, and of the charitable institutions
connected with it, her liberality was cheer-
ful and exemplary.

She deemed it also her duty and delight to contribute largely to a great proportion of the noble institutions which aim at the circulation of the Bible, at the propagation of the gospel in heathen lands, at the education of the children of the poor, and many other benevolent objects of a kindred character.

Her style of giving, when applications were made to her for aid, seemed to me almost peculiar to herself. She gave in the spirit of one who was receiving a favour, rather than conferring a kindness. Even when her contributions far exceeded the expectations of the applicants, she often expressed herself as obliged, as well as gratified, by the opportunity afforded her. Never, in any instance, on laying before her the claims of public or private benevolence, had I to encounter repulse, or denial, or unwillingness, or delay.

The extent of her beneficence and charity I have not the means of ascertaining. She must have given away, I should suppose, more than twice as much as she expended on herself and her establishment.

And what shall I say of her friendships? What would many of her attached friends wish me to say, and sustain me in saying? Had they ever a friend they loved or valued more? As to myself, beyond the circle of my nearest and dearest relatives, such a friend I never had and never expect to have again! During more than thirty years, her kind, and maternal, and Christian, and faithful friendship, was quite unvarying. It was all sunshine, without one passing cloud.

Never, in all my intercourse with her, did she, by any act, or word, or look, inflict on my spirit the slightest pain.

Very gradual was her progress towards the feebleness and infirmities of age. Within the last year, and especially during the last few months, her bodily strength was failing by almost imperceptible degrees. Her memory, especially of recent occurrences, betrayed similar indications of failure. But to the very last, she was able (with the exception of occasional intervals) to take a deeply devotional interest in those passages of the word of God which were read to her, and in the prayers which were offered on her behalf. A few of the expressions which fell from her lips, during the last week of her life, may serve to indicate the serenity of her mind, and the character of her hope.

When reference was made, on one occasion, to the Saviour, she said—"I love him dearly." At different intervals, even when the power of distinct articulation had become impaired, she was heard to say—"Wash in the fountain—Jesus Christ." "It is all well." "Grace! grace!—the grace of our Lord Jesus Christ."—"I am going—I am going." "It is all light."

During the following days, she was frequently engaged in prayer, but her articulation became very imperfect and indistinct. Consciousness, however, seemed unimpaired. Within the last half-hour, she looked on a friend who was near her, and said—"Death!" Her last words were—"Come! Ready!"

Who can doubt that, in answer to her dying prayer, the Lord Jesus received her spirit? Thus closed her happy and her useful life, in her serene departure, to enter the rest which remaineth for the people of God!

The following bequests have been made by Mrs. Walley, to religious and benevolent institutions:—

	£	s.	d.
British and Foreign Bible Society	500	0	0
London Missionary Society	500	0	0
Friendly Female Society	100	0	0
National Benevolent Institution	100	0	0
Associate Fund for Poor Ministers	200	0	0
Orphan Working School	200	0	0
London City Mission	200	0	0
Colonial Missionary Society	100	0	0
Home Missionary Society	200	0	0
Irish Evangelical Society	100	0	0
Congregational Union	100	0	0
Congregational School	200	0	0
For Poor Ministers	500	0	0
Widows' Fund	200	0	0
Indigent Blind	100	0	0
Deaf and Dumb Asylum	100	0	0
Christian Instruction Society	100	0	0
Religious Tract Society	100	0	0
Girls' Day School at St. Thomas's-square, Hackney	100	0	0
Infant School, ditto	100	0	0
Benevolent Society, ditto	100	0	0
Poor of the Church, ditto	100	0	0
British Boys' School, Homerton	100	0	0
Poor at Wickham Brook	100	0	0

SUSANNA VALE FORSTER

Was the last surviving child of the late Rev. Luke Forster. She was born at Blackburn, on the 4th of September, 1826. When she was six years old her father removed to Saffron Walden, where she resided till after his lamented death, in June, 1840. She was called to her rest on the 21st of July, 1844. She possessed a most amiable and affectionate disposition. Before retiring to rest she was accustomed, when a child, to relate to her mother anything which she thought she had done wrong in the course of the day, thus maintaining a tender conscience. She also, when very young, began to show a great love for religion, much attachment to the house of God, and a delight in singing the praises of her Saviour. When she was about twelve years old her father commenced a regular course of religious instruction with her, which was seldom interrupted till the day of his death. Soon after that melancholy event, Miss Bass, of Bishop's Stortford, (now Mrs. Stallybrass,) kindly took her into her establishment to finish her studies, and she had the privilege of attending the ministry of the late Rev. Mr. Chaplin, who received her into the fellowship of his church

when she was in her fifteenth year. A sermon preached at Saffron Walden during the illness of her father, by the Rev. R. E. For-
saith, of Royston, was the principal instrument in leading her to the knowledge of Christ. In the beginning of 1843 she obtained a situation in a school in Cardiff. Towards the close of the year she took cold; but as her general health appeared to be good, her medical adviser thought the slight cough with which she was troubled of no consequence. In April it increased so much that he advised an immediate removal to a more genial climate. She went first to Clifton, then to London, and afterwards to Tonbridge Wells, her strength gradually decreasing. In June last, she was removed to Gravesend, where she died. Both before and during her illness she gave many most delightful evidences of her being spiritually minded, and of having set her affections on things above. In December, 1843, she thus expressed herself in a letter to her paternal grandfather, who was then dangerously ill, and who has since entered into his rest: "Not five minutes before your kind note arrived, I had been thinking that if we were both spared to the summer I would come and see you; but by that time, in all human probability, you will be enjoying an eternal summer. In your dying hours pray for me, that I may not murmur at this affliction, but patiently say, 'The will of the Lord be done.' The time will be short till I am called away; I cannot tell how short. I trust that when that event comes to me, I may feel as resigned in the prospect of it as you do." To a young female friend she thus wrote soon after (referring to the prevalence of fever at Cardiff): "Thus are those snatched from the midst of us who appeared much stronger than ourselves. Oh, how ought we to improve our time, that whenever our Lord calls us we may be ready, with our lamps trimmed and our lights burning." "She then," adds her correspondent, "most affectionately entreated me to come forward and declare myself on the Lord's side." It was, however, in her last illness that she evinced most fully the power of religion. At first she had a great desire to live, for the sake of her mother, hoping to be able to watch over her in the decline of her life. This desire soon subsided, and she was led to rejoice in the prospect of leaving all, that she might be with Jesus. Having had a very restless night soon after reaching Gravesend, she said to her mother in the morning, "I am afraid I have disturbed you; I tried to lie as still as I could, but I know you were awake." Her mother replied, "Yes, dear, I was awake with anxiety; but I am afraid you suffered pain?" "Oh, no," the dear invalid quickly replied, "I do not suffer, God is very, very good; but I have been thinking I shall not

be long on earth. Will you tell me what the doctor thinks of my case?" As well as her lacerated feelings would allow, her mother told her that all her medical attendants feared she was in a very critical state. With entire composure she then said, "Dear mother, do not fret; you would like me to be happy, and you know when I die I shall be with dear papa, and Mr. Williams, (the missionary,) and Mr. Chaplin, and you will soon follow us. Promise me that I shall die in your arms, and then I shall go from one beloved parent to the other." She then gave directions about her funeral with as much composure as if she was preparing for a journey. Frequently after this period she would say to her mother, "Come, let us talk about heaven; I love to hear you talk;" and then, referring to her circumstances, she would say, "What a mercy it is not to suffer! I have no pain, and have all I want. Satan is not permitted to harass me. I know whom I have believed. He is able, and willing too, to keep me to the end."

In this happy state of mind she continued with little interruption during the last month she was on earth. Often she endeavoured to cheer and comfort her mother in the prospect of a speedy separation. "Have you not," she would say, "told me many a time that you could bear anything to promote my welfare? Now you know, my dear mother, nothing could make me as happy on earth as I shall soon be in heaven." At other times she would say, "You would not mind parting with me, if I were going to see a friend, and you were coming to me. Now, I am going to Jesus, the best of friends, a little before you." On the Thursday before she died, she was taken worse early in the morning, and expressed her conviction that she was about to die. The inmates of the house being gathered around her bed, she addressed them in a most faithful, affectionate manner, charging them all to meet her in heaven, and urging them to go to the Saviour while they had health. A lady who was present having said, "Oh you patient lamb! I wish I was as fit to die as you are," she quickly replied, "Oh, do not flatter me; I have been a most unfaithful servant, but God has pardoned all my sins." She then addressed her weeping mother, telling her that God would take care of her. After having thus talked, she appeared much exhausted, but she lay the greater part of the morning, exclaiming, "Come, Lord Jesus; come quickly. Oh take me, take me to heaven, thou precious Saviour; send thy chariot, and take me now, if it be thy will." Having been seized in the course of the night with violent pain, she cried out, "Oh this pain! but it will soon be over; and there is no pain in heaven; oh no!"

She continued in this state till the after-

noon of sabbath, the 21st of July, when her happy spirit took its flight, leaving her widowed mother to mourn her loss, till the day of re-union, when every tear shall be dried, and every mystery explained.

Her mortal remains were consigned to the dust with those of her beloved father's at

Saffron Walden, on Thursday, the 25th, when a suitable address was delivered by the Rev. Mr. Madgin, of Duxford. May the young, who read this brief sketch of the departed, be numbered, like her, among the disciples of the Saviour.

E. F.

Home Chronicle.

INSTITUTION FOR EDUCATING THE SONS OF MISSIONARIES, WALTHAMSTOW.

The annual meeting of the friends and supporters of the above institution was held at Falcon-square chapel, on Tuesday, October 15. The Rev. James Hamilton, of the Scotch Free Church, delivered a highly interesting discourse on the occasion. The Rev. Dr. Bennett then took the chair for business. The report and treasurer's accounts were read, and various resolutions passed, which were moved and seconded by Messrs. H. Dunn and George Pritchard (Consul), and the Rev. Messrs. J. Hamilton, George Gogerly, W. Groser, and W. Brake. The collection amounted to nearly 18/.

Appeal on behalf of the above Institution.

There are at present in the school upwards of thirty youths, sons of Christian missionaries, now labouring in India, Africa, West India, and South Seas, and who have been sent forth by the London and Baptist Missionary Societies. The institution is not wholly of a charitable nature, inasmuch as the parents pay about one half of the expenses incurred. The other half requires to be raised by the voluntary contributions of the friends of missions and of missionaries. It is a matter of great anxiety at the present moment with the committee that such contributions are by no means adequate to the necessities of the case, and hence (including a large but indispensable outlay in furnishing the house when the school was commenced three years ago) a considerable debt was due to the treasurer for advances made in carrying on the institution.

The value of such a school seems so obvious to every reflecting mind as to render unnecessary detailed proofs and illustrations; yet there may be mentioned the facts: first, that provision is thereby made not only for the religious and intellectual instruction of the youths, but a home for the children throughout the year, instead of requiring them to leave during vacations; second, the relief felt and often expressed by the absent and anxious parents as to the care taken their offspring under the guarantee and

superintendence of a large and respectable committee whose names are before the public; third, the opportunities afforded for occasional intercourse between brothers and sisters in the two kindred schools formed at Walthamstow, (the one for the sons, the other for the daughters of missionaries;) and fourth, the sympathy created in the minds of the youths themselves, and of the parents and friends, visitors and contributors, in the pleasing circumstance of so many of the offspring of missionaries associating together, and being trained up amidst constant reference to the great objects of the missionary enterprise.

There are surely many, many friends who, besides contributing to the general funds of missionary societies, can, without inconvenience, spare a little as an annual subscription to the mission school. If one or two kind friends in a congregation would, once a year, engage to collect such amount as might be convenient, there would be no difficulty in sustaining the operations of such an institution. Several appeals have been made lately on behalf of the school for which this paper pleads, and many friends have kindly responded. If others will "do likewise," all embarrassment will soon terminate.

Remittances of donations and subscriptions, by a post-office order on London, may be made either to Rev. J. J. Freeman, Walthamstow, near London, or Rev. J. Angus, A.M., Baptist Mission-house, Moor-gate-street, London.

The following donations have been lately received:—

	£	s.	d.
J. Burd, Esq., Manchester	20	0	0
Rev. J. Angus (life sub.)	10	10	0
Messrs. Spicer and Sons	5	0	0
W. Curling, Esq.	5	5	0
Friends at Kendal, by Miss Wilson	9	5	0
Bath, by Misses Lemon	6	6	0
J. Copland, Esq., Chelmsford	5	0	0
E. Dawson, Esq., Lancaster	3	0	0
James Smith, Esq., Watford	2	2	0
Mrs. Kennaway	2	2	0
Mrs. Priestley	5	0	0
Ebenezer Smith, Esq.	2	0	0
Miss Gibson	2	10	0
Miss Wills	2	0	0
Miss Turner	2	0	0

The following are the names of the committee :—

W. D. Alexander, Esq., *Treasurer*.
Rev. J. J. Freeman, *Honorary Secretary*.

Rev. J. Adey.	Rev. Geo. Smith.
— J. Angus.	— Wm. Smith, LL.D.
— T. Archer.	— J. M. Soule, Bat-
— C. Brake.	— tersen.
— J. Campbell, D.D.	— J. Stoughton.
— J. Edwards.	— A. Tildman.
— Jos. Ford.	— Geo. Wilkins.
— Wm. Groser.	J. Capper, Esq.
— T. W. Jenkyn, D.D.	T. Challis, Esq., A'd.
— T. Lewis.	T. W. Coombe, Esq.
— Jas. Lyon.	H. Dunn, Esq.
— W. P. Lyon.	W. Planders, Esq.
— E. Mannering.	J. Foulger, Esq.
— J. Morison, D.D.	W. B. Gurney, Esq.
— H. Richard.	E. Henderson, Esq.
— J. Sherman.	F. Smith, Esq.

Ladies' Committee.

Mrs. Capper.	Mrs. Luntley.
Mrs. W. Capper.	Mrs. Lyon.
Mrs. Cox.	Mrs. Reed.
Miss Elsdell.	Mrs. Searle.
Mrs. Freeman.	Mrs. Sherman.
Mrs. Kershaw.	Mrs. Wright.

THE PROJECTED QUARTERLY REVIEW.

We have heard with high satisfaction of Dr. Vaughan's energetic efforts to realize this *desideratum* in our Nonconforming literature. For the last twenty-five years, the subject of a Quarterly Review has been talked of, at intervals, in various respectable circles, both in town and country. Serious difficulties, however, have always presented themselves when the undertaking has been fully or more partially discussed. The vital question,—“Do the Dissenters require such an organ, and will they support it?”—has called forth different replies, according to the views of individuals to whom it has been proposed. Some have thought that a Dissenting Quarterly would be superfluous, and others have predicted that Dissenters would not sustain it. We cannot agree with those who think it no evil that Nonconformity should be without its quarterly organ, knowing, as we do, the powerful influence which this species of literature exerts on the public mind. The latter difficulty, or rather suspicion, we consider to be more grave. It is a fact, that neither the “Eclectic Review,” nor the “Congregational Magazine,” publications deserving eminently well of Dissenters, have ever been supported as they ought to have been. But is the past to be the standard of the future? May not a better era be created in the history of Nonconformity? Are not Dissenters placed, in many respects, in a new position? And must they not be prepared to meet the crisis which has come upon them?

Our American friends know well the

advantage of a vigorously conducted quarterly press; and have far surpassed the mother country, in this respect, in all that pertains to the interests of biblical literature. We must say, we long to see a first-rate Quarterly Review among Dissenters: and we are sanguine enough to believe that the time has arrived when the object may be realized. Our friend, Dr. Vaughan, has created a strong feeling on behalf of such an undertaking; and we have no hesitation in saying that he will meet with a very cordial and general support. Let the first number of the Review be a fair sample of what will follow; and let that sample be committed fully to liberal politics; calm scriptural views of ecclesiastical polity; able defences of Christian doctrine; bold advocacy of the great principles of Protestantism; searching essays on general science and matters of taste and criticism; and, above all, well-digested articles on biblical criticism; and we fear not for the result of the experiment. Let the pastors and churches of our denomination determine to make fair trial of the work, and we venture to predict they will not be disappointed.

Perhaps some one will ask, Have you not heard of the controversy which has arisen about the new Review? We have heard of it; but we have no sympathy with it. We wish well to the “Eclectic,” and the new Quarterly too; we shall encourage both. Free trade, we say, and no monopoly. Let this principle be fully adopted, and room enough will be found for the “Eclectic” and the “British Quarterly,” and half-a-dozen more reviews beside.

SURREY MISSION.

The autumnal meeting of this society was held at Epsom, on Thursday, Oct. 16th. The Rev. Dr. Archer preached in the morning; and in the evening, a public meeting was held, when Thos. Kinsbury, Esq., presided. The assembly was addressed by the Rev. Messrs. Archer, Adey, Connebee, Mirams, Dubourg, Kennerley, and Richards. The devotional parts of the services were conducted by the Rev. Messrs. Hunt, Lee, and Soule. A deep interest was awakened on behalf of this catholic and valuable institution, which has been engaged for nearly half a century in diffusing the gospel of Christ through the rural districts of the county. The society employs four agents wholly, and six partially, who preach in between thirty and forty villages; 220 persons are united in Christian fellowship, and 550 children in sabbath-schools, with 50 teachers.

ORDINATIONS.

Rev. John Raven.

Designation services, in connection with the settlement of the Rev. John Raven, as pastor of the Independent church at Dudley, were held on the 22nd of Oct., 1844. The Rev. John Hill, A.M., of Gornall, commenced the solemn services of the day, by reading suitable portions of the Scriptures, and by prayer. The Rev. J. Ashwell, of Bromsgrove, gave a lucid statement of the nature of a Christian church. In answer to questions by the Rev. John Hammond, of Handsworth, a most satisfactory account was given of the steps which had led to the union of pastor and people. The Rev. John Fernie offered the designation prayer, after which the afternoon service closed, and the friends adjourned to the school-room where, between two and three hundred sat down to tea.

The Rev. S. Jackson, of Walsall, commenced the evening service, by reading the Scriptures and prayer. The Rev. J. A. James, of Birmingham, addressed the pastor, from Matt. xxv. 21; after which the Rev. J. G. Pigg, of Wolverhampton, offered prayer. Dr. Redford, of Worcester, preached to the people, from 2 Cor. ii. 2.

The Rev. Messrs. Dyer and Cooper, of West Bromwich; Parsons, of Brierly Hill; Sibree, of Birmingham; the Wesleyan and New Connection ministers of Dudley, took part in the devotional exercises of the day.

May the labours of our beloved and honoured brother be crowned with even more success than they were either at Birmingham or Hadleigh.

Rev. George Wilkins.

The public recognition of the Rev. Geo. Wilkins, late of Rendham, over the Independent church assembling in New Broadstreet, London, took place on Monday, the 30th September last. The Rev. Mr. Adey commenced the service by reading some suitable portions of Scripture, and by prayer; the Rev. Dr. Bennett delivered the introductory address, on the principles of Dis-sent and the constitution of a Congregational church; the Rev. Mr. Binney proposed the usual questions to the church and pastor, and made some very kind and suitable remarks on the replies which were given; the Rev. Caleb Morris offered up the intercessory prayer with great solemnity and fervour; the Rev. Dr. Jenkyn addressed the pastor with much affection, ability, and faithfulness; and the Rev. Joseph Berry,

who, some years ago, was the pastor of the church, concluded the interesting service with prayer. Appropriate hymns were read by the following ministers, viz.:—Revs. H. Townley, R. Philip, W. Richardson, John Davies, and W. Lyon. The meeting-house was filled. Great interest and solemnity appeared to pervade the whole assembly, and it is hoped that an impression was made which will not easily be effaced.

The sermon to the people, which was intended to have been delivered by the Rev. Edw. Mannering, was, for want of time, necessarily postponed to the following sabbath morning, when that gentleman addressed the church and congregation, from 1 Thes. iii. 8, "For now we live, if ye stand fast in the Lord." The sermon was well calculated for such an occasion, being full of judicious and wise counsel, which, if carried into operation, cannot fail to produce the happiest results.

Rev. Anthony Bateson.

On Wednesday, Sept. 25th, the Rev. Anthony Bateson, of Blackburn Academy, was ordained over the Independent church at Lee Chapel, Horwich; on which occasion, the Rev. W. Robinson, of Westthroughton, read the Scriptures and prayed; the Rev. R. Fletcher, of Manchester, delivered the introductory discourse; the Rev. R. Brown, of Bolton, asked the usual questions; the Rev. R. Slate, of Preston, Mr. Bateson's pastor, offered the ordination prayer; the Rev. E. Jukes, of Blackburn, gave the charge to the newly-ordained minister; and the Rev. S. T. Porter, of Darwen, preached a sermon to the people. Notwithstanding the great length of time the service occupied, and the crowded state of the chapel, several being unable to get admittance, the congregation manifested their interest in the service by the greatest stillness and fixed attention.

The first pastor at Lee Chapel was the late Rev. Leonard Redmayne, who continued his ministry in the place forty-five years; he was succeeded by the Rev. Robert Harris, whose ministry among a people beloved (who still hold his name in veneration) was terminated by death, after eighteen years' labour. The newly-ordained minister is labouring with cheering prospects of usefulness. Subscriptions have been commenced towards building a new chapel; and it is hoped, that before long a building more in accordance with the character and prospects of the surrounding population will be erected.

Rev. J. Barfett, F.A.S.

Wednesday, October 30th, the Rev. fett, F.A.S., was recognized as pastor Independent church and congregation, am, Lincolnshire. The services were d with reading and prayer, by the i, M'All, of Nottingham; the Rev. G. , M.A., of Leicester, in a discourse of power and eloquence, defended the ples and polity of Congregational non- mity; the questions to the church and stor were proposed by the Rev. H. L. s, of Newark; the designation prayer ffered up by the Rev. R. Soper, Mr. t's predecessor; and the charge was red by the Rev. R. W. Hamilton, D.D., ., of Leeds.

the evening, the Rev. T. Adkins, of ampton, addressed the church and gation, in a strain peculiarly affec- e and impressive, from Heb. xiii. 17; e pastor himself concluded.

er parts of the service were conducted e Rev. Messrs. Strutt, of Spalding; son, of Carlton; Metcalfe, of Lin- and others.

was a day of deep interest and delight- armony, and will long be gratefully abered. Our esteemed brother's pros- in his new and important sphere of rare of a very cheering character. May w of heaven richly distil both on pas- id people!

Mr. S. Hubbard.

. S. Hubbard was ordained over the endent church at Wivenhoe, Essex, e 17th July, 1844. Mr. C. Riggs, of ee, commenced the services; Mr. T. avids, of Colchester, delivered the in- ctory discourse; Mr. R. Langford, at minister, of Colchester, asked the ions, and received the confession of ; W. Merchant, of Layn Briton, d the ordination prayer; and T. Craig, cking, gave the charge.

the evening, Mr. R. Skinner, of Had- , Suffolk, preached to the people.

e services of the day were most del- ul and interesting, the congregations , and the prospects very encouraging.

Rev. S. Chancellor.

Wednesday, 30th October, the Rev. ancancellor was solemnly set apart to the al office over the Independent church ayes, Middlesex. The Rev. J. George, Baptist minister of Harlington, com- ed the service, by reading the Scrip- and prayer; the Rev. J. Stoughton, of ington, delivered the introductory dis- se, and embodied an appeal to the

L. XXII.

people; the Rev. L. Hall, of Poyle, asked the usual questions, and offered up the ordination prayer, with imposition of hands; and the Rev. J. Leifchild, D.D., gave an impressive charge to the minister, who was formerly a member of his church. The Rev. Messrs. Adeney, of Ealing; Yonge, of Brentford; and Gannel, of London, took part in the devotional services of the day. The congregation was large, and highly respect- able.

REMOVALS.

The Rev. C. Howell, having relinquished the pastorate at Alton, which he sustained for upwards of thirty-two years, has received and accepted an unanimous call from the church at Sidbury, Devon, to become their pastor, and entered on his stated labours on the first sabbath in November.

CHAPELS.

Milborne Port.

On Tuesday, the 1st of October, the In- dependent chapel at Milborne Port was re- opened, after having been rebuilt and en- larged. In the morning of the day, the Rev. E. H. Perkins, formerly of Newport Pagnell Academy, and afterwards of Glas- gow University, was ordained pastor of the church, when the Rev. R. Elliott, of Devizes, (Mr. Perkins's pastor,) delivered the charge to the minister, and the Rev. R. Keymes, of Blandford, addressed the con- gregation. The Rev. W. Skinner, of Bruton; T. Evans, of Shaftesbury; J. Hoxley, of Sherborne; E. James, of Yeovil, and other ministers, took part in the service.

The Rev. W. Jay, of Bath, preached in the evening, to an overflowing congregation, from John i. 16.

After the services, liberal collections were made towards the discharge of the expenses incurred by the erection.

From an interesting paper, which was read in the course of the day, it appeared that Milborne Port has enjoyed the advan- tage of a Dissenting interest ever since the ejectment in 1662. At that memorable period, the Rev. W. Hopkins was the offici- ating clergyman of the parish; but for conscience' sake he left the Establishment, and preached to a few of the people in his own house. He was succeeded by the Rev. John Sprint, another of the ejected wor- thies, who formerly held the living of Port- land. Since then, as many as ten pastors have exercised the ministerial functions in connection with the church and congrega- tion; and the cause, though old, is still prosperous and progressing.

STROUD.

The Rev. W. Gates gratefully acknowledges the receipt of £l. from some unknown friend, for the relief of aged and infirm ministers, which he will transmit to the treasurer of the society, and his prayer is, that every blessing may descend upon him who is evidencing his sympathy with the sorrows and trials of the servants of Christ.

THE WELSH CORNER.

THE ARMORIC MISSION.

To Welshmen in London.

MY COUNTRYMEN,—In the last number of this Magazine, I called the attention of the Congregational Ministers of the Principality to the subject of a Christian mission to the Bretons of France. Since the appearance of that article I have received many letters from Wales, animating me to keep the subject before the eyes of the public.

I have already had some offers of service from men who are willing to give themselves as missionaries to the Bretons. Most of these offers are worthy of the greatest encouragement, and it would pain me much to reply to them in the negative.

Thus, then, my countrymen in London, our God has given us an open door to Bretagne, and has disposed some of his servants to offer their services for this mission. But the question is, how are these beloved brethren to be supported for a few years after the commencement of their mission? This cannot be done without funds.

God has signally prospered many of you as merchants and tradesmen. He has disposed the hearts of many of you to support liberally the benevolent institutions of our country. Accordingly I feel assured that you will not allow this door of access to your kindred in Bretagne to be closed, without making some effort to contribute means for supplying them with the gospel of Christ, and the doctrines of the Reformation.

I understand that a man who could speak their language, who could write it, and especially write tracts or books in it, would receive, among the Bretons, the honours almost of a prophet. From a trial which I have made myself, I find that the differences in the orthography and sounds, between the Breton dialect and our present Welsh, would be easily mastered in a week or fortnight. As far, therefore, as the language is concerned, "every valley is exalted, every mountain and

hill is made low," and the way of the Lord is prepared.

Now, metropolitan Welshmen, ye sons of the ancient Britons, I appeal, in behalf of the Bretons, to all your national feelings. It is not wrong to appeal to these, and to sanctify them to religious purposes; for remember him who had "great heaviness and continual sorrow in his heart—for his brethren, his kinsmen according to the flesh." Let your noble nationality melt into sympathy with your Celtic brethren in Llydaw.

God has already provoked us to jealousy, and has rebuked our unconcern about our Breton kindred, by the fact that the first offer of contribution toward this object has come from an English patriarch. This week a generous Cambrian, near Hye Pail, has handsomely presented me with five pounds for this mission. Surely some of the seventy or eighty thousand Welshmen in London will imitate his noble example.

THOS. W. JENKYN.

Coward College, Torrington-square.

P.S. Every contribution forwarded to me will be thankfully acknowledged.

London, Nov. 15, 1844.

AMERICA.

MILLENARIAN ENTHUSIASM IN SOME PARTS OF NEW ENGLAND AND AMERICA.

An eminent minister, well known to us, who has long laboured with great success in America gives the following account to a ministerial friend of ours in this country. The letter which contains the account bears date the 14th Oct. :—"Among the strange things which continually take place in this country, the strangest of all is—the idea which now prevails among many respecting the end of the world. It is confidently expected the next week, the 22nd instant; hundreds, and I believe I might say thousands, have assembled in Boston, to witness the termination of all things. Many have their ascension robes prepared, in which they expect 'to meet the Lord in the air.' My nearest neighbours are so infatuated as to neglect their daily callings; five or six of my church have withdrawn from our communion, and are waiting the coming of the Lord *next week*. Is it not truly astonishing and humiliating that such an infatuation should exist in the nineteenth century, and in a country where the means of education and sound religious teaching are so extensively enjoyed?"

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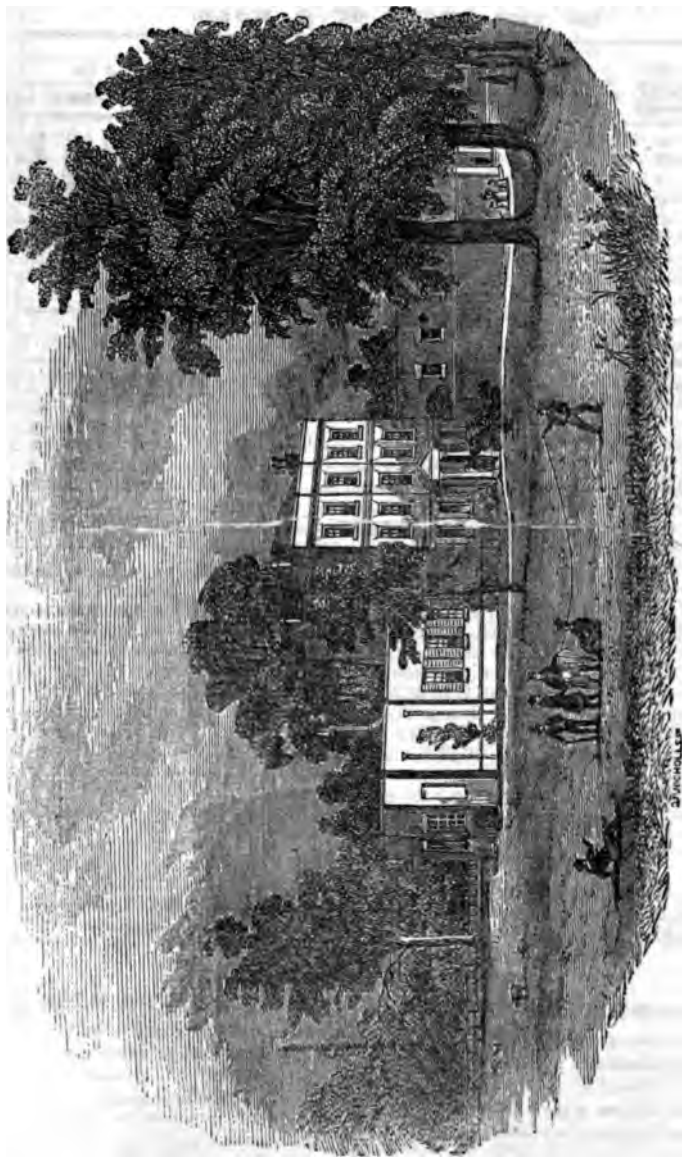
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<i>January</i>	Rev. J. A. James.
<i>February</i>	Rev. W. Moore.
<i>March</i>	Rev. J. Kelly.
<i>April</i>	Rev. G. Smith.
<i>May</i>	Rev. J. Adey.
<i>June</i>	Rev. J. Lloyd.
<i>July</i>	Rev. J. Young.
<i>August</i>	Rev. E. Bickersteth.
<i>September</i>	Rev. E. Mannering.
<i>October</i>	Rev. W. Buyers.
<i>November</i>	Rev. W. Lindsay.
<i>December</i>	Rev. B. Shepherd.



GOODENOUGH HOUSE SCHOOL, EALING, MIDDLESEX.

[Terms on the next page.]

GOODENOUGH HOUSE SCHOOL,

EALING, MIDDLESEX.

CONDUCTED BY

MR. G. M. GILBERT.

THE Mansion represented in the engraving is situated six miles west of London, in a spot remarkable for its beauty and salubrity; a locality more favourable, also, to the quiet pursuits of study, it would, probably, be impossible to find; built on a firm dry soil, and at a great elevation above the level of the Thames, it commands some of the finest views in the county. It has, from its detached position and open surrounding country, all the advantages of places more distant from the metropolis; while the Railway adjoining the neighbouring village of Great Ealing, brings it within a ride of half-an-hour from the capital. A spacious garden and home park, consisting of several acres, are in connexion with the house. The grounds afford ample space for the pupils to engage in the game of cricket, archery, and other amusements, which tend equally to the improvement of health and development of strength. In truth, it may be safely asserted, that the whole arrangement of the premises is equal to that of the very first establishment in the neighbourhood of London.

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It is much to be deplored, that quackery has often deceived the confidence of the public, and produced injury where benefits were expected. This fact has prevented men of education and scientific skill, from giving publicity to the results of diligent study, and long experience. So powerful is the aversion to the very appearance of quackery, that the aged practitioner, after having acquired a well merited reputation, has passed to his rest in the tomb, without leaving the slightest clue to his successful method of treating some of the most painful, and at the same time, the most prevalent diseases which afflict our species. Survivors, who have been rescued from the extremity of danger, often, unintentionally, wound the mind of the sufferer, when they express their wish, that their skilful physician were living, or that his prescriptions had been carefully preserved, since, in the patient, whose restoration they desire, they discover all the peculiarly frightful symptoms which made their own case all but hopeless. The utter abhorrence of having the stigma of quack attached to his memory, has induced the noble-minded physician, to destroy every trace of the treatment of many diseases whose diagnosis might be easily ascertained.

That there were powerful reasons for such an abhorrence none could deny; but the conduct to which such an abhorrence led, is at best, questionable, since the extreme of wrong is not always right.

One reason for giving publicity to these Pills, is, *that among the thousands already benefitted by them, a very large number are very*

desirous that others may enjoy the same health-restoring and LIFE-SAVING happiness.

Many families, which have enjoyed the efficacy of these Pills, never wish to be without them.

Some of the most superficial aspirants to medical reputation, have pretended to cure all kinds of cuticle eruptions, glandular swellings, ulcers and abscesses, and have paraded their nostrums in the columns of every newspaper, in the pages of every periodical, and on every wall in the public way. Many thousands have been tempted by these self-flattering quacks—have purchased and used these nostrums—the eruptions have in many cases disappeared—and the patient (for a time at least,) indulged the hope that a cure had been effected; but, after a few months, the original disease has appeared again, inflicting suffering more intense than ever. The *external development* of the disease had been checked, while the *internal cause* was unassailed. Most diseases are to be traced to the impurities of the blood, or to the weak and irregular action of the stomach. If these *causes* can be overcome, health and vigorous life will follow; and those *causes* have invariably yielded to the power and efficacy of the Life Soterian Pills, after other means had entirely failed. This is no quackery, the discovery of Soteria is the result of many years study and practice.

Many testimonials to the efficacy of the Soterian Pills have already been voluntarily forwarded; and the knowledge that so many hundreds have already been restored to the enjoyment of perfect health, encourages the proprietor to hope, that many thousands more may obtain the same invaluable blessing.

TESTIMONIAL.

Sir,—It would be unjust towards you, and cruel towards the suffering thousands of my fellow creatures, were I to withhold the following facts—viz., nine years have elapsed since I was brought down to the very jaws of death. I had totally lost the sight of one eye, and the other was nearly gone. My body was covered with blotches and loathsome sores; so that I was a burthen to myself and unsightly to all who saw me. The medical gentleman who had attended me, considered it a hopeless case, and ceased his visits; in this forlorn and miserable state, I heard of many whom your medicine had cured. And I never can be sufficiently thankful to a kind Providence that directed to me this pleasing intelligence: in a few weeks, the sight of the eye that had been nearly gone was perfectly restored, my bodily health improved, and by persevering in the use of the medicine, I became more healthy than I had ever been before, and have continued to be ever since. It will afford me great pleasure to answer any inquiries of those who may be unfortunately afflicted as I have been; and with a thousand thanks ever remain,

Your obedient servant,
SARAH SMITH.

Stourport-road, near Kidderminster,
Feb. 28, 1844.

Wholesale Agent, Mr. WILLIAM BAILEY, of North Street, Wolverhampton; and sold wholesale by Messrs. William Sutton and Co., 10, Bow Church-yard; Mr. William Edwards, 67, St. Paul's Church-yard; Messrs. Gifford and Linder, 104, Strand; and Messrs. Hanway and Dietrichsen, 63, Oxford Street, London; and retail by all druggists and medicine venders, throughout the British Empire, in Boxes, 1s. 1½d. and 2s. 9d. each.

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A few cases, selected from letters sent to J. Kaye, Esq.

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SIR,—As a debt of gratitude for the benefit I have received from the use of Worsdell's Pills, I here give you the following statement:—I have been a long time afflicted with a complication of disorders, chiefly based upon indigestion and costiveness, attended with nervous debility, violent pains, and swelling of the body; which reduced me to such an extreme state of weakness, that it was with difficulty I could walk alone. After trying various means, as prescribed by physicians, and the combined skill of the Dispensary, I was given up as beyond recovery, but being recommended by a gentleman who having himself and family realized great benefits from Worsdell's Pills, advised me to give them a trial; and with gratitude I hereby state that when I had taken the first box, I felt a great deal better, and by perseverance for about three months, I now enjoy, what I never expected to realize, good health, and strength to follow my regular employment. My wife also was greatly and peculiarly afflicted, but by the use of those Pills, has realized an astonishing benefit. For the encouragement of the afflicted I here give my testimony, and shall feel it a pleasure to answer any who may inquire for more particulars of me.

Yours, &c. **JOHN HILL.**

Bristol-street, opposite the Bell Inn, Birmingham.

EXTRAORDINARY CURE OF SCURVY.

MR. JACKSON, working at Messrs. Eckersby's factory, Wigan, had a son, twelve years of age, dreadfully afflicted with scurvy; so much so that his life was despaired of. He was afflicted over nearly the whole of his body, and had received the advice and medicine of several surgeons in the town, without producing any effect; he afterwards obtained a recommendation to the Dispensary, where he had the advantage of all the talent and medical skill in that establishment; but after remaining a long time on the books, he left, without the slightest improvement in his health. His parents considered his case hopeless, he became

CURE OF SCURVY.

(Communicated by Mr. Ewen, Agent for Coldstream.)

Sir,—I have suffered very much for seventeen months from that horrid disease, the Scurvy. My whole body had itching pains like pins pricking, and the flesh was raw and scaly. I applied to three doctors, but could obtain no relief; but fortunately at this period one of your pamphlets was put into my hands, which induced me to try *Worsdell's Pills*. I took seven pills every day for three weeks, by means of which (for the trifling expense of a few shillings) a complete cure was effected, when the faculty deemed the case hopeless.

Duke Street, Coldstream,

Nov. 24, 1843.

I am, Sir, yours truly,

OLIVER ARCHBOLD.

Extract of a Letter from Mr. J. Brambley, Agent at Daventry.

MR. KAYE,—Sir,—When I was first solicited to become an Agent for the sale of Worsdell's Pills, I felt somewhat reluctant to comply, thinking that they, like many others that I had noticed, would prove to be a mere quackery; but since I have witnessed the great benefit derived from their use, and the many indications of gratitude I am continually receiving from those who have experienced their salutary influence, I am led to rejoice that I ever became your Agent. A gentleman the other day told me that they had saved him pounds; and that since his family had used them, they had not experienced one-fourth of the sickness they did previously. Many others, who do not choose their names to be made public, have derived incalculable advantage from their use; but the following, for the good of others suffering from like diseases, which by many are deemed hopeless, may be benefited by the use of this invaluable medicine, I wish their cases to be made known.

Mrs. Ash, of Willoughby, near Daventry, was most severely afflicted with the Scurvy, who after having recourse to a variety of medical advisers to no purpose, was induced to try Worsdell's Pills, by the use of which another complete cure has been effected.

Mrs. Liddington, of Drayton, in the parish of Daventry, was, through a violent sickness, confined to her bed for several months, from which she could obtain no relief, till she tried Worsdell's Pills; and now she expresses her gratitude in stating that she is able to walk several miles a day.

Mr. Darley, of Dodford, near Daventry, has suffered severely for near twelve months with a diseased foot, for which he had much medical advice, to but little purpose, which caused him almost to despair of a cure, but by the use of Worsdell's most valuable Pills he is now quite restored. Any of the above will have great pleasure in answering any inquiries.

I am, Sir, yours most respectfully,

J. BRAMBLEY.

IMPORTANT CAUTION.

THIS extraordinary medicine having effected cures so astonishing, and, consequently caused a very extensive demand, certain unprincipled parties have attempted to palm upon the public trash of their own compounding, under the like or similar name, likely to prove as injurious to the system as the genuine medicine is beneficial. The proprietor, therefore, feels it his duty to caution the public against being thus imposed upon, by respectfully reminding them, that Worsdell's Pills are prepared only by JOHN KAYE, whose name is on the Government Stamp, and also a fac-simile of his signature on the list of Agents wrapped round each box; thus—



Sold in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d., by the following Agents:—HANNAY & Co., 63, Oxford Street; HALLET, 83, High Holborn; JOHNSTONE, 68, Cornhill; BRITTAIN, 11, Paternoster Row; KING, 232, Blackfriars Road; DORDON & Co., 38, Blackman Street, Southwark; PRATT & Co., 29, Little Newport Street; METCALF, 16, Crown Street, Walworth Road; FADE, 36, Goswell Street; GRIFFITH, 41, Clerkenwell Green; and at the Dépôt, 44, Coleman Street, City.

For the convenience of those who cannot obtain them in their own immediate neighbourhood, we shall be happy to forward them from our Wholesale Dépôt in London, by Post, and free of expense, a single box, on the receipt of 1s. 2d. in postage stamps, or the larger box, on receiving 2s. 9d. in stamps.

Address, KAYE'S WHOLESALE DÉPÔT, 44, Coleman Street, near the Bank, London.

now attend to her various duties with comfort. She desires her case to be made as public as possible, and will answer all inquiries.

THOMAS HARTLEY, husband of the above, had his hands covered with sores, arising from the impure state of his blood. He tried various kinds of salves, and other outward applications, without deriving any good. Hearing of the good effects of Worsdell's Pills, he tried them, and after taking them in daily doses for one week, his hands were perfectly cured, and have been well ever since.

May 11, 1844.

Sir,—I was dangerously ill of rheumatic fever, and had medical aid, but without any effect. Hearing of your valuable Restorative Pills, I was led to give them a trial, and having taken only one box, I was so far restored as to be able to walk; and with taking two boxes, I am now able to follow my daily occupation.—Yours respectfully,

THOMAS MOSS.

No. 29, Hope Street, Leylands, Leeds.

Sir,—I am happy to inform you that your Pills continue to effect cures in this town and neighbourhood; but such is the objection of some persons to having their names published, that many cases must remain unreported. However, if any person will apply to me, I will furnish every information. A lady in this town (Leeds,) who had been under medical treatment, had the best advice from the Faculty, and tried a variety of medicines, but all to little or no purpose. Her friends were afraid that she would soon die in a consumption. She was recommended to try Worsdell's Vegetable Restorative Pills, after having taken several doses, she vomited a worm about four yards long; she has persevered in taking the Pills, her health is perfectly restored, and she now looks better than she ever did before, to the great joy of her friends; she and they having derived such benefit, are determined not to be without such a valuable medicine, and feel it their duty to recommend it to all with whom they have to do.

Another woman, about 60 years of age, in Holbeck, near Leeds, was cured of a complication of disorders. Her friends, witnessing the severity of her affliction, had come to the conclusion, *she must soon die*. By taking two boxes of your invaluable Pills, she is restored to good health, and has the prospect of a long life. She does not wish her name to appear in print, but she desires her case to be made known, and reference may be had to me for further particulars. Very many who take the Pills regularly speak of them in the highest terms, and recommend them to others.

2, Leadenhall Street, Leeds, May 9, 1844.

ANN SHERPHEED.

Extract of a Letter from Miss Milburne, Agent at Brampton.

Sir,—As another striking proof of the efficacy of Worsdell's Pills, I forward you the case of Mrs. Little, wife of Mr. Little, Farmer at Greenhill, parish of Stapleton, Cumberland, who for five years was severely afflicted with running sores in her legs, which rendered her quite incapable of walking; and towards the latter part of the time, her sufferings were so severe and acute that she could obtain no sleep, but every night (for a month) sat up in bed, holding her legs, and moaning most bitterly. Through the deprivation of sleep, combined with the excruciating nature of the pain, she was so far reduced as to render existence a burden. When in this miserable condition, she was informed of the wonderful efficacy of your medicine; but as every means she had previously used had proved abortive, she had little confidence in them; however, reading of cases similar to her own having been cured by their use, she was induced to give them a trial, the first box of which allayed the pain, and caused her to sleep with comfort. She has now taken four boxes, and is able to go about her affairs with ease and delight. From feelings of gratitude to you, as the instrument under God in effecting her recovery, and from feelings of benevolence to her fellow-mortals, she wishes her case to be made as public as possible, that others afflicted in the same way may experience the same happy results. I could give you the cases of many others who have derived great benefit from their use, in cases of spinal complaints, stomach complaints, and a variety of other diseases, did not their connections induce them to keep their names back from the public eye.

I am, dear Sir, yours respectfully,

A. MILBURN.

First—as to the charge of plagiarism. It would appear that in the first of the three parts, the statics of the human chest—animal heat—and determination of blood to the head, of which my work consists, there are views more or less similar to certain entertained by him, and previously published, for which I find he refers to two works, the title of neither of which is such as could be expected to attract my attention amidst the overpowering mass of modern medical literature. The fact is, having never engaged in the practice of my profession since my return from India, and being much attached to general and political science, my reading of late years has been of the latter character: excepting when, as in the instance before us, I have been writing from observations made in former years, upon subjects connected with medical science.

On these two or three occasions I have by no means neglected the duty of endeavouring to ascertain what others may have written on my subjects. In the present instance I examined all works I could meet with, on "The Chest," "The Lungs," "Respiration," "Animal Heat," "The Head," "The Brain," &c. And, for the greater caution, after having consulted various systematic treatises on Physiology, I waited for the appearance of Doctor Carpenter's "Human Physiology," just then announced, presuming that a work of that nature, from the pen of an author of so great research, would contain all views of importance which had attracted his notice. In that full and able work, not only were no such views to be found, but, from more than one passage, it was to be inferred that the attention of the author had not been drawn to that particular subject at all. Moreover, out of many letters I have received, some from men of great research, in which the various views in my work are favourably noticed, in not one are Doctor Calvert Holland's writings referred to. Only one has since named them in conversation, and that briefly. It was, no doubt, evident to them that any similarity of some of my views with his was no other than a coincidence, since the whole of my work manifests connexion and original observation throughout. To conclude, then, with the charge of plagiarism: What is the fact?—Why, *that I have never in my life seen Doctor Calvert Holland's works;—have never seen a review of them;—nor, to the*

best of my recollection, ever read a single extract from or any reference to them. I affirm this distinctly; and, let it be remembered, an affirmation in which there can be no mistake has all the character of an oath. Having disposed of this charge, I must express my satisfaction at finding, in our distinct arrival at them, so good a corroboration of those views, upon the truth of which he and I are agreed. In others, it might be regretted there is not any such close agreement as he would trace; for I feel sure I am right, and I would have his good support; and, after all, the great bulk of my work has not the advantage of the smallest liability to the charge of plagiarism, but has to stand on its own merits, such as they are, wholly unaided by Doctor Calvert Holland's authority. I may here remark, that I might point out more than one important instance in which he has been preceded by others; but I would not on that account charge him with plagiarism. There is one point somewhat curious, namely—while stating certain views to have been his own which have recently been announced by Professor Liebig, he refers to this author without complaint, nay, even with compliment, although the latter does not even mention his name. The last page of his pamphlet discloses how it is he was so tender towards that great chemist, so much otherwise towards myself. The Respirator is a cause of such suffering to his feelings that he is unable to maintain the prudence of not drawing it into a dispute with which it has no concern whatever; inasmuch as it is only named once in the body of my work, and that incidentally.

He closes his imprudent pamphlet with a number of severities on the subject of the Respirator; for some of which he is not the only medical brother to whose discipline my feelings are indebted. He affirms that my work is published solely to set off the Respirator. Were that the case, though not a dignified act, it might be one of use to the invalid public. As, however, all evidence is against him, he must have arrived at this conclusion from a consciousness that the pardonable custom of writing themselves into notice is not unfrequent on the part of medical men seeking practice. Any one who reads my work must perceive it to be a collection of observations made long since, so linked together as to bear the stamp of one source, and of an object anything but that

of courting popular favour. From its nature, it could only be expected to be read in the profession and by others interested in physiological science. It so happens that I have been most guarded on this very point. It was not until I was drawn out by opposition that I published, even to the profession, any more than a few unpretending pages; entitled "Observations on the Construction and Use of the Respirator." Although the want of some popular essay on the subject has been a matter of frequent complaint to me, nothing of the kind has been addressed by me to the public. Many misconceptions prevailing within the profession respecting both the medical and the physical views upon which the Respirator had been founded, I felt it quite a duty, two years ago, to publish, in a *medical* journal at least, the views I entertained on artificial climate, and by which I had been directed to seek for such an instrument. Nothing could have been more easy than to have collected and published that matter in a very popular form, far more *taking* than either the matter or the title of my "Views on the Statics of the Chest, &c." Yet this has not, up to the present time, been done.

From time to time I have been obliged to give the materials of circulars respecting the Respirator, without which the parties vending the instrument could not proceed, or the public know anything of it or its object. But I have, even to an extent of neglect, omitted publishing anything myself for the public at large. It was not until last year that I consented to allow books of testimonials to be issued, though it had been repeatedly urged on me as necessary for over-ruling opposition in various quarters. More need not, I think, be said to prove, if the Respirator be really a useful article, that I have carried my shyness to appear before the public as an author in its favour even to a culpable extent.

Another point of distress with Doctor Calvert Holland, and some others, is my holding a patent as a member of the profession; or holding one for an instrument to prevent and relieve suffering. Since peers of the realm, of the rank even of Marquesses, do not hesitate to become patentees, being men of really enlightened minds, the public will smile at the assumption of medical men of such false dignity, and will not easily credit their

sincerity. Neither will the public countenance the absurdity of the position, that, although an article has nothing to do with the drugs and chemicals which form the *Materia-Medica*, and are the legitimate tools of the physician's skill, yet no *medical* man should have a proprietary right in it, if its object be to prevent or relieve suffering; thus assuming to ourselves an indifference to secularities, and an elevation of feeling, far above that we allow to all other men. Will not the public be tempted to inquire whether medical men always yield up to public competition the copyrights of their works, which are no other than patents? for another form of intellectual property? Will they not also inquire if the skill in relieving disease, of which some minds have so large a monopoly, of which they are by the nature of things possessed of a patent, is employed gratuitously for rich and poor alike? Will they not say, "If this means of relieving disease must not be made to yield any return to the mind devising it, neither of course must that?"

This notion respecting the tenure of a patent, which has been more than once expressed in the profession, is no other than a remnant of the impression to be found in half-civilised communities,* in relation to intellectual property, and it is high time it should be discarded from our profession, as it has from every other, as well as by the nobility; and to affect, as a class, more disinterestedness than all other classes of our fellow-subjects, or than is compatible with our duty to those dependent upon us, is anything but real dignity. A man engaged in practice might find it in every way to answer his purpose not to take out a patent for an invention, or he might do so from a mistaken generosity, failing to perceive that a higher course would be to gather the rightful fruit of his labours, and devote them to the good of the needy, instead of lavishing them on the wealthy, in the form of an unpaid-for invention. An ambition not altogether unpardonable would probably be found the leading motive in such a case, if a man could exercise self-examination impartially. But for one upon whose labours a family is dependent for its support, to throw up a property in order to gratify a vain ambition and win applause,

* As amongst the nations of Asia, who neither recognise nor appreciate mental property.

would be an act, not of generosity, but of unprincipled selfishness; or if he did so in obedience to a rule presumptuously attempted to be forced upon the profession by some party, it would be an act, not of dignity, but of unworthy timidity, and a dereliction of duty.

The public, as a body, are not so covetous as to desire to take to themselves the rightful property of any one; and they are also discerning enough to know that it is for their own interest such property should be held, as well in the medical as in any other profession, if not more, as the surest means of encouraging invention, and the attention of the inventor to the success of his invention,—a point of great importance. They know that the value to them of a useful discovery is far more than the money price they have to pay for it, which it is always the interest of a patentee to restrain or lower as far as possible, and that, if it appears high, some difficulty or obstacle is the cause. *Thus, in the present instance, the expense of the measures necessary for over-ruling opposition has exceeded the limited profit this invention has as yet yielded to any one*; while it has occupied much valuable time, and required various machines and processes, each a separate invention, so peculiar and difficult in the first instance, as to have excited much interest on the part of friends of the first ability in science. It is only in consequence of the endeavour made to place me in an improper light before a public whose opinion I desire to respect, but to many of whom I am necessarily unknown, that I can allow myself thus to refer to my own performances.

It may here be well to inform those who have persuaded themselves that the price of the Respirator is the cause of their discountenancing it, that opposition such as theirs baffled an effort persevered in for two years to maintain a reduction of price. These are facts. Let the dignity and humanity of such a course be settled between the public and such of the profession. But even as the cost now stands, let any of these who are sincere in their objections, ask themselves if they really believe the benefit to be derived from the Respirator, in any case requiring it, does not bear as high a proportion to its price as does the least useful of their visits to the fee they are not too sensitive to accept. Or let them candidly say, since so many of its wearers speak, not

only of benefit from it scarcely estimable from its nature in money, but also (*hinc illæ lachrymæ*?) of an actual saving of much medical expense, how they would like the following compact, namely, for them to receive a forfeit for every Respirator not of five times its money value to the wearer, and to pay a similar forfeit for every prescription of theirs which might not as well, for any really useful effect, have never been written.

I am quite aware that in order to maintain an able body of men, qualified and ready to combat disease in all its forms, there must be a great deal of useless visiting and prescribing, under the established system of remuneration, and that, in many instances, men fitted for their work could not live respectably upon what they receive for their really useful efforts; but then it will not do for parties so unfortunately circumstanced to raise a cry of dignity upon so tender a point. They must not throw stones from their house of glass, especially at one who, on this point at least, may feel himself in a house of stone, where he would desire to remain unoffending and retired.

Men appear to differ in their views on the subject of dignity as much as upon most others. For my own part, I could wish the physician were paid a certain fixed sum annually by each family he attended, which a feeling of honour and gratitude should lead them to increase on years of unusual exertion. With this practice we are familiar in India. On my return from that country, having, in common with many others, suffered a serious loss of property, I entertained the prospect of practising in England. Having always enjoyed a fixed salary in the medical staff, and in private practice been accustomed only to an annual consolidated fee, the prospect of having to take up with the English system of remuneration, and of *placebo* prescriptions, was, to my feelings and views, fifty-fold more undignified than was the straightforward equitable course of holding a property in the efforts of my own mind, and of producing an instrument of real utility, respecting which I might feel a consciousness which cannot be had in the case of many an *aqua rosæ* prescription, that my neighbour had at least received his money's worth. Although this instrument has forced me from retirement into an undesired publicity, and been the source of more ill-will than wealth, the many uninvited expressions of gratitude with

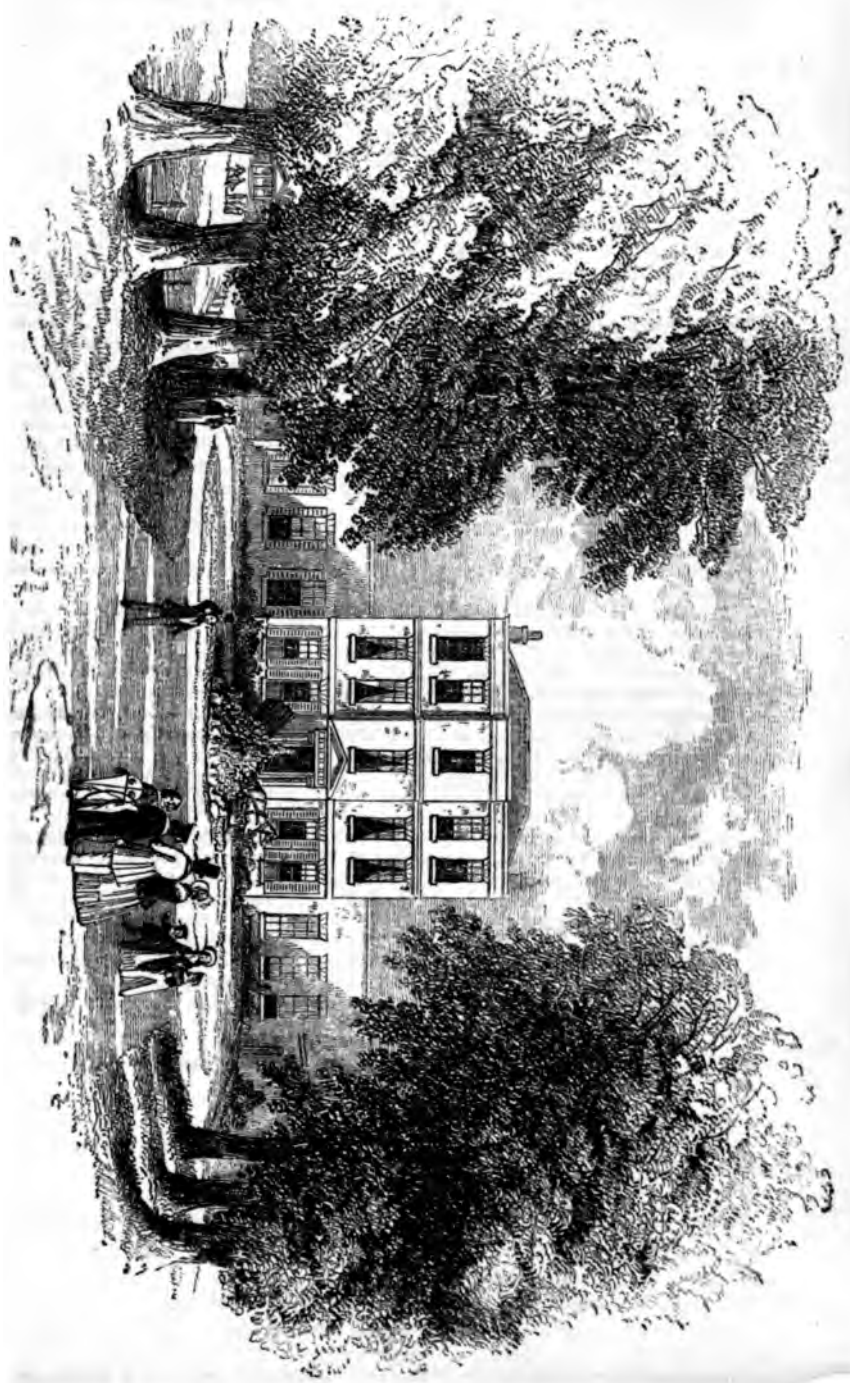
which I am, from time to time, favoured from sufferers relieved, are a sufficient recompense for any unfriendly feeling towards me, which some may find pleasure in endeavouring, I hope vainly, to excite. When the expressions of gratitude proceed from the poor, the satisfaction is enhanced by knowing that through my holding a proprietary right over the invention, not only can they command the benefit at a low rate, but that the destitute obtain it gratuitously. More than this I will not say upon so delicate a subject.

If I must not hope that all the preceding remarks can be generally pleasing to my profession, much as I desire to honour and respect it, I must take leave to speak the truth out plainly, when compelled by others to break a silence I would gladly maintain.

I will now conclude with my promised benediction on Doctor Calvert Holland, of Sheffield. May he hereafter enjoy that happy frame of mind which will make him slow to suspect any of his fellow-men of a crime, literary or otherwise, which I hope he could feel conscious he would not commit himself. May he merit and enjoy as much of literary reputation as is safe for human infirmity. May he long enjoy as good a provincial practice as from his talents I have no doubt he merits; and when he has occasion to call in the aid of the Respirator, may he be harassed by no mistaken feelings hereafter. Lastly, let him rest assured I freely forgive him for the gigantic charge of *plagiarism* with which he has precipitately endeavoured to brand me; and for the many unwise things he has, mistaking his own motives, repeated or originated in relation to my connexion with the Respirator.

JULIUS JEFFREYS.

Notting Hill, Aug. 1, 1844.



GOODENOUGH HOUSE SCHOOL,

EALING, MIDDLESEX.

CONDUCTED BY

MR. G. M. GILBERT.

THE Mansion represented in the engraving is situated six miles west of London, in a spot remarkable for its beauty and salubrity; a locality more favourable, also, to the quiet pursuits of study, it would, probably, be impossible to find; built on a firm dry soil, and at a great elevation above the level of the Thames, it commands some of the finest views in the county. It has, from its detached position and open surrounding country, all the advantages of places more distant from the metropolis; while the Railway adjoining the neighbouring village of Great Ealing, brings it within a ride of half-an-hour from the capital. A spacious garden and home park, consisting of several acres, are in connexion with the house. The grounds afford ample space for the pupils to engage in the game of cricket, archery, and other amusements, which tend equally to the improvement of health and development of strength. In truth, it may be safely asserted, that the whole arrangement of the premises is equal to that of the very first establishment in the neighbourhood of London.

MR. GILBERT is assisted in the duties of the School by masters of proved ability and of strictly moral and gentlemanly conduct. The system of Education pursued by them is founded on that, without which all Education would be in the end profitless—namely, sound religious principles—and the public attendance at Divine Service is improved by explanatory readings and private prayers at home.

The domestic comfort and enjoyments of the pupils are not less zealously attended to than the furtherance of their studies; habits of personal cleanliness and general neatness are required from all. Each pupil has a separate bed, and all the dormitories are perfectly ventilated. The Principal and Family take their meals with the pupils, who are fitted for general intercourse with society, by meeting at the table with the friends and visitors of the Family.

During the hours of relaxation, as during those dedicated to study, the pupils are constantly under the guardianship of careful superintendents; and, in conclusion, the Principal begs leave to add, that, among his numerous references, he can name the parents of pupils who have been entrusted to his care during the long period of seven years; commencing their studies under the superintendence of MRS. GILBERT, daughter of the late Mr. George Pocock, of Prospect Place Academy, Bristol.

Terms for instruction in the Greek and Latin Classics, Mathematics, the French Language, and the usual English course of Education; including, also, Washing and Mending Linen, Stationery, the use of a separate Bed, and every other charge excepting actual disbursements for articles of Clothing:—

Boys above Eight Years of Age, FORTY GUINEAS PER ANNUM.

Under Eight Years, THIRTY GUINEAS.

As Mr. Gilbert's numbers are limited, a Quarter's Notice is required previously to the removal of a Pupil.

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An enlarged Ground Plan and Elevation of the Premises will be forwarded on application.

N.B.—The Accounts are calculated from the day of entrance.

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SILVER SUPERSEDED, and those corrosive and injurious Metals, called Nickel and German Silver, supplanted by the introduction of a new, and perfectly matchless **ALBATA PLATE**. C. WATSON, 41, and 42, BARRICKAN, and 16, NORTON FOLGATE, aided by a person of Science in the amalgamation of Metals, has succeeded in bringing to Public Notice the most beautiful Article ever yet offered; possessing all the richness of Silver in appearance, with all its durability and hardness—with its perfect sweetness in use, undergoing as it does, a Chemical Process, by which, all that is nauseous in mixed Metals is entirely extracted—resisting all Acids—may be cleaned as silver, and is manufactured into every Article for the Table & Sideboard.

CRUST FRAME.



21s. 30s. 35s. 42s.
; 3 6 7 glasses

Albata Plate	Good Fiddle	Strong Fiddle	Thrd.
Table Spoons	16s. 6d. doz.	21s. doz.	30s. doz.
„ Forks	16s. 6d. do.	21s. do.	30s. do.
Dessert Spoons	12s. 6d. do.	16s. 6d. do.	25s. do.
„ Forks	12s. 6d. do.	16s. 6d. do.	25s. do.
Tea Spoons	8s. 6d. do.	8s. do.	13s. 6d. do.
Salt Spoons	6s. do.	12s. gilt	18s. do.
Fig. Spoons	7s. do.	15s. gilt	24s. gilt
Mustard do.	6s. do.	12s. gilt	24s. gilt
Gravy do.	3s. 6d. each	4s. 6d. ea.	7s. 6d. ea.
Sauce Ladles	3s. 6d. pair	4s. 6d. pr.	7s. 6d. pr.
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Sugar Sifters	3s. 6d. each	5s. each
Sugar Tongs	1s. 3d. pair	1s. 9d. pr.	3s. pair
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Butter do.	1s. 9d. do.	2s.
Skewers	4d. inch	6d. inch
King's Pattern Table Spoons and Forks, 35s. per doz. Desserts 28s. doz.			

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Manufactured of this Metal.

EGG FRAME.



4 Egg Cups & Spoons, gilt inside
£2. 4s. 6d.



Table Knives. Handles of Watson's Albata Plate, Victoria Pattern, 24s. doz. Desserts 19s. 6d. Carvers 7s. 6d. C. Watson begs the Public will understand that this Metal is peculiarly his own, and that Silver is not more different from Gold, than his Metal is from all others—on its intrinsic merits alone he wishes it to be tested, and from the daily increasing eulogiums he receives, he is convinced that nothing can prevent its becoming an article of universal wear.

Bronze Tea Urns, best London make, holding 5 quts, 35s. & upwards. Bronze Kettles & Stands, 81s. 6d. to 10s. Paper Tea Trays, 35s. Set of three, Gothic shape, handsomely ornamented, comprising the 16, 20, and 30 pieces, in a number of patterns; there is nothing in London to equal them at the price.

Ivory Handle Table Knives, 11s. dozen, with Rimmed Shoulders. Desserts 9s. Carvers 4s. 6d. per pair. Dish Covers, London make. A Set of 6 Patent Raised for 18s. 6d. Patent Imperial Raised 35s. 6d. set of 6. Campfire Lamps from 34s. Solar Lamps, to burn common Oil, 22s. 6d. to 60s. Candle Lamps, from 2s. 6d.

Every Article C. WATSON advertises, he can warrant; & the prices above quoted have no parallel in the Trade. C. WATSON'S handsomely ILLUSTRATED CATALOGUE and PRICE CURRENT, is just Published, and PARCELLED, who regard economy and elegance, should possess themselves of this useful Book, which may be had *Gratis*, and Post Free from his Warehouses, 41 and 42, BARRICKAN, and 16, NORTON FOLGATE, BISHOPSGATE.

PATENT PARAGON CAMPFIRE LAMPS.—The great fault which was last year found with the Vesta from its great smoke and emission of black smuts, is happily entirely obliterated in the Paragon—which surpasses in brilliancy and whiteness of light anything hitherto seen—giving the light of 16 wax candles at the cost of one halfpenny per hour. The largest stock in London to select from at C. WATSON'S Warehouses, 41 and 42, BARRICKAN, and 16, NORTON FOLGATE. The Spirit, analysed and recommended by Dr. Ure, is delivered by C. Watson's carts, at 4s. per gallon in screw cans. 27

CHRISTMAS AND NEW YEAR'S PRESENTS.

At a period when the social sympathies are most predominant, and the genial influence of "home" is felt in the highest degree, more especially by "my young missus," just arrived to spend her vacation at the "Old Hall," the most appropriate present becomes the first subject of consideration; a merely useful one can afford no evidence of taste, while a present possessing no claims to utility, shows a want of judgment. To combine these requisites a more fitting souvenir can hardly be suggested than

ROWLAND'S TOILET ARTICLES,

which, from their beautifying effects on the hair, complexion, and teeth, are calculated to preserve a grateful recollection of the donor.

ROWLAND'S MACASSAR OIL,

for the Growth and Preservation of the Human Hair. Price 3s. 6d., 7s.; Family Bottles, (equal to 4 small,) 10s. 6d.; and double that size, 21s. per Bottle.

ROWLAND'S KALYDOR,

for Improving and Beautifying the Skin and Complexion. Price 4s. 6d. and 8s. 6d. per Bottle, duty included,

ROWLAND'S ODONTO,

Or, Pearl Dentifrice for the Teeth and Gums. Price 2s. 9d. per Box, duty included.

CAUTION.—Spurious Compounds are frequently offered for sale, under the same names, (some under the implied sanction of royalty,) the Labels, Bills, and Advertisements of the original articles are copied, and either a Fictitious Name, or the word "Genuine" is used in the place of "Rowland's." It is, therefore, imperative on purchasers to see that the word "ROWLAND'S" is on the Wrapper of each article, and their Signature engraved on the Government Stamp, thus—A. ROWLAND and SON, 25, HATTON-GARDEN, which is affixed on the KALYDOR and ODONTO. Sold by the Proprietors above, and by Chemists and Perfumers. ALL OTHERS ARE FRAUDULENT COUNTERFEITS.

TO THE NOBILITY, GENTRY, CLERGY, AND FAMILIES OF
GREAT BRITAIN.

TEA WAREHOUSE, No. 2, BUCKLESBURY, CHEAPSIDE.

IN soliciting Public Patronage, we beg to state the leading points of our Establishment.

The object we had in view at the commencement was,

To Supply the Public with Teas at Wholesale Prices for Cash,

thereby enabling the large consumer and economist to effect the important advantage which ready money ought always to command.

Since the termination of the East India Company's Charter, the importation of Tea has been open to public competition, and it now requires great vigilance and judgment in selecting from such importations the really useful and good Teas.

With an extensive ready money connection, and an established agency in most of the provincial towns in England, we are enabled by our purchases to command a favourable selection. The supplies for the present season have mostly arrived, and prices may be considered safe for purchasers, and as prices are not compensating the importers, it is not improbable that a rise may take place.

We subjoin a partial selection from our Stock:—

BLACK TEAS.

Good Strong Congou	3s. 4d.
Ordinary much lower.	
Fine ditto Pekoe kind	3s. 8d.
Pekoe Souchong	4s. 0d.
Fine ditto, ditto	4s. 4d.
Finest ditto	4s. 8d. to 5s. 0d.

GREEN TEAS.

Good Green Tea	3s. 4d. to 3s. 8d.
Hyson kind	4s. 0d.
Hyson Tea	4s. 4d.
Fine Young Hyson	5s. 0d.
Gunpowder Tea	5s. 4d. to 6s. 0d.
Finest Hyson	6s. 0d.
Finest Gunpowder	7s. 0d.

COFFEES.

Good sound useful Ceylon Coffee	1s. 0d.
Finest ditto	1 2
Fine Java Coffee	1 4
Fine Cuba ditto	1 6
Finest old Mocha Coffee	1 8

By reference to the above list it will be perceived that we supply a good useful Tea, 3s. 4d. to 5s. 8d.; an excellent Tea, 4s.; and as good as may be required, 4s. 8d.

In *Coffees* we solicit special comparison, and it will be seen we offer immense advantages.

By offering the finest Mocha Coffee at the low price of 1s. 8d. per lb., a price never before attempted in this country, we rely on the extensive patronage of the public.

In conclusion, we respectfully solicit a continuance of that support we have received for the last 15 years, asserting our determination to adhere strictly to the spirit of our professions, viz., by purchasing at the best markets, by selling at the lowest remunerating profit, by sedulously devoting our attention to the selection of our articles, and by prompt execution of every order we may be favoured with.

We are, your most obedient Servants,

2, Bucklesbury, Cheapside.

G. T. MANSELL & CO.

Goods delivered to all parts of town daily; and for the facility of persons residing in the country, we have made arrangements with the principal railway carriers to convey all parcels free of carriage, which arrangement extends to all orders of 6 lbs. and upwards.



DAKIN & COMPANY,
Tea Merchants,
NUMBER ONE, ST. PAUL'S CHURCHYARD,
LONDON.

IN issuing our first address we promised to "sell none but GOOD TEAS, we pledged ourselves to keep none but PURE TEAS," and we positively asserted "that the PRICES of our TEAS should be on a scale of liberality till then UNEQUALLED."

That we have redeemed our promise, and that we have fulfilled our pledge, that our exertions have been estimated, the EXTENSIVE PATRONAGE accompanied by ASSURANCES of SATISFACTION we have received, even from the most distant parts of the kingdom, sufficiently testify.

We would now recapitulate, if possible, in more impressive words what we then said—

WE ARE DETERMINED ON RENDERING OURSELVES CELEBRATED FOR THE GOOD QUALITY OF ALL OUR ARTICLES.

We will uniformly prove that PURITY, FINENESS, and EXCELLENCE of QUALITY, combined with an UNPARALLELED SMALLNESS OF PROFIT, are the distinguishing characteristics of NUMBER ONE, ST. PAUL'S.

As we were those on whom the honour devolved of fully carrying out the philanthropic measures of Government in the recent *reduction* of the duties on Coffee, we are determined to maintain *unequalled* a combination of EXCELLENCE and CHEAPNESS in that article. We would now especially recommend to the inhabitants of the kingdom at large,

Our fine full flavoured Black Tea at 4s.,

Our full Pekoe and Souchong flavoured Teas at 4s. 2d. and 4s. 4d., and

Our finest true rich Congow at 4s. 6d. and 4s. 8d., which is an old fashioned fine Tea, such as the East India Company used to bring over.

All these Teas will give GREAT and GENERAL satisfaction.

We can also supply genuine and useful Congous from 3s. to 3s. 10d.; the very CHOICEST and RAREST SOUCHONGS from 5s. to 5s. 8d., which possess especial goodness and excellence of quality; the very fine Hysons from 5s. to 6s.; the good Twankays and Hyson kinds from 3s. 6d. to 4s. 2d.; the very finest Hysons and Gunpowders that can be obtained from 6s. upwards; and all the rare Teas imported at equally moderate prices.

Coffees mellow in ripeness and richness of flavour at 1s. 4d., 1s. 6d., and 1s. 8d., with common Coffee from 9d. to 1s. 2d.

The Visitors to London are fearlessly assured that they may save a considerable portion of their Railway expenses by purchasing their Teas and Coffees at NUMBER ONE, ST. PAUL'S CHURCHYARD.

All orders sent by post will receive the GREATEST CARE and ATTENTION, if accompanied by a respectable reference or a Post-office order.

Shopkeepers and all large Consumers may at all times be supplied with any quantity of chests or lots of Tea, and all Purchasers will be allowed 1lb. on every 40lb. as over-weight.

Number One, St. Paul's Churchyard,
 is in the very centre of England's Metropolis, and a position more easily identified than any in London.

December.

ADVERTISEMENTS.

DECEMBER, 1844.

The very large and increasing sale of the "EVANGELICAL MAGAZINE,"—circulated to the extent of nearly SIXTEEN THOUSAND Copies in every part of the United Kingdom and in the British Colonies,—renders its cover a very important medium for all Advertisements relating to *Public and Charitable Institutions, General Business, Books, Schools, Sales of Property, Apprentices, Servants, or Situations wanted.*

N.B. It is particularly requested that Advertisements be sent to the Publishers, 27, Paternoster-row, and not to the Editor, or Printer.

THE TERMS ARE AS FOLLOW:—

	£	s.	d.
Five lines and under	0	8	6
Six lines	0	10	0
Above six lines, 2s. per line.			
Bills of two leaves, stitched in	4	0	0
Bills of four leaves, or half sheet	5	0	0
Bills of eight leaves, or one sheet	6	0	0

N.B. No Advertisements can be inserted until paid for, (if from the country, postage included,) either by a remittance, which may be made through the post-master in any post town; or by an order for payment in London.

The insertion of Advertisements after the 23rd cannot be secured.

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EDUCATION.

WANTED, after the Christmas Vacation, in a BOARDING SCHOOL of 30 Pupils, a JUNIOR MASTER acquainted with the ordinary routine of School duties, and competent to teach the lower Latin classes. Address A. B., care of Messrs. Newbery and Terry, 5, Hatton-garden, London, stating age, qualifications, and salary. A Dissenter will be preferred. 23

A YOUNG LADY, the Daughter of a Surgeon, in her 20th year, and accustomed to Tuition, is desirous of obtaining a Situation, after the Christmas recess, as TEACHER in a Genteel BOARDING SCHOOL, or as GOVERNESS in a Small PRIVATE FAMILY. She is capable of teaching Music, Drawing, and Writing; also the French language, with the rudiments of the Italian. Address (post-paid) to Y. Z., Post-office, Northampton. 25

TO THE INHABITANTS OF SCOTLAND.—An English LADY is desirous of obtaining an ENGAGEMENT in a PRIVATE FAMILY. She is perfectly competent to impart a good and solid education; Music, in the first style; also Drawing, and the rudiments of French. Strict attention will be paid to the morals of her pupils, and her chief object will be to advance them in their studies, so that they may become ornaments to society, and a pleasure to those with whom they may be immediately connected. Unexceptionable references can be obtained from the Lady with whom she is at present engaged. Address to U. M., Miss Plant, Cornwall House, Cornwall-place, Holloway, London. 30

A YOUNG LADY, respectably connected, is desirous of forming a Re-engagement as GOVERNESS in a pious Family. She resided three years in her last situation, and is fully competent to impart instruction in the English and French languages, with Music, Drawing, and the rudiments of Latin. References kindly permitted to the Rev. J. Hill, M.A., Gornal, near Dudley, Staffordshire; the Rev. J. Adey, 43, Trinity-square, Southwark; and the Rev. H. Cresswell, Canterbury. Address A. B., 2, High-street, Canterbury. 31

A HIGHLY respectable BOARDING SCHOOL for YOUNG GENTLEMEN, six miles from London. Terms 20 and 22 Guineas per annum. The Pupils are led to feel an interest in learning, its utility being recommended by kind treatment; the constant fear of correction, which is the principal cause of so many youths disappointing the expectations of their parents, is thereby avoided. The domestic arrangements are conducted by the Preceptor's Wife, whose whole time is occupied in contributing to the happiness and welfare of those under her care, and every solicitude is manifested to combine scholastic advantages with the comforts of home. Prospectus in answer to letters (pre-paid) to E. M., 29, Mount-street, Westminster-road. 27

THE MANSION GRAMMAR SCHOOL, LETHERHEAD, SURREY.—Mr. PAYNE, Member of the Philological Society, and Editor of "Studies in English Poetry," &c., begs to announce that on retiring at Christmas next from his long connection with Denmark-Hill School, Camberwell, he proposes to COMMENCE a SCHOOL at LETHERHEAD, a locality not less renowned for its pure air than its picturesque scenery, and possessing all the advantages of a Country Residence, at a convenient distance from London. The house and premises, which are beautifully situated on the higher part of the village, on the Dorking-road, are furnished with every convenience suited to the requirements of a superior school.—Mrs. PAYNE proposes to receive a few LITTLE BOYS to educate with her own, as a PREPARATORY DEPARTMENT.—Prospectuses of terms (which are from Forty to Sixty Guineas per annum, inclusive of the usual minor extras), may be had of Messrs. Dyer, 24, Paternoster-row; or on application as below:—

Grove-hill House, Camberwell, Nov. 4, 1844.

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AT J. CHAPMAN'S ESTABLISHMENT, 79, New-road, Gravesend, a limited number of YOUNG GENTLEMEN are liberally BOARDED and carefully INSTRUCTED in English, the rudiments of the Latin Language, History, Geography, the Use of the Globes, Astronomy, Arithmetic, Euclid, Algebra, Mensuration, and Merchants' Accounts, &c., &c. Terms, including Washing, 22 Guineas per annum. Cards (stating particulars) will be forwarded on application. 33

A YOUNG LADY, respectably connected, is desirous of meeting with an ENGAGEMENT as GOVERNESS in a Family, where the Children are under 12 years of age. She is competent to instruct in Music, French, and Drawing, with the usual branches of English study. The highest references can be offered. Address (pre-paid) M. K. C., Post-office, Witham, Essex. 34

A LADY, Member of a Dissenting Church, and experienced in tuition, is desirous of an ENGAGEMENT in a SCHOOL or FAMILY. She is qualified to impart a solid English Education, with French, Italian, and the rudiments of Latin. Address (post-paid) Y. S., care of the Rev. E. James, Yeovil, Somerset; or Mr. Varty, Bookseller, 31, Strand, London. 37

IN a SELECT ESTABLISHMENT, west of the Metropolis, where the number of Pupils is limited to ten, and the terms and advantages equal to £50 per Annum, an ARTICLED PUPIL is REQUIRED. She will have equal advantages with the other Ladies. Also a JUNIOR TEACHER. Address, till the 24th, (by letter, pre-paid,) A. B., 24, Edward-street, Portman-square. 41

NO. 1, ELLENBOROUGH BUILDINGS, REDLAND, BRISTOL.—INSTRUCTIONS, Preparatory to the UNIVERSITIES, PROFESSIONAL and other PURSUITS, will COMMENCE with Resident Students, JAN. 22, 1845, conducted by SAMUEL GRIFFITH, of Sydney Sussex College, Cambridge, and Head Master of Kingswood School for 15 years and tutor there for 21. The students will *literally* be associated with the family as members of it in *all* respects and will pursue their several courses as in private tuition. Prospectus will be sent on application directed to Mr. G. (until Christmas) at Kingswood. 46

WANTE! after the Christmas Vacation, in a SCHOOL 20 miles from London, an ASSISTANT competent to teach Latin and French, and who will make himself generally use. &c. Age from 20 to 30 years. Apply (post-paid) B. P., Post-office, Reigate. 9

EDUCATION.

PRIVATE PUPILS.—A MARRIED CLERGYMAN of the Church of England, at a Village Watering Place in the Midland Counties, the peculiar lightness of whose ministerial duties leaves nearly all his time for his few Pupils, will have, after Christmas, TWO VACANCIES. He invites the attention of Christian Parents, anxious to have a son soundly educated, with a view to college or professional pursuits, where he would escape evils incident to large schools, and where regard would be conscientiously paid to his health, comfort, prospective avocation, and, above all, to his evangelical views and spiritual welfare. A Tutor, lately Professor in a college at Paris, resides for the modern languages. Terms, 40 Guineas. Classical books lent. High Testimonials. Address A. B., Mr. Harris's, Bookseller, 21, Great Alic-street, Goodman's Fields, London. 42

EDUCATION.—The Rev. A. STEWART, BARNET, HERTS, will have room at Christmas in his Domestic Establishment for a few PUPILS. The course of Instruction includes all the ordinary branches of an English Education, with the French, German, Latin, and Greek languages. Terms, from £25 to £35 per Annum, according to age. No extras. 56

PROSPECT HOUSE, NORWICH-ROAD, IPSWICH.—THE above ESTABLISHMENT (late under the Superintendence of Mr. J. S. BUCK, deceased) is now conducted by Mr. J. D. BUCK, B.A. The course of Instruction comprises the Greek, Latin, French, and German languages, the Mathematics, Natural Philosophy, History, Geography, Drawing, &c., with the usual branches of a thorough English and Commercial Education. Mrs. J. S. BUCK continues to superintend the domestic department, by whom every arrangement is made to promote the health and comfort of the Pupils, to which the very airy and delightful situation of the House and Premises greatly contributes. The strictest attention is paid to the moral and religious, as well as to the intellectual improvement of the Pupils. References:—Rev. Dr. Henderson, Highbury College; Rev. G. Clayton, Walworth; Rev. W. Notcutt, Rev. J. Sprigg, A.M., and Shepherd Ray, Esq., Ipswich; Rev. J. Alexander, Norwich; and Rev. Dr. Jackson, Bury St. Edmunds. 60

SCHOLASTIC.—The Proprietor of a select and flourishing DAY SCHOOL, in one of the most delightful watering-places in the kingdom, wishes to DISPOSE of the same to a Gentleman who can command 100 Guineas. The terms for Day Pupils are 2 Guineas per Quarter. For full particulars apply, with real name and address, to R. S., Post-office, Charles-street, Queen's Elm, Chelsea. 61

MANOR HOUSE, ST. PETER'S, IPSWICH, SUFFOLK.—The LADY who has for many years successfully conducted this select ESTABLISHMENT is desirous of filling up one or two VACANCIES, which will occur at the ensuing recess. Domestic comfort is combined with superior intellectual advantages. References: Rev. W. Notcutt and Rev. J. Sprigg, M.A., Ipswich; Rev. J. Carlile, 3, Helmsley-terrace, Hackney; Rev. S. Laidler, Harleston; Mr. Sheriff Hunter, 10, Finsbury-circus, London; Mr. J. Blomfield, Baintree; and the parents of the Pupils. A Governess Pupil may be received on advantageous terms. 63

MRS. E. GREGORY, who receives a few YOUNG GENTLEMEN under 10 years of Age, for INSTRUCTION, will be happy to take charge of those whose parents are anxious that their comfort, training, and welfare should receive maternal attention. Mrs. G. is permitted to refer for testimonials to her character and talents to the Rev. Messrs. Tidman, Finsbury-square; Curwen, Reading; G. Jones, Portsmouth; C. J. Middleton, and W. Fernie, Frome. Address, for terms, &c., to Mrs. G., Whittox-lane, Frome, Somerset. 65

A YOUNG LADY, who has been 3 years in one Family, is desirous of meeting with a SITUATION in a respectable pious Family, where the children are young. She is capable of imparting a solid English Education, and teaching the French language. Address to care of Miss Unwin, 33, Dowgate-hill, City; or C.A., Post-office, Baintree, Essex. 66

TO SCHOOL ASSISTANTS.—WANTED, after the Christmas Vacation, in a respectable Boarding School, about 8 miles from London, an ASSISTANT, to take the Latin and Greek Classics, and to assist in the English department. A knowledge of French would be preferred. Letters addressed A. B., Post-office, Lower Tooting, Surrey, stating qualifications, age, and salary expected, will receive immediate attention. 69

EDUCATION.

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BOYS' SCHOOL FOR DISPOSAL.—An Advantageous Opportunity is offered to any Gentleman desirous of entering the Profession, and who can command £100. Address J. K. L., Mr. Macrae's, Optician, Aldgate. 73

EDUCATION at an old-established BOARDING-SCHOOL for YOUNG GENTLEMEN, eight miles from London. Terms 20 to 22 Guineas per annum. The system of Education is entirely emulative. The table is liberally supplied without limitation, and every possible indulgence afforded. The premises and ground cannot be surpassed for salubrity of situation or extent of play-ground, lawns, gardens, orchards, baths, &c. French by a Professor from Paris. Pupils may be withdrawn at any time, merely by paying to the time of removal. Prospectuses in answer to letters to Z. B., Mr. Gilbert, 49, Paternoster-row. 70

TO SCHOOL ASSISTANTS—WANTED, after the Vacation, in a School in the vicinity of Town, a GENTLEMAN competent to teach the Latin Classics, Arithmetic, and Writing. Apply (by letter) to A. B., care of Mr. Coventry, Printer, Hackney, Middlesex. 77

DORKING.—The MISSES COBDEN and MITCHELL receive YOUNG LADIES to BOARD and INSTRUCT in the usual branches of a solid English Education, including the Use of the Globes. Terms, 22 Guineas per Annum; under 10, 20 Guineas. References kindly permitted to Rev. R. Connebee, Dorking; Rev. Caleb Morris, London; Rev. W. Reeve, Barnstable; Rev. J. C. Harrison, Tottenham. 78

A YOUNG LADY, who is capable of imparting sound Grammatical Instruction in English and French, combined with the rudiments of Italian, Drawing, and Music, is desirous of meeting with an ENGAGEMENT where the age of the Pupils does not exceed 12 years. References of undoubted respectability. Salary will not be considered of primary importance. Address A. B., 199, Regent-street. 81

TO be DISPOSED OF at CHRISTMAS, a PARTNERSHIP in an Old-established LADIES' SCHOOL, delightfully situated, 12 miles from London. The Lady entering must be one of decided piety and catholic spirit; of an active and energetic mind; capable of leading and directing the studies, and the moral and religious culture of the pupils; also who can command a capital of £700 or £800. All particulars will be given to parties applying before the 16th of December, either personally, or by letter, (pre-paid) to C. J., at Mr. Hickling's, 1, Gracechurch-street, London. 82

A YOUNG LADY, accustomed to Tuition, who has been three years and a half with the lady she is now leaving, and who will be happy to furnish testimonials of her abilities, &c., wishes for a RE-ENGAGEMENT as RESIDENT GOVERNESS in a pious Family. She undertakes to teach a solid English Education, French, Music, &c. Address (post-paid) to A. E. N., care of Mr. Ives, Silversmith, No. 10, Finsbury-place, Finsbury-square. 86

A LADY, Member of an Independent Church, much experienced in tuition, who can be highly recommended, wishes a RE-ENGAGEMENT as GOVERNESS in a Family. She is thoroughly competent to undertake the English department, with various styles of Fancy Work and the rudiments of French, Music, and Drawing. Age 27. Address (free) to E. H., post-office, Finchfield, Essex. 88

IN a LADIES' BOARDING SCHOOL in the Country, an ARTICLED PUPIL is REQUIRED, who would be instructed in the usual branches of Education; also in Music and French. Terms, for 2 years, 30 Guineas. The daughter of a Grocer, Stationer, and Draper, can also be received on terms of mutual accommodation. Goods to the amount of the terms would be required. Address P. P., Post-office, High Wycombe, Bucks. 90

A YOUNG LADY of good connections is desirous of obtaining a SITUATION immediately as GOVERNESS in a FAMILY, where the children are under 12. She is competent to instruct in the usual branches of an English Education, with Music and the rudiments of French. Reference kindly permitted to the Rev. W. Jay. Address G. E., 5, Kensington-place, Bath. 91

WANTED, after the Christmas Recess, in a Classical and Commercial ACADEMY, a respectable YOUNG MAN, of good address, as ASSISTANT. He must be qualified to undertake the English departments and the junior Classics, with drawing. Address (post-paid) to A. M., at H. K. Lewis's, Bookseller, 15, Gower-street North, Euston-square. 94

A YOUNG LADY, who has been accustomed to similar engagements, is desirous of obtaining a SITUATION as TEACHER in a PREPARATORY SCHOOL for Young Gentlemen, or to Assist in the care of the Wardrobes in a larger Establishment. Salary not so much an object as a comfortable home. Apply (by letter, pre-paid) to A. J., Post-office, Staines, Middlesex. 97

A YOUNG LADY wishes to form an ENGAGEMENT as GOVERNESS in a Family, where the children are young, to instruct in English, French, Music, and Drawing. Address A. B., Mr. G. H. Ward, Printer, Bear-alley, Farringdon-street, London. 102

NEWPORT, ISLE OF WIGHT. — In the CLASSICAL, COMMERCIAL, and MATHEMATICAL ACADEMY, lately conducted by the Rev. J. SPENCE, A.M., and since his death carried on by his Widow, there will be a few VACANCIES after the Christmas Vacation. The Educational department is conducted by Mr. C. SPENCE, in conjunction with efficient assistance. Every attention is paid to the health, morals, and religious instruction of the Pupils. Particulars may be had on application to Mr. C. Spence, Newport. Reference is kindly permitted to the Rev. E. Giles, Newport; C. Mitchell, Esq., M.D., Carisbrook; Rev. T. Guyer, Ryde; Rev. J. Morrison, D.D., Chelsea; Rev. J. Harris, D.D., Cheshunt; and the Rev. R. Wardlaw, D.D., Glasgow. 99

PPRIVATE EDUCATION.—A CONGREGATIONAL MINISTER in the immediate vicinity of London will have an Opening in his Family, after the Christmas holidays, for TWO YOUNG GENTLEMEN. Terms from 40 to 50 Guineas. No extras. The most respectable references given and required. Apply, by letter, to B. A., Messrs. Ward and Co., Paternoster-row. 114

WANTED, in a respectable BOARDING-SCHOOL, an Experienced ASSISTANT, fully competent to take the writing department, and to teach Arithmetic, the Mathematics, and Latin. Salary, £50 per annum, to be increased to £60 if a suitable teacher is met with; together with permission to remain during the holidays. Application, containing specimens of Penmanship, and full particulars, to be addressed S. B. L., Post-office, Stokes Croft, Bristol. 118

BRIGHTON.—KURUMAN LODGE.—The MISSES GOULTY will have VACANCIES for PUPILS after the winter recess. Cards of terms, &c., may be had on application to them, or to the Rev. J. N. Goulty, Brighton. One or two Ladies, as PARLOUR BOARDERS, could be accommodated. 136

A PERSON accustomed to Tuition wishes to obtain, after the ensuing Christmas recess, a SITUATION as ASSISTANT in a respectable SCHOOL for YOUNG GENTLEMEN. He is fully competent to the usual Scholastic duties, and can give the most satisfactory testimony to character and abilities. Address to S. J. B., care of the Rev. T. James, 7, Blomfield-street, Finsbury, London. 138

HASTINGS.—12, WELLINGTON-SQUARE.—The MISSES SMITH (Granddaughters of the late Rev. JOHN TOWNSEND, Founder of the Deaf and Dumb Asylum,) beg respectfully to inform their Friends and the Public that the duties of their SCHOOL will TERMINATE on Saturday, the 21st instant. The Misses S. have several VACANCIES for PARLOUR BOARDERS. 141

TO COMMITTEES OF BRITISH SCHOOLS.—A YOUNG PERSON of considerable experience in British School Teaching wishes to RE-ENGAGE herself after Christmas in a SCHOOL within 15 miles of London. Salary not less than £50 per Annum. Most satisfactory testimonials can be given. Apply to A. B., 28, Charles-square, Hoxton. 144

SITUATIONS.

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A LLEN-TERRACE, KENSINGTON.—The MISSES HINE will have VACANCIES for two or three PUPILS after Christmas. They receive but a small number of Young Ladies, who, in addition to the advantages of a solid, liberal, and religious education, enjoy all the comforts of home. Mr. and Mrs. HINE, who have brought up a large family, reside with them; and the domestic arrangements, superintended by Mrs. Hine, are exceedingly liberal. Terms, including French, Italian, German, and Music, 50 Guineas: Washing 4 Guineas. No extras, except for masters. Reference may be made to the Parents of their present and former Pupils, and many respectable Ministers and other friends in Town and Country. 140

TOWNLEY HOUSE ESTABLISHMENT for YOUNG LADIES, RAMSGATE.—Mr. and Mrs. HOFLESH respectfully inform their Friends and the Public that they expect to have a few VACANCIES after Christmas. Their number being limited, an early application is desirable. A liberal allowance is made for the daughters of Ministers. Terms, with an engraved view of the house, will be forwarded on application. 150

DENMARK-HILL GRAMMAR SCHOOL.—Mr. FLETCHER begs to announce that the Business of the School will CLOSE for the Christmas recess on Wednesday, December 18th—to be RESUMED on Monday, January 27th, when the chief direction of Studies will be taken by his Son, Mr. W. EVANS FLETCHER, Graduate of the University of London, and Student of that of Berlin. He will be assisted by Mr. CASSE, Graduate of Jesus College, Cambridge. The services of the Mathematical and French Masters will be retained. The Preparatory Department will continue under careful and separate superintendence. The course of Education, as hitherto pursued in the Establishment, will be extended, so as to include all the studies preparatory to the Universities. Further advantages will be presented to those who are desirous of concluding their course. In addition to separate rooms, a spacious Library will be devoted to their use, and facilities afforded for private study, and for the further acquirement of modern languages through familiar intercourse with well-qualified Professors. By introducing into the discipline of the School as much as possible of the spirit of a Family, assiduous endeavours will be made to promote moral and religious improvement. Prospectuses of principles and methods, to be obtained at Messrs. Hatchards', Piccadilly; and Relfe and Fletcher, Cornhill. 159

SITUATIONS.

MR. REID, CHEMIST, Fakenham, Norfolk, has a Vacancy in his Establishment for a well-educated YOUTH, as an APPRENTICE. As he will in all respects be treated as one of the Family. A premium will be required. 22

TO GROCERS, &c.—A YOUNG MAN, respectably connected, who wishes to improve himself in the above Business. Salary not so much an object as a respectable Situation. Satisfactory references can be given. Address (pre-paid) W. B., Mr. Thompson's, Eastchurch, Isle of Sheppy, Kent. 26

HEMS, FURNISHING IRONMONGER, 35, High-street, Islington, is in WANT of a respectable, intelligent YOUTH, as an APPRENTICE. He will have the opportunity of gaining a thorough knowledge of the Business, and will be treated in every respect as one of the family. A Premium required. 35

TO PARENTS AND GUARDIANS.—A Vacancy occurs for a respectable YOUTH, as an APPRENTICE to the BOOKSELLING, PRINTING, STATIONERY, and BOOKBINDING Businesses, where he will have an opportunity of becoming practically acquainted with each branch, and be treated as one of the family. Address Mr. Whitby, Cornhill, Bridgewater. 47

A YOUNG PERSON, respectably connected, is desirous of obtaining a Situation in a pious Family, as a USEFUL COMPANION to a Lady. Has no objection to travel, or to Superintend a Nursery, where preparatory Instruction only is required. The charge of the Wardrobe and Dressmaking would not be objected to. Apply (by letter) A. B., at 21, Rockingham-row West, New Kent-road, London. 57

SITUATIONS.

TO CABINETMAKERS AND UPHOLSTERERS.—An active and respectable **YOUNG MAN**, in the above line, is **WANTING a SITUATION**. He would be found greatly useful to a Person requiring assistance in the conducting of Trade or Account, possessing good abilities, and is strictly trustworthy, but solicits inquiry of his present Employer, whom he has thus assisted. S. U., Mr. Saxton's, Blackfriars-bridge Wharf, Upper Ground-street, London. 62

WANTED, a steady **YOUNG MAN**, (a Dissenter would be preferred,) who has a knowledge of the Country **DRAPERY, GROCERY, IRONMONGERY, &c.**, and who would value the privileges of a quiet home. Address Y. Z., Post-office, Collumpton, Devon. 63

A N APPRENTICE WANTED, to the **PRINTING, BOOKSELLING**, and **BOOKBINDING** Business, in a large Town, where a Youth would have every opportunity of becoming well acquainted with the Business. A Premium required. Apply (by letter, post-paid,) J. N., care of Messrs. Hamilton, Adams, and Co., 33, Paternoster-row, London. 75

TO PARENTS AND GUARDIANS.—An **APPRENTICE** to the **DRESSMAKING** is **WANTED** immediately, in a respectable House at the West-end, where the morals are strictly attended to. A Premium will be required. Apply to Miss Willis, 84, Great Portland-street. 80

MILLINERY AND DRESSMAKING.—**WANTED**, Three **APPRENTICES** or **IM-PROVERS**, where the morals and domestic comforts of the young people are strictly attended to, and every facility given to finish them off in a superior manner. Address (pre-paid) Mrs. Hayne, 22, High-street, Southampton. 87

TO GROCERS AND TRADEALERS.—**WANTED**, by a respectable **YOUNG MAN**, a **SITUATION** in the above line. Has been in the Trade five years; has lived in London; has no objection to Town or Country. Highly respectable references can be given. Address A. B., Post-office, Saffron Walden. 93

WANTED, a **SITUATION**, by an **ORPHAN**, who has been well brought up by her Uncle, through whose reversed circumstances she is desirous of obtaining employment as **WAITER** in a respectable **PASTRY-COOK'S** or **CONFECTION-ER'S SHOP**. The most unexceptionable references can be given. All letters to be addressed to H. S., No. 14, Red Lion-street, Holborn. 95

WANTED immediately, a confidential **YOUNG PERSON**, that understands the **DRAPERY** in all its branches. If possessing a knowledge of the Millinery, would be preferred. Also a **PERSON**, to take the **MANAGEMENT** of the **MILLINERY** and **DRESSMAKING**. Address A. W., 134, Market-street, Chorley, Lancashire. 96

WANTED, by a **SURVEYOR** and **BUILDER**, a **PERSON** as **CLERK**, competent to undertake Drawing, Measuring, Estimating, and Builders' Accounts. The duties of the Advertiser's office being light, any Person, whose health will not admit of close application, and salary not so much an object, would find it a desirable opportunity, being situate on the southern coast. A person of decided Christian character would be preferred. Address S. B., Post-office, Ventnor, Isle of Wight. 98

TO DRAPERS AND TAILORS.—A **WIDOWER**, about 33, without incumbrance, a Member of an Independent Church, who has been in Business for himself, but who has, by providential circumstances, lost the greater part of his property, will be glad to **SUPERINTEND** a Business, either of the entire **DRAPERY**, or that of the **DRAPERY** and **TAILORING**. He is thoroughly conversant with the system of Cutting upon the best and newest principles. Respectable references will be given. Apply M. R., Post-office, Sherborn, Dorset. 106

TO COUNTRY HAIR DRESSERS.—Any Serious **YOUNG MAN** in the above line wishing for **IMPROVEMENT** in London Business, and who would article himself for one or two years, may hear of a comfortable **SITUATION** where there is no Sunday Work, by applying to Mr. Acock, 22, Bishopsgate-street Without. 109

APPRENTICE TO A PRINTER, BOOKSELLER, AND STATIONER.—WANTED a respectable well-educated YOUTH in an old-established House in the City. A premium required, Apply (if by letter, post-paid) to X. Y., 83, Leadenhall-street. 111

TO PARENTS AND GUARDIANS.—WANTED a respectable YOUTH as an APPRENTICE to a GROCER and TEA DEALER. He will be treated as one of the Family, and have every opportunity of learning the business. A moderate premium only will be expected. Address (paid) to H. Ashby, 42, Lambeth-walk, Lambeth, Surrey. 112

TO PARENTS AND GUARDIANS.—CORNELIUS HARRIS, (late Duthoit and Harris,) LINEN DRAPER, SILK MERCER, &c., No. 77, Bishopsgate Within, is in want of a respectable, well-educated YOUTH as an APPRENTICE, with whom a premium will be required. 119

AN AGRICULTURIST very extensively engaged in the Cultivation of Land in a most healthy part of the county of Essex, has a VACANCY for a YOUNG MAN, who will have the opportunity of learning the Farming, and the different methods of Management of Stock, in all its branches. The most respectable references will be expected and given. For further particulars apply to A. B., post-office, Dunmow, Essex. 120

WANTED, by a respectable middle-aged PERSON a SITUATION as HOUSE-KEEPER in a Tradesman or Widower's Family, where a servant is kept. Can be well recommended. No objection to the Country. Address F. H., Manchester-House, 102, Edgeware-road. 123

TO PARENTS AND GUARDIANS.—MRS. BROWN, No. 59, Bishopsgate Within, has a Vacancy for an APPRENTICE, as well as an IMPROVER in the MILLINERY and DRESS MAKING. As also an APPRENTICE in the FRENCH CORSET Business. An opportunity of a general knowledge now offers, combined with the advantages and comforts of home. No late hours. Premiums required. 125

AS APPRENTICE TO A CANDLEMENDER AND PACKER.—WANTED, a stout, active, seriously-disposed LAD. Premium expected. Apply, Mr. Southgate, Old Change. 126

TO PARENTS.—WANTED, in a Dissenting Family, a few miles from London, an active, intelligent YOUTH about 15 or 16 years of age, to learn the GROCERY and CHEESEMONGERY Business, for a term of 3 Years, to make himself generally useful, go out with a light cart, &c. Will be treated in every respect as one of the Family, without a premium. Respectable references will be given. Address (by letter) to T. B., Mr. Parkins, 40, Bedford-street, Strand. 130

TO PARENTS AND GUARDIANS.—WANTED, an active, intelligent YOUTH, as an APPRENTICE to the PRINTING, BOOKSELLING, and STATIONERY Business, under the immediate care of the Principal, and required to conform to the rules of a Dissenting Family. Advantages being very peculiar, £200 premium. Apply to J. J. Cowing, Barnet, Herts. 131

TO DRAPERS' ASSISTANTS.—WANTED, a YOUNG MAN, active, obliging, and persevering, who has been used to the GENERAL DRAPERY in the Country, Hats, Shoes, and Ready-made Clothes. Letters, stating Age, Salary, and reference to last employer. Address, Thomas Hunt, Odiham, Hants. 132

TO GROCERS, &c.—WANTED, by a steady, respectable YOUNG MAN, a SITUATION as SHOPMAN, in the above line. Has lived with his last employer nearly 14 years, and can give satisfactory reference as to character, &c. Apply (if by letter, pre-paid) to Mr. Spyer, Market-place, Watlington, Oxon. 134

WANTED to place a YOUTH as an APPRENTICE with a GROCER and GENERAL DEALER in the Country, 20 or 30 miles from London. A moderate premium will be given. Direct S. A. Dubourg, Acre-lane, Brixton. 145
December. c

A RESPECTABLY connected YOUNG MAN who has had considerable experience in the LINEN and WOOLLEN Trade in all its departments, is desirous of obtaining a permanent SITUATION as ASSISTANT, or MANAGER in the absence of the Principal. Two years' reference can be given from his last employer. Letters addressed (pre-paid) to M. D., Post-office, Stroud, Gloucestershire, will meet with immediate attention. 133

A YOUNG PERSON, a member of an Independent church, wishes for a RE-ENGAGEMENT in the Country, to WAIT on a LADY, to take care of the WARDROBE in a SCHOOL, or any other employment not menial. Respectable references given. Address A. B., care of Rev. J. Morison, Stebbing, Essex. 135

TWO LINEN DRAPERS, SILK MERCHANTS, &c.—WANTED, a SITUATION for a YOUTH, for the remainder of his time (two years and a half). He has been in the business nearly three years, and is in his 17th year, his late employer having left the trade. A market-town from 20 to 40 miles from Cheltenham would be preferred. Address, Mrs. Henley, 10, Spa-buildings, Cheltenham. 148

WANTED immediately, a YOUTH of good address, and respectably connected, as an APPRENTICE to a CHEMIST and DRUGGIST. He will be expected to conform to the rules of a family of retired habits, and will be considered as one of its members. Apply to J. F., Dorchester, Dorset. A premium will be expected. 151

WANTED, by a WIDOW of good connection, between 30 and 40 years of age, a SITUATION as HOUSEKEEPER to a Single Gentleman or Tradesman, or a Widower's Family. The Advertiser has a thorough knowledge of the duties of such a Situation. Satisfactory references can be given. Address (post-paid) to H. H., Mr. John Bigg, Farmer, East-end-lane, Isle of Sheppy, Kent. 152

GENERAL BUSINESS.

FOR COUGHS, SHORTNESS OF BREATH, ASTHMAS, &c.

POWELL'S BALSAM of ANISEED, under the immediate Patronage of several of the most distinguished Nobility and Gentry in the Kingdom, in Bottles, at 1s. 1½d. and 2s. 3d. each.

The great fame this celebrated Medicine has so justly acquired throughout the world, by immediately relieving Coughs, Colds, Asthmas, &c., and which is fully confirmed by the testimony of several of the most eminent members of the medical profession, who with great liberality recommend it as a Family Cough Medicine, renders any eulogium on the part of the proprietor unnecessary. The following extraordinary case is inserted by particular request:—

Mr. Wright, of Mile-end Road, was many years afflicted with cough, shortness of breath, and sense of suffocation whenever he attempted to lie down in bed, owing to the great accumulation of viscid phlegm, which he was unable to expectorate. He had tried every means to obtain relief, but without effect: he could get no sleep but in his arm chair. In this state he continued to linger, without any hope of recovery, his friends expecting that every fit of coughing would terminate his existence. At length he was prevailed upon to try a bottle of the Balsam, and (very extraordinary!) half an hour after the first dose, he was able to lie down in his bed, and before he had taken three bottles was perfectly cured.

Prepared and Sold by Thomas Powell, Blackfriars-road, London; sold (by appointment) by most of the respectable Chemists and wholesale and retail Patent Medicine Vendors in the United Kingdom.

Important Caution.—Observe that the words "Thomas Powell, Blackfriars-road, London," is (by permission of Her Majesty's Commissioners of Stamps) engraved in white letters upon a red ground, in the government stamp, pasted over the top of each bottle, without which it cannot be genuine. 29



THERE is no other Metal so well adapted for every-day use as the DEANEAN PLATE, neither is there any better Substitute for Genuine Silver. The whiteness of its surface is not a coating which will wear off, but is the colour of the entire mass, brightening up by daily cleaning as long as the article lasts. The Spoons and Forks, the Tea and Coffee Sets, the Candlesticks and Snuffers, the Cruets, Salvers, Cake Baskets, Bottle Stands, &c., &c., are all modelled after the latest and most admired designs.

GEORGE AND JOHN DEANE'S

Warehouse and Show-Rooms,

46, KING WILLIAM-ST., LONDON-BRIDGE.

3

THE NEW DISCOVERY FOR THE NERVES. By Dr. GRANDISON. Patronized by above 100 of the Nobility. The wonderful virtues of this Medicine can be attested by all who have tried it. It is a combination of a most remarkable kind, and its efficacy proves how important a one. Sold by all Chemists. Ask for Dr. Grandison's Charity Pills.—“A wonderful, yet safe medicine.”—*Professor Mollen.*

5



100,000 BOTTLES of LESSEY'S MARKING INK have already been sold, and it is rapidly growing in public estimation. It is free from those defects which have hitherto obstructed the general use of indelible Inks; being easy of application, as the article to be marked requires no previous preparation; is free from corrosive properties, never in the slightest degree injuring the fabric to which it is applied; and its colour is rather improved than injured by long-continued boiling with soda or potashes. Sold in cases, 1s. each, by the Inventor, J. Lessey, 89, Piccadilly, Manchester; and by most respectable Chemists and Stationers in the kingdom.

6

IMPROVED CAMPHINE LAMPS, ALSO ENGLISH'S PATENT CAMPHINE.—Public attention is respectfully solicited to E. Lewis's Oil and Italian Warehouse, 42, High-street, Marylebone, where may be obtained the new LAMPS, with every recent improvement, by which they are rendered perfect and superior to anything before seen. A trial allowed before purchasing. Lewis's Patent Wax Candles, 11d. per lb.; Price's Composites, 10½d. per lb.; Kempton's Patent Moulds, 8d. per lb. These candles are warranted to burn without snuffing. Also, CLARKE'S NIGHT LAMP.

7

Price 4s. 6d.

FOR STOPPING DECAYED TEETH.

Patronized by Her Majesty, His Royal Highness Prince Albert, and Her Royal Highness the Duchess of Kent.

MR. THOMAS'S SUCCEDANEUM, for Stopping Decayed Teeth, however large the cavity. It is placed in the Tooth in a soft state, without any pressure or pain, and in a short time becomes as hard as the enamel, and will remain firm in the Teeth for many years, RENDERING EXTRACTION UNNECESSARY, arresting the further progress of decay. ALL PERSONS CAN USE IT THEMSELVES WITH EASE, as full directions are inclosed. Prepared only by Mr. Thomas, Surgeon-Dentist, 64, Berners-street, Oxford-street, price 4s. 6d., and WILL BE SENT BY POST to any part of the Kingdom.

LOSS OF TEETH.

Mr. Thomas continues to supply the loss of teeth upon his beautiful System of SELF-ADHESION, without springs or wires, and has introduced an ENTIRELY NEW DESCRIPTION of ARTIFICIAL TEETH, which will be found very superior to all others, as they will never decay nor become discoloured, and their perfect resemblance to nature defies detection even by the closest observer. This method DOES NOT REQUIRE THE EXTRACTION OF ANY TEETH OR ROOTS, or any painful operation whatever. Charges moderate. Mr. Thomas, Surgeon-Dentist, 64, Berners-street, Oxford-street. At home from 11 till 4.

10

IMPORTANT TO THE AFFLICTED.

DR. WRIGHT'S CELEBRATED PEARL OINTMENT, under the sanction and recommendation of eminent Gentlemen of the Faculty, and patronised by the Nobility, Clergy, Gentry, &c., for the Cure of Cancerous, Scrofulous, and Indolent Tumours, and inveterate Ulcers; Glandular Affections of the Neck, Erysipelas, Scurvy, Evil, Ringworm, Scald Head, White Swellings, Piles, Ulcerated Sore Legs, (if of 20 years' standing,) Chilblains, Chapped Hands, Burns, Scalds, Sore Nipples, Bruises, Grocers' Itch, and all Cutaneous Diseases; also, an infallible remedy for Sore, Weak, and Diseased Eyes. In several Gout and Rheumatic Cases it has proved highly beneficial.

In any one of the above distressing complaints this invaluable Ointment has effected the most triumphant cures after all other means had failed. In addition to the testimonials of Surgeons, and certificates by far too numerous for publication, the following certificate from that eminent and distinguished practitioner, Charles Aston Key, Esq., Senior Surgeon of Guy's Hospital, London, cannot fail to establish the confidence of all persons in this excellent remedy, and the Proprietor strongly recommends all Families and Schools never to be without it.

WONDERFUL TESTIMONIAL.

"From the numerous certificates which I have seen of the efficacy of Wright's Pearl Ointment, I have been induced to try it in several severe cases of Porrigo, Herpetic Eruptions, the Ulcus Exedens, and some other forms of obstinate cutaneous disease, and I am able to bear testimony to its great utility. (Signed) C. A. KEY.

"Guy's Hospital, London, Jan. 23rd, 1833."

Sold in pots at 2s. 9d. and 4s. 6d. each, by the Proprietor, ZACCHEUS HUNTER, 44, Webber-row, Blackfriars-road, London, and by all respectable Medicine Vendors and Druggists in the United Kingdom.

N.B.—Be careful to ask for "Dr. Wright's Celebrated Pearl Ointment," as there are spurious articles offered at 1s. 1½d., (the genuine never having been sold under 2s. 9d. and 4s. 6d.,) and notice particularly, that the late Proprietor's Name, "A. Hawkes, Dudley," is engraved on the Government Stamp, and signed with red ink on the bills of directions by the present Proprietor, ZACCHEUS HUNTER.

Persons going abroad will find it invaluable, as a very small quantity instantly allays the irritation occasioned by the sting or bite of those insects so troublesome to Travellers.

8

FORD'S PECTORAL BALSAM OF HOREHOUND.

Prepared by MR. FORD, the Patentee.

THIS celebrated Medicine still maintains its high position in public estimation. For the cure of Coughs, Colds, Influenza, and Pulmonary Complaints, it remains without a competitor. The well-known properties of the herb, with the elegance and extraordinary balsamic qualities of this preparation of it, has secured for the Pectoral Balsam of Horehound the highest and most extensive patronage. Sufferers from the complaints above mentioned, are earnestly recommended to have recourse to this medicine; one trial will convince the most sceptical of its healing qualities. Influenza and common Colds will be found to yield to its benign influence in a few hours; and in Asthmatic complaints, of however long standing, alleviation and relief will certainly follow the use of it.

MR. FORD respectfully requests purchasers to observe that his signature will be on the outside wrapper to each bottle, and that the name of his sole wholesale-agent, Mr. Edwards, 67, St. Paul's Churchyard, is engraved on the government stamp. Sold in bottles at 1s. 9d., 2s. 9d., 4s. 6d., and 10s. 6d. each, by Sanger, 150, Oxford-street; White, 24, Cornhill, opposite the Royal Exchange; and by most respectable Chemists.

13

TO THE CLERGY.—R. CORROCK, Jun., 21, Little Knight Rider-street, Doctors' Commons, near St. Paul's, begs to inform the CLERGY that as she carries on the Business of ROBE MAKER privately, she is enabled to make Robes, &c., of the very best materials and workmanship at a much lower price than usual.—Parties' Materials made up on the shortest notice.

44

BURTT'S BOARDING-HOUSE, 12, LIVERPOOL-STREET, BISHOPSGATE, LONDON. —Members of the Society of Friends, and respectable persons of all denominations, are comfortably Accommodated from a single day or night, to any longer period. Private Rooms, if required. No fees to Servants. Children and Strangers are met when desired, and seen off at their departure. A vacancy for a permanent Boarder. 79

GENERAL BUSINESS.

13

FOR BILE, INDIGESTION, AND DISORDERS OF THE STOMACH AND LIVER.

DR. A. A. HARVEY, of Bath, formerly Surgeon in the East India Company's Service, recommends to the Public his Family Pills.

The great benefits resulting from an efficacious household medicine must be manifest to all. This medicine is not put forward as a cure for every complaint; but in those cases of sudden and temporary illness so frequently occurring in families, it will be found of singular service, as its operation is extremely mild, as well as effectual.

The large and steadily-increasing sale of these Pills is the best proof of their excellence. They remove obstructions of the bowels; act upon the kidneys, stimulating the absorbents to carry off those fluids which might otherwise terminate in dropsy. They have been found of infinite service, both in England and during Dr. Harvey's practice in the East Indies, in preventing and curing the Jaundice, in passing off Gall Stones, and restoring a healthy action to the Liver.

These truly excellent Pills are to be procured genuine of Edwards, 67, St. Paul's Churchyard, whose name will be engraved on the government stamp. Price 1s. 1½d. per box. Sold also by Sanger, 150, Oxford-street; White, 24, Cornhill, opposite the Royal Exchange; and by most respectable Chemists.

18

BENJAMIN DAWSON'S LOZENGES.

THESE celebrated Lozenges, for the cure of Coughs, Hoarseness, Sore Throats, and for removing the tickling sensation which often accompanies Colds, and to mitigate the vehemence of coughing, still maintain the highest reputation. They are an elegant and safe composition, and peculiarly pleasant to the taste, and may be freely taken by persons of all ages and at all times. Messrs. Dawson and Watlock request the Public to observe, that unless the name "*Benjamin Dawson, Bath*," is engraved on the stamp which accompanies each Box, the Lozenges are not genuine. Ask for Benjamin Dawson's Lozenges. Price 1s. 1½d. Sold by Edwards, 67, St. Paul's Churchyard; also by most respectable Chemists and Booksellers.

24

DISEASES OF THE CHEST, ETC.

DR. MELHUISE may be consulted by Patients suffering from all functional and structural Diseases of the HEART, LUNGS, STOMACH, and DIGESTIVE ORGANS, daily, at his house, 60, York-road, Lambeth.

N.B. Dr. M. continues giving advice gratuitously to the labouring classes, on Monday, Wednesday, and Friday Mornings, until eleven o'clock.

36

ROBES.

COX, ROBE MAKER, 29, Southampton-street, Strand, begs to call the attention of MINISTERS to the superior style and make of his robes, which have met with such great patronage. From the circumstance of his being a tailor conjointly with that of a robe maker, he has a decided advantage over those persons who are robe makers only, both as regards the fit and consequent comfort in wearing. The following moderate charges are for the best description of goods:—

Rich Silk Gowns	6 Guineas	Rich Silk Cassocks	3½ Guineas.
Very Best Quality.....	7½ "	Very Best Quality.....	4½ "
Double Bombazine	3½ "	Double Bombazine.....	2½ "
Prince's Stuff.....	3 "	Prince's Stuff	2 "
Saxony or Barrathea	2½ "	Saxony or Barrathea	1½ "

Students' Gowns, at reduced prices.—Colleges supplied.—Patterns of every variety of materials for Robes, with the Prices, and Directions for Measuring, forwarded to any part of the kingdom.

38

JONES'S 41. 4s. SILVER LEVER WATCHES are SELLING at the MANUFACTORY, 339, STRAND, opposite Somerset-House. They are very elegant in appearance, and are warranted not to vary more than half a minute per week. They are jewelled in four holes, and have all the modern improvements. One Shilling above the price of the watch being sent, one will be forwarded free to any part of the kingdom. Read JONES'S SKETCH of WATCH WORK, sent free for a 2d. Stamp.

59

FURNISHED APARTMENTS.—One or two SINGLE GENTLEMEN can be ACCOMMODATED with comfortable and airy APARTMENTS in a respectable house, where there are no young children or other lodgers. Partial board, if required. Address M. A., Mrs. Musslewright, Kennington-cross.

101

KEATING'S COUGH LOZENGES.

THIRTY Years' experience have proved the infallibility of these LOZENGES in the cure of Winter Cough, Hoarseness, Shortness of Breath, and other Palmonary Maladies. The patronage of his Majesty the King of Prussia has been bestowed on them; as also has that of the Nobility and Clergy of the United Kingdom; and, above all, the approval of the Faculty.

To attendants on Public Worship, KEATING'S COUGH LOZENGES are particularly recommended, more especially at this season of the year, when the extreme prevalence of Coughs and Colds is a source of constant annoyance, not only to the individual sufferer, but to the Minister and Congregation.—Prepared and sold in Boxes 1s. 1½d. and Tins 2s. 9d., 4s. 6d., and 10s. 6d. each, by Thomas Keating, Chemist, &c., No. 79, St. Paul's Churchyard, London.—Sold by Sanger, 150, and Hannay and Co., 63, Oxford-street; Blake, Sandford, and Blake, 47, Piccadilly; A. and W. Hemmingsway, Portman-street, Portman-square; W. J. Baker, Druggist, Cornwall-crescent, Camden-road; Miller, Cheyne-walk, Chelsea; and by all the respectable Druggists in the principal Cities and Towns in the Kingdom.—Sold wholesale by Barclay and Sons, 95, Farringdon-street; Sutton and Co., Bow Churchyard. 48

TO IRONMONGERS.—To be DISPOSED OF, immediately, the old-established General and Furnishing IRONMONGERY BUSINESS of the late Mr. SHAVE, of Braintree, Essex, deceased, which has been most successfully carried on by him and his late Father for upwards of 60 years. The Stock is well-selected, in excellent condition, and the Business in a flourishing state. The House and Premises are situated in the most eligible part of the town of Braintree; the Business and domestic arrangements are highly convenient and commodious. The purchaser may have a lease at a moderate rent.—Also (in connection with the above, or separate) a BRANCH of the above Business, principally in the wholesale department, carried on by the late Mr. Shave in the High-street, Chelmsford. Either of the above presents an excellent opportunity to persons wanting Business; or two parties, of moderate capital, might advantageously join in a Partnership. For further particulars apply to Mr. John Joseclyne, Braintree. 67

CO-PARTNERSHIP IN THE DRAPERY TRADE.—A favourable opportunity presents itself for an active, genteel YOUNG MAN, wishing to employ from 500*l.* to 1,500*l.*, to be received in an established BUSINESS in a Manufacturing Town containing 40,000 inhabitants. The situation and premises are very attractive, and admirably adapted for a large trade. For particulars apply to Mr. Cleare, 48, Blackman-street, Borough. 92

TO LEATHER CUTTERS AND BOOT AND SHOE MAKERS.—To be DISPOSED OF, in a capital Market Town within 30 miles of London, a genuine LEATHER CUTTING and BOOT and SHOE MAKING CONCERN, now in full trade, not requiring a large capital. For further particulars, apply (if by letter, pre-paid) to B. A., Messrs. Powell and Co., Leather Factors, Lime-street; or Mr. E. Smith, Leather Merchant, 35, Camomile-street, London. 71

TO be DISPOSED OF, the SECRETS and GOODWILL of the COCOA and CHOCOLATE BUSINESS, including a complete Plant of Machinery, &c., of the latest improvements, adapted for Hand or Steam-power. To a man of business this offers advantages that seldom occur, as a distinguished preference is already obtained to the make and quality of the goods, especially a medicinal preparation highly recommended by Medical Men for Invalids, combining an opportunity of manufacturing other goods of a lucrative nature. Every instruction will be given that may be required, and a wholesale connection established, the Advertiser giving it up on account of not being enabled to manage two concerns. Apply (if by letter, post-paid) to W. H. Wheeler, Cocoa and Chocolate Manufacturer, Ryde, Isle of Wight. 89

MENTAL AFFLICTION.—The Advertiser, long accustomed to the care and successful treatment of nervous and mental disorders in all their various forms, has a VACANCY for a GENTLEMAN in his Private Residence, situated in a delightful and salubrious part of the county of Kent, where his comfort and restoration would be faithfully promoted. The most respectable references given to the Faculty, and friends of those who have left his Establishment perfectly restored. Address A. B., 4, Dorset-terrace, Dover-road, Southwark. 128

FRENCH and ENGLISH MERINO and CACHEMERE DRESSES and CLOAKS DYED and FINISHED to look equal to new, at Messrs. SAMUEL OSMOND and Co.'s, 8, Ivy-lane, Newgate-street, London. British and Foreign Shawls, Mouseline de Laine Dresses cleaned every Wednesday, and the Colours preserved; Chintz Furniture cleaned and glazed; Moreen Curtains dyed and watered. 115

THE CLOTH MART, 170 and 171, HIGH-STREET, BOROUGH.—WILLIAM BENNETT and SON beg to call attention to their extensive and well-assorted Stock of WOOLLENS, in every variety of style, pattern, and quality, suitable for the present Season. They would especially recommend to the notice of Gentlemen their West of England Wool-dyed Black and Rifle CLOTHS, warranted fast colours, which they confidently assert cannot be surpassed in the Trade. 117

NEW ASYLUM FOR INFANT ORPHANS, ON LIBERAL AND NOT EXCLUSIVE PRINCIPLES.

For Orphans under Eight years of age, without distinction of sex, place, or religious connection.

THE SECOND ELECTION of this CHARITY will occur on the Third MONDAY in JANUARY next. All Persons having cases for that Election should present them forthwith. Blank Forms may be had at the Office. Subscriptions thankfully received.

JOSEPH TRITTON, Esq., *Treasurer*.

REV. A. REED, D.D., *Sub-Treasurer*.

REV. JAMES SHERMAN, *Secretary*.

Office, 32, Poultry.—Attendance daily from 10 till 4.

121

ORGAN for SALE, in Gothic Case; consisting of one row of keys, the compass being from GG, with GG sharp to F in alt, fifty-nine Notes; and has six Stops, open Diapason to tenor C, Dulciana to Tenor C, Stop Diapason, principal Flute, and Fifteenth; total number of pipes, 320. Also an Octave of German Pedals, and three Composition Pedals to put the Stops in and out. The Organ to be seen at Mr. Congerton's, Organ Builder, 36, Salisbury-street, Lisson-grove, St. Marylebone. 124

TO GROCERS and TEA-DEALERS.—For immediate DISPOSAL, (or after Christmas if preferred,) an established and valuable CONCERN in the above Line, with double frontage, in one of the first towns for business in England, and one of the best situations in the town. Any young man acquainted with the business, commanding 600*l.* to 700*l.*, would find this a desirable concern. Present returns, 5000*l.* per annum. For terms, &c., apply to A. B. C., Mr. E. C. Edwards, Bookseller, Truro. 127

TO be LET, or SOLD, a very eligible FAMILY RESIDENCE, No. 32, Granville-square, Pentonville, near St. Philip's Church; containing 10 rooms, and fitted with every convenience, a large paved fore-court, garden, and side entrance. For farther particulars, inquire on the premises; or of Thomas Linksheve, 18, Seckford-street, Clerkenwell. 139

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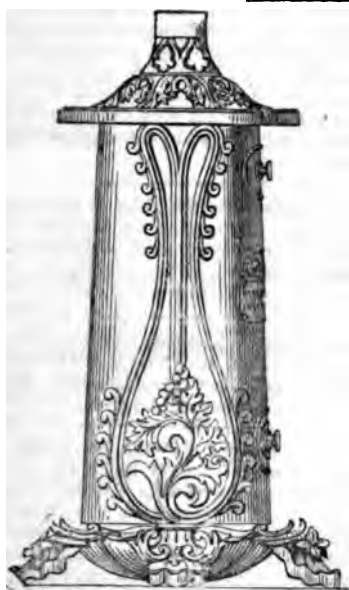
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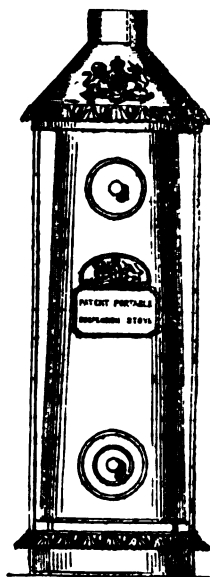
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206

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50	1	16	11	2	3	10	2	13	11
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53	2	4	8	2	13	0	3	4	7
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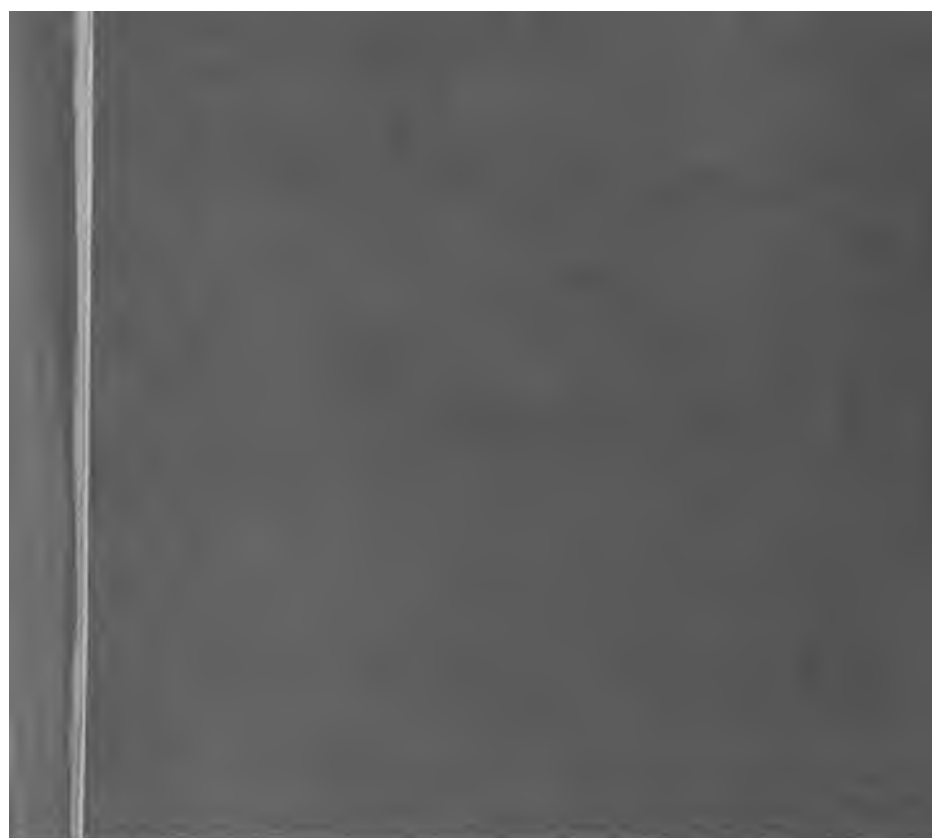
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